

## THE LAST WEEK OF THE LORD JESUS ON EARTH

### VIIa. The Days of Rest and Resurrection-Ascension (part 1)

#### Sabbath Day and Sunday 15<sup>th</sup> and 16<sup>th</sup> Nisán (April 4,5), A.D. 33

Mt. 26:1-5, 14-19; Mk. 14:1,2, 12-16; Lk. 22:1-13; Jn. 12:20-50; 13:1

#### Introduction:

We have been studying each of the last seven days of the last week in the physical life of The Lord Jesus Christ on Earth. Last week we considered the The Crucifixion and the burial of the body of The Lord Jesus Christ. We shall continue our consideration of the two days following The Burial of Jesus' physical body in three segments: Saturday Morning, 15 Nisán (April 4); Saturday Evening after Sundown to Sunday Morning, 16 Nisán (April 4-5); Sunday night to Monday (April 5-6), 17-18 Nisán.

I. Saturday A.M. 15 Nisán (April 4), A.D. 33 - **Day of Quietness** Except for the Pharisees and the Temple Guards (Mt. 27:62-66; Mt. 27:62-66).

The next day, Saturday was a day of rest and quietness for the Jews and the disciples of The Lord Jesus Christ, both men and women (Lk. 24:1. But for the Pharisees and the Temple Guards it was a day of unrest and troubled minds disturbed by the memory of the Words The Lord Jesus Christ spoke in The Temple three years before at Passover time, as He was challenged to show a miraculous sign to validate who He was for cleansing The Temple and ridding It of the merchants and their wares which defiled It. In response Jesus answered, "Bring this Holy Place to ruins and in three days I will raise it up" (Jn. 2:18). They were troubled by that memory so they came to Pilate to have the tomb guarded and secure (Mt. 27:62-66, please read). So at Pilate's command they used the Temple Guards to secure the tomb (hand hewn cave with huge round stone rolled before the door but they did not avail in their attempt to forego what they considered to be another false religious sect. All other Jews rested in quietness until sunset.

II. Saturday Evening after Sundown to Sunday Morning, 16 Nisán (April 4-5), A.D. 33 - **The Day of Resurrection-Ascension** (Mt. 28:1; Mk. 16:1).

A. Saturday Evening at Sunset

As the Sabbath came to a close at sunset, two Marys (Magdalene and mother of **Yōsays** and James the less), and **Sahlōmay** went to the marketplace and bought sweet-smelling spices to anoint the body of Jesus very early the next morning. The next day, Sunday, was also the first day of the Festival of the Unleavened <sup>Days</sup>, which lasted seven days. The first and last days were holy convocations and considered Sabbaths because no servile work was to be done on those days. Therefore Matthew refers to this day as "*day* one with reference to the *two* Sabbaths".

[Unlike the way the Gentiles calculate the beginning of the day, the Hebrew day and The Scriptural day began at sundown -- "when the Sun did set" (Mk. 1:32). It is just the same as when The God created the Heavens and the Earth in the beginning of time, the days began at evening (Gen. 1:5,8,13,19,23,31; Lev. 23:32; Deut. 16:6). There are three Greek words that have received differing English translations. They are: **ἑσπέρα** (éhs-péhrah) translated 'evening' or 'eventide' and refers to 'eventide' from 3:00 to 6:00 P.M.; **ὄψέ** (ohpsé) translated 'even' (2 times) or 'in the end' or 'after' and refers to 'evening,' the first guard of the night from 6:00 to 9:00 P.M. or with the objective genitive - 'after evening'; and **ὄψια** (ohpsée-ah) translated 'even' (9 times) or 'evening' (5 times) or 'eventide' (once) and refers to one of two evenings according to

context: ‘first evening’ from 3:00 P.M. to sunset; ‘second evening’ after sunset till dark. Additionally the Greek participle with the article **ἐπιφωσκούση** (epifōskoussay), which is translated “the drawing near” (Mt. 28:1 APT) is used two ways: to indicate the approach of daylight (A.M.) and to indicate the approach of the next day (P.M.).]

