

HARMONIZING THE EVENTS SURROUNDING OUR LORD'S RESURRECTION

SCRIPTURES REGARDING THE RESURRECTION DAY EARLY ON:

Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12; John 20:1-18.

HELPFUL REFERENCES:

B-111, paragraph 2 - 113; R. 2477, column 2, paragraph 3 - 2478, column 1, paragraph 3; R. 2797, column 2, paragraph 2 - to the end of the article; R. 4176, column 1, paragraph 5 - column 2, paragraph 4. Note the Waterloo example in R. 3904, bottom - 3905, column 1, paragraph 3. R. 3375, column 1, paragraph 5 - 3376 top.

VARIOUS OBSERVATIONS:

❖ *Women:*

Matthew: Mary Magdalene and Mary.

Mark: Mary Magdalene, Mary the mother of James, and Salome.

Luke: Mary Magdalene, Joanna, Mary the mother of James and other women.

John: Mary Magdalene.

❖ *Angels:*

Matthew: Angel sat on stone, scared the guards, talked to women.

Mark: Angel inside sitting, talked to women.

Luke: Two Angels stood by them, talked to women.

John: Mary sees two Angels sitting in tomb, they talk to her, does she realize they are Angels?

❖ *Guards:*

Matthew: Become as dead men, leave to go to Chief Priests.

❖ *Apostles:*

Luke: Peter went to tomb. (Note that some ancient authorities omit this verse.)

John: Peter and John went to tomb.

❖ *Angel's messages:*

Matthew: Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo, I have told you.

Mark: Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

Luke: Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

John: Woman, why weepest thou?

❖ *Jesus' appearances:*

Matthew: Jesus appears to women.

John: Jesus appears to Mary Magdalene.

❖ *Jesus' messages:*

Matthew: All hail. Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

John: Woman, why weepest thou? Whom seekest thou? Mary. Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God.

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SUMMARY

1. Angel moves stone - scares off guards. *Matthew 28:2 - 4.*
2. Mary Magdalene, Mary the mother of James, and Salome arrive at Garden. *Matthew 28:1; Mark 16:1 - 3.*
3. From a distance the three women see the stone rolled away. Mary Magdalene runs off to tell Peter and John. *Mark 16:4; John 20:1, 2.*
4. Mary, the mother of James, and Salome stay in the Garden and venture into the tomb. Inside the tomb they talk to one angel. He shows them where Jesus had laid and gives them a message to give to the disciples. They hasten away. *Mark 16:5 - 8; Matthew 28: 5 - 8.*
5. After Mary, the mother of James, and Salome had left, and while Mary Magdalene was telling Peter and John about what she thought was happening, Joanna and other women came to the Garden and went right into the tomb. Two angels appear to them and give them a different message. They leave the tomb to tell the disciples. *Luke 24:1 - 7, 10.*
6. After the second group of women leave the tomb, Peter and John arrive at the tomb. They enter the tomb. No angel appears to them. They behold how the linen wrappings lay, and the face cloth, which had been on his head, lying separately, (collapsed in form, not unwound). They believed. They departed from the Garden. *John 20:3 - 10, Luke 24:12. (There is a possibility that this is spurious.)*
7. Mary Magdalene, having arrived at the tomb, looking in, sees two angels who briefly talk to her. She turns to whom she supposes is the gardener, who then talks to her and reveals himself to her to be Jesus. She leaves the Garden to tell the disciples. *John 20:11 - 17.*
8. Jesus appears to the second group of women as they were hurrying to tell the disciples. He gives them a message to give to the disciples. *Matthew 28:9, 10.*
9. Some of the guards reach the chief priests and tells them what had happened at the tomb. The chief priests bribe them and give them a false story to tell. *Matthew 28:11 - 15.*
10. The women tell the apostles what has happened. *Luke 24:8 - 11; John 20:18.*

