

Foothills Christian Assembly Sermon September 12, 2021

Luke 24: 1 – 8 “The Empty Tomb, Part 1”

50 Now behold, there was a man named Joseph, a council member, a good and just man. 51 He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. 54 That day was the Preparation, and the Sabbath drew near. 55 And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid. 56 Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.

1 Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. 2 But they found the stone rolled away from the tomb. 3 Then they went in and did not find the body of the Lord Jesus. 4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. 5 Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? 6 He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, 7 saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' "
8 And they remembered His words. 9 Then they returned from the tomb and told all these things to the eleven and to all the rest. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them, who told these things to the apostles. 11 And their words seemed to them like idle tales, and they did not believe them. 12 But Peter arose and ran to the tomb; and stooping down, he saw the linen cloths lying by themselves; and he departed, marveling to himself at what had happened.

I. Introduction

- a. Genesis 2:15-17 “Then the Lord God took the man and put him in the garden of Eden to tend and keep it. 16 And the Lord God commanded the man, saying, "Of every tree of the garden you may freely eat; 17 but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.””

1. Death came into the Garden of Eden when Adam and Eve disobeyed God and ate of the tree of the knowledge of good and evil. And sin and death spread throughout the world from the Garden of Eden. But, Christ, the 2nd Adam, in perfect obedience, brought conquest over death, rising to invincible life in another garden, and righteousness and life are spreading throughout the world ever since His resurrection from the dead. Praise be to God!

- b. Today’s sermon: Luke 24: 1 – 8 “The Empty Tomb, Part 1”

1. When – The First Day Sabbath, very early in the morning v1 - Today
2. Who – The women v1
3. Where – To the tomb v1
4. Why – Bringing the prepared spices v1
5. What they found – the stone rolled away, the empty tomb v2,3

6. Initial Response – greatly perplexed v4
 7. The Two Angels announce the Resurrection – v4-7
 8. The faith response – they remember – v8
 9. Questions to know, love and obey God
- II. When – The First Day Sabbath, very early in the morning v1
- a. 1 Now on the first day of the week, very early in the morning.
 - b. The First Day Sabbath in the Gospels (Kayser: <https://leanpub.com/sunday-as-a-first-day-sabbath/read#fnref-4-3>)
 1. Lk 24:1 “On the first day of the week”
 1. Greek: τῇ δὲ μιᾷ τῶν σαββάτων
 2. Literal “Now on the first [day] Sabbath”
 2. Matthew 28:1 NKJV “Now after the Sabbath, as the first day of the week began to dawn”
 1. Greek: Ὅψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων
 2. Literal “Now after the Sabbaths, as the first [day] Sabbath began to dawn.”
 3. Mk 16:1,2,9 “1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him. 2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen....9 Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons.”
 1. Greek v 1 “Καὶ διαγενομένου τοῦ σαββάτου”
 - a. Literal “Now when the Sabbath was past”
 2. Greek v 2 “τῆς μιᾶς σαββάτων”
 - a. NKJV “on the first day of the week”
 - b. Literal “on the first [day] Sabbath”
 3. Greek v9 “πρώτη σαββάτου”
 - a. NKJV “on the first day of the week”
 - b. Literal “on the first [day] Sabbath”
 4. John 20:1 “Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.”
 1. Greek “Τῇ δὲ μιᾷ τῶν σαββάτων”
 2. Literal “Now on the first day Sabbath Mary Magdalene came to the tomb early, while it was still dark.”
 5. So, in every Gospel account of the Resurrection, the day of the resurrection is called a first [day] Sabbath. There is a Greek word available for “week”, but instead, every author uses the Greek word for Sabbath. The Gospel writers, looking back upon that great Day of Christ’s resurrection, all described that Day as a Sabbath day. In addition, it is important to note that Christ was resurrected on the Jewish day called “Firstfruits” which was never considered a Jewish Sabbath Day. Hence, the only explanation is that Jesus Christ’s

resurrection created a New Sabbath Day, one that was not a part of the Jewish Calendar system.