Matthew distinctly stated that it was after **ὄψέ** (ohpsé) - ‘first evening,’ which is at the close of the Sabbath and drawing near to the beginning of day one of the week, that two Marys went to observe the burial place. Then Mark related that it was **Sahlōmay** and the two Marys {**Mahgdahlaynáy** (Magdalene) and the mother of James the little one and wife of **Ahlfafōhs**} that came (Mk. 16:1cf. Mt. 10:3).

**B. Sunday Morning, 16 Nisán (April 5), A.D. 33 - Day of Resurrection-Ascension.**

1. c. 3:00-6:00 A.M. - Morning watch - An Earthquake Occurred in the Darkness before Daybreak (Mt. 28:2a,b; Mt. 27:52,53; 28:2c-4; Jn. 20:1b-4a).

Late in the morning watch, in darkness before dawn, which began at 3:00 A.M., a great earthquake occurred and an angel rolled away the stone off from the door of the tomb and sat upon it. The guardsmen violently shook. Later, while it was still dark at c. 4:30 A.M., Mary Magdalene began going to the memorial grave. As she approached (c. 4:45 A.M.) she saw the stone rolled away, then ran off to tell Peter and John, who proceeded to run to the memorial grave.

2. c. 5:30 A.M. - In the Streak of Deep Dawn (the Sun’s rising time).

While Mary **Mahgdahlaynáy** was in the city informing Peter and John that The Lord was carried off out of the memorial grave, certain women went to the grave bringing spices to anoint the body of Jesus. They were repeatedly asking themselves, Who will roll the stone away from the door? When they were near enough to observe, they beheld that the stone was already rolled away.

[Here the Scripture appears to relate different stories by Matthew, Mark, and Luke. Matthew indicated the women encountered an angel above the door to the tomb (28:2); Mark stated that a young man under forty was seated in the tomb on the right (16:5); and Luke indicated that while they were at their wit’s end after seeing two men as angels in flashing raiment stand over them (24:3,4). After careful consideration, all three reports are correct without contradiction as clarified below. The condition of the women with mixed emotions of awe, fear, trembling, ecstasy, and great joy required repeated assurance and instructions as did the disciples of The Lord Jesus.]

The story of the resurrection as recorded by the three Synoptic Gospels concerns the women, primarily Mary the mother of James and **Yōsáys**, **Yōahnnah**, and **Sahlōmay**, while John on the other hand focused upon Mary **Mahgdahlaynáy**, Peter, and John. The sequence of events at times is somewhat obscured by two events that occurred at the same time in two different locations: one at the tomb site in the garden at the foot of the skull on the north (Mk. 16:2-5), outside the city wall; the other on a street in the city of Jerusalem (Mt. 28:8-11).

According to Matthew, an angel was still sitting (Mt. 28:2) above the stone as the women approached the tomb, in the garden at the

foot of skull hill, with the sweet-smelling spices, which they bought after sunset the previous night (Mk. 16:1) and prepared (Lk. 23:56), too late to anoint His body. When they entered they did not find the body of The Lord Jesus, but they beheld a young man in a white long-flowing robe (Mk. 16:5) sitting on the right and they became greatly awestruck. He spoke to allay the fears of the women and reported that Jesus has resurrected. He told them to tell His disciples **and** Peter to meet Him in Galilee. This brought them to their wit's end, when two men in flashing raiment (Lk. 24:4) stood over them (probably outside since the cave does not provide much headroom) and reminded them of the declarations by Jesus concerning His resurrection.

While the other women were returning to the city, Peter and John kept running to the tomb ahead of Mary Magdalene, who had reported to them that the body of Jesus was missing when she first visited the tomb at 4:45 A.M. John outran Peter, stooped to peer in, and observed the linen bandages. Peter entered the tomb and observed the bandages and the sweat cloth for His head apart by itself. Then they departed.