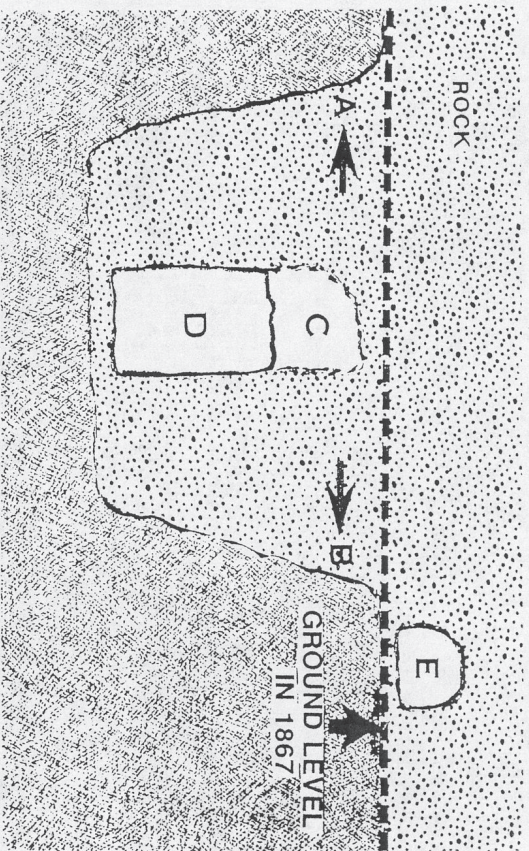
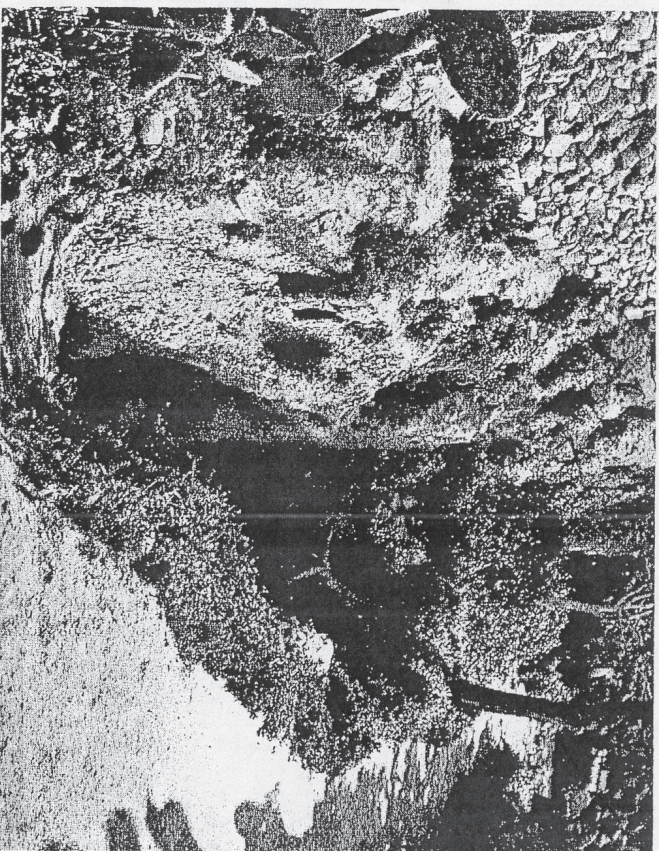
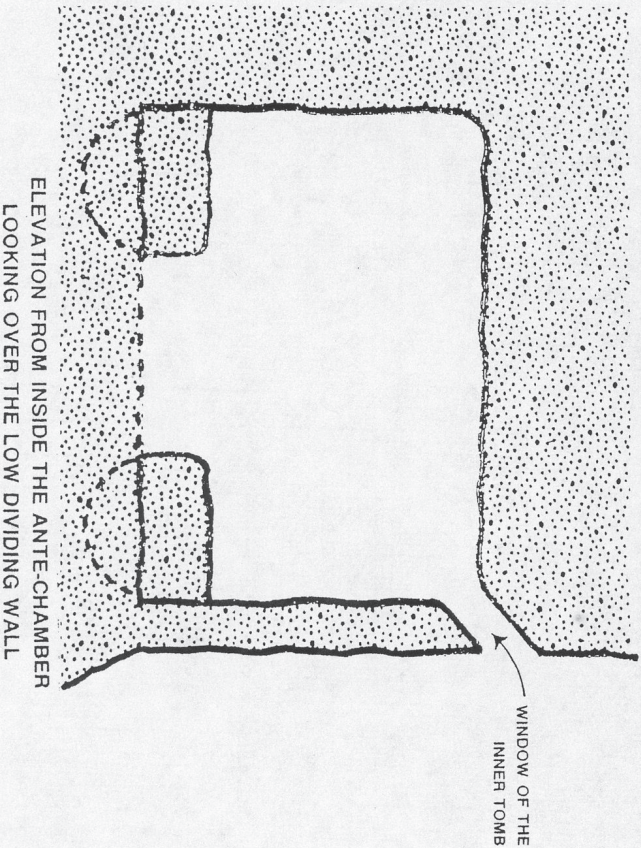


DIAGRAM SHOWING VARIED GROUND LEVELS

- A-B MARKS AREA WHERE THE SOIL WAS REMOVED, TO CUT THE ENTRANCE
- C. THE DOTTED LINE MARKS THE PRESENT HEIGHT OF THE ENTRANCE
- D. THE ORIGINAL SIZE OF THE ENTRANCE
- E. THE LITTLE WINDOW FOR LIGHT AND INSPECTION



THE TOMB AS IT APPEARED AFTER THE FIRST EXCAVATIONS

The entire distance from castle Antonio to the hill-top called Galvary is about three-fourths of a mile. Galvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:—

“Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. . . . This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly risen. . . . At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general consensus of agreement that this is the true Galvary.”

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Rpt. 3900