6. But wouldn't this "first day Sabbath" phrasing be confusing? Why speak this way?
 1. Kayser "To those who object that the concept of a "first day Sabbath" would have been confusing, it should be pointed out that exactly the same language is repeatedly used in the Old Testament. The phrase "first day Sabbath" as well as "eighth day Sabbath" occur in the Hebrew of Leviticus 23:39. The Septuagint translation of the Old Testament makes provision for the midweek Sabbaths by providing titles to some of the psalms such as "A Psalm of David on a first day Sabbath"³ (Greek LXX title for Psalm 24 [23 in LXX]), "A song of praise for the sons of Core on a second day Sabbath" (Psalm 48 [47 in LXX]), "A Psalm of David on a fourth day Sabbath" (Psalm 94 [93 in LXX]). David intended these psalms to be sung on midweek Sabbaths (i.e. intended for festival days, not for the regular Sabbath). Certainly a glance at ... Jewish calendar[s] will show that there were not only 1st day Sabbaths, 2nd day Sabbaths, 3rd day Sabbaths, and 4th day Sabbaths, there were Sabbaths for every day of the week."
- c. The First Day Sabbath in the NT after the Gospels
 1. Acts 13:42 "So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath."
 1. Literal "So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the Sabbath in between"
 2. Kayser "Paul preached to the Jews on two consecutive Sabbaths (mentioned in 13:14 and 13:44). In Acts 13:42 the Gentiles begged Paul to preach to them on "the Sabbath in between."² What is the Sabbath that is "in between" these two consecutive Jewish Sabbaths? This book will seek to demonstrate that it was not the seventh day Sabbath (which Paul treats as no longer binding on the Christian – see Colossians 2:16), but was instead the "first day Sabbath," a day which all "churches" were commanded to keep (1 Cor. 16:1-2)."
 - a. Colossians 2:16,17 "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ."
 2. Acts 20:7 "Now on the first day of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight."
 1. Greek "Ἐν δὲ τῇ μιᾷ τῶν σαββάτων"

2. Literal “Now on the first day Sabbath, when the disciples came together to break bread, Paul spoke to them.”
 3. 1 Cor 16:2 “On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.”
 1. Greek “μίαν σαββάτων”
 2. Literal “On the first day Sabbath”
 4. Revelation 1:10 – “The Lord’s Day”
 1. “I was in the Spirit on the Lord’s day.”
 2. Kayser “Just as the “Lord’s Supper” is a meal that is set aside for the Lord in a way that makes it unique, the “Lord’s day” is a day which is set aside for the Lord in a way that makes it special. It is a day that is “sanctified to the Lord.” This is exactly the same Greek syntax as is used to describe the “Lord’s Supper” (1 Cor. 11:20). The Lord set aside one supper as belonging to Him in a special way, and since He is “Lord of the Sabbath” (Matt. 12:8), He “made” the day (cf. Ps. 118:24) on which Christ arose to be a day that is set aside as belonging to Him in a special way. Though it had always been Christ’s habit to meet corporately on Saturday (Luke 4:16), He changed that habit so that now the only records we have of His meeting corporately (at least that are dated) are on Sunday. Since Sunday is the Lord’s day, it was the day for meeting with Jesus in worship (Mark 16:9,12,14; Luke 24:13-35 compared with John 20:14-17 and 19-23; Luke 24:36-49 compared with John 20:26-29). Pentecost was on a Sunday (compare Lev. 23:15-16 with Acts 2:1ff) and therefore the disciples were “all with one accord in one place” (Acts 2:1). Paul, arriving in Troas on Monday (Acts 20:6) delayed his hurried trip¹⁶ until the following Monday so that he could worship with the church on Sunday (Acts 20:7).”
- d. The Westminster Confession of Faith 21.7
1. “As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which, in Scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.”
- e. “Very Early in the Morning”
1. The women demonstrate their eagerness to draw near to Christ’s Body, to apply the prepared spices to His Body, as was the burial custom of the time. They do not sleep late on this day. Having kept the Jewish

Sabbaths, they arise early on the first day of the week, now called the first day Sabbath, and go eagerly to Christ's tomb. Even in mourning, they do not delay their love.

2. Bock "The new week starts normally enough. Having fulfilled the law of the Sabbath (Exod. 20:8–11; Deut. 5:12–15), the women go to the tomb to anoint the body. All the accounts refer to the first day of the week (Matt. 28:1 = Mark 16:2 = John 20:1; cf. John 20:19; Acts 20:7; 1 Cor. 16:2), but Luke further specifies the time with the genitive phrase ὄρθρου βαθέως (*orthrou batheōs*, deep dawn; BDF §186.2; BDR §186.2.3). Apparently, it is early in the morning, perhaps the initial portion of dawn, since John 20:1 speaks of it still being dark (Matt. 28:1 says "after the Sabbath in the dawn"; Mark 16:2 says "early in the morning after the sun has risen"). The women went to the tomb probably as soon as they could see."¹

III. Questions to know, love and obey God

¹ Bock, D. L. (1996). [Luke: 9:51–24:53](#) (Vol. 2, p. 1885). Grand Rapids, MI: Baker Academic.