After they left, Mary Magdalene returned to the tomb. When she stooped to peer in, she beheld two angels who sought to comfort her in her loud weeping. When she turned, while still on her knees, she encountered Jesus before He ascended to Heaven. She did not recognize Him until He affectionately spoke her name. Then she attempted to embrace Him but He restrained her, saying,

“Stop trying to embrace<sup>[touch, in the motion of]</sup> Me for I have not yet ascended to<sup>[the face of]</sup> My /Father! But journey to My /brothers! And tell them, I am ascending to<sup>[the face of]</sup> My /Father and your&/Father and My God and your& God” (Jn. 20:17 APT).

In ascending He began His ministry as Great High Priest by applying His Blood on The Mercyseat in Heaven (Heb. 9:19-25, please read) for the justification of every repentant sinner who commits persistent personal trust unto Him. He did not permit her to embrace Him which would defile Him before performing His High priestly ministry as the high priest under The Law did every year. By this resurrection-ascension ministry The Lord Jesus Christ fulfilled The Law, and rendered it completely fulfilled and no longer valid as a means of redemption and forgiveness of Sin and sins.

Shortly thereafter, while the other women, in fear, trembling, and great joy, were returning to the city to report the news of His resurrection to His disciples, Jesus met them. They approached and grabbed His feet as they bowed in homage, just as Mary attempted to do. However this time Jesus permitted the women to embrace Him because His High Priestly ministry had just been accomplished and there was no more need for Him to remain undefiled (Mt. 28:9,10).

In the mean time the custody guardsmen came into the city and reported to the chief priests all that happened at the tomb. The priests consulted with the elders and gave the guards silver money to say that the disciples stole away the body while they slept. Then the chief priests and elders promised to persuade Pilate the governor to ignore the matter in order that the guards become unconcerned for their own lives. Then they did as they were taught and the news spread abroad that the disciples stole away the

body of Jesus by night. However such report was later negated by those who saw The Resurrected Jesus during the forty days He showed Himself alive and the thousands who committed trust to Him on and after Pentecost.

The women came to report the news to the disciples. They were followed later by Mary **Mahgdahlaynáy**, who also reported to them that Jesus is risen and had actually seen The Resurrected Lord. At first the mourning disciples refused to commit trust that it was true. Then the women joined by Mary **Mahgdahlaynáy** continued repeatedly telling the disciples that He is risen but their declarations were viewed as idle tales. Then Peter went back to the tomb, stooped to peer in, and saw the bandages lying alone. He departed marvelling to himself at what had taken place.

[It is not recorded in The Gospels when The Resurrected Jesus was beheld by Peter (**Káyfahs**) but it was recorded by both Luke (24:34) and Paul (1 Cor. 15:5). It had to be on Sunday, 16 Nisán (April 4) A.D. 33 before sundown (6:00 P.M.) when ten disciples (less Thomas) were gathered together according to Luke 24:34 and were told that The Lord Jesus Christ was beheld by Peter.]

2. Late Afternoon and Evening of Sunday, 16 Nisán (April 5), A.D. 33 - Jesus Made Two Appearances, one to two disciples, **Kleh-óh-pahs** (Cleopas) the husband of Mary, who stood at the cross with Jesus' mother (Jn. 19:25). **Kleh-óh-pahs** and his wife Mary were journeying against a field on the way back to **Ehmmah-óh-us**, a village c. seven miles (11.1 km.) distant from Jerusalem (Mk. 16:12 cf. Lk. 24:13). They were debating about the things that came to pass in the three days including Passover. Jesus joined them where the road lies against a field and questioned them about their conversation and their sad looks. After they explained their concerns, Jesus rebuked their thoughtlessness and faithlessness with a question, What kind of things?

Then He began at Moses and distinctly interpreted to them in all The Scriptures the things concerning Himself. Then they prevailed upon Him to remain with them because eventide was approaching (about 5:45 P.M. just before sunset). He broke bread loaves into pieces with them. Then their eyes were opened to recognize Him and He became a Vanished One. The same hour (c. 6:15 P.M.) that evening they stood up and began the seven-mile return journey into Jerusalem to inform His disciples, who were gathered together and lying back at table after eating. The disciples still did not commit trust in all the reports of His resurrection.

III. **Sunday night** (April 5), 17-18 Nisán to Monday, 17 Nisán, A.D. 33 - After Jesus Proved He was Alive, He Opened The Scriptures to His two disciples while they were leaning back at table to eat, their eyes were opened, they recognized Him and he vanished (Lk. 24:30-32). It was about the close of the second evening that Jesus appeared to the disciples and proved Himself alive (Lk. 24:13-32). [Sunday evening at sunset became Monday to the Jews. Travel time was between twenty and thirty miles per day.] They most likely walked slower while conversing in the afternoon, but hurried on the way back to the upper room in Jerusalem to tell the disciples what had just transpired (Lk. 24:33).

It was Sunday after sundown (c. 9:00 P.M.) and Monday had begun when the two from **Ehmmah-óh-us** had joined the ten disciples gathered together when Jesus entered the shut-up room and appeared

to His disciples. The disciples had not committed trust in the reports given to them by those who had intently gazed upon Him. It seemed too good to be true. The disciples were so overjoyed and filled with wonder that they were slow to commit trust when Jesus Himself appeared in their midst. It was after sundown and into the night when the disciples rejoiced and committed trust because they beheld The Lord (Lk. 24:36-45). Then He breathed on them and assured that certainly soon they were to receive The Holy Spirit (Jn. 20:20-22 - please read). We will explain the full significance of John 20:21-22 next week.

The Lord Jesus Christ's appearance back on Earth was assurance that The God accepted and was pleased with the sacrifice of His Son's body and blood as an offering for Sin and Sins for every soul throughout the whole world from beginning of time to the end of time to provide Redemption and Salvation from bondage to Sin, Satan and disobedience into voluntary bondslavery to The True God, His Son and Righteousness in complete obedience to The God, His will, and His Word forever.

There remained one provision to be made available, the indwelling power to enable such obedience and bondservice to be performed. Therefore He reaffirmed the Promise of The Father to send The Gift of The Holy Spirit to be sent not many (by comparing Scripture ten) days hence (Acts 1:5 cf. 1:3; 10+40=50 = Pentecost Acts 2:1-4). He is the enabling power which abides within every totally committed, persistently trusting soul from one's day of salvation until death or until The Lord Jesus returns in the air to receive His Bride, The True Church back to Heaven with Him to The Marriage Supper of The Lamb. Only those who make the exchange of Masters (from Satan to The Godhead and from Sin and disobedience to righteousness and obedience shall be taken up at that time. Will you be in that number when He comes again?

#### **Conclusion:**

Today we continued to observe the events that took place in The Last Week in the physical life of The Lord Jesus Christ. We considered the events that took place on Saturday by the chief priests to salve their troubled minds by seeking Pilate's cooperation to propagate a lie about The Lord Jesus' resurrection, while the remainder of Judaism quietly rested. Then we considered what transpired in the early hours of the morning following the earthquake.

We particularly noted His restraint upon Mary **Mahgdahlaynáy** to avoid being defiled before completing His ministry after offering His body as a Sacrifice and His high priestly ministry in offering His blood and applying it to The Mercy Seat in Heaven. But also was noted the contrast between His restraint of Mary and His women disciples on a street of Jerusalem who were allowed to handle His body after His high priestly ministry. Also noted was the fact of His return back to Earth to prove His resurrection-ascension and to prove The Father's pleasure, satisfaction and acceptance of His work of Salvation and Redemption now available to all who will appropriate it by faith and make the exchange of Masters from Sin, Satan, and Disobedience unto Righteousness, The Godhead, and complete obedience. Have you made such exchange and experienced Redemption?

#### **Application:**

If not, why not make it right now without further delay?

If you have made such exchange, praise The Lord and rejoice in your daily complete obedience? Where do you honestly stand in this regard?

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For next week: Read and meditate upon: **Jesus' Final Day of Public Teaching -- in The Temple:** Mt. 21:23-32; Mk. 11:22-37; 7:5-13; 11:18; Lk. 20:1-8.