

Research: John 20: 1, 11-17

Resurrection Story from the Gospel of John

Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*:

593:9

RESURRECTION. Spiritualization of thought; a new and higher idea of immortality, or spiritual existence; material belief yielding to spiritual understanding.

“Three days after the Crucifixion Jesus rose from the dead. The veil of the flesh had been rent. The Father brought him forth triumphant as His forever-living witness. He totally vindicated His Son and crowned his Messiahship with immortality. No ‘stone’ set or sealed by the authority of men could keep the Christ entombed, and early in the morning on the first day of the week came Jesus’ glorious resurrection. The resurrection, confirmed by Jesus’ subsequent appearances, revived the fainting faith of the apostles and filled them with renewed spiritual strength and confidence. His physical presence convinced them of his resurrection and he became to them the Risen Christ. This rising gave incontrovertible evidence of the truth of his teachings and authenticated every precept he had uttered” (Shotwell 328).

1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

“*The first day of the week* would be the day after the Sabbath. In the Jewish method of reckoning time, it would begin with sundown on Friday and continue until sundown on Saturday. The text seems to indicate, however, that the visit of the women to the tomb occurred early on Sunday morning” (EBC 9.188).

“Mark says (XVI. 1,2), that it was after ‘the Sabbath was past, and very early in the morning, at the rising of the sun;’ i.e., not that the sun was risen, but that it was about to rise, or at the early break of day. Luke says, (XXIV.1), that it was very early; in the Greek, deep twilight, or when there was scarcely any light. John (XX.1) says, it was ‘early, when it was yet dark’; The time when they came, therefore, was at the break of day, when the sun was about to rise, but while it was yet so dark as to render objects obscure, or not distinctly visible” (Barnes 142).

Mis 179:19-21

What is it that seems a stone between us and the resurrection morning? it is the belief of mind in matter.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

“From Mary Magdalene, Christ had cast out seven devils. Grateful for his great mercy,

she was one of his firmest and most faithful followers, and was first at the sepulcher, and was first permitted to see her risen Lord” (Barnes 143).

“To a woman was this honour given to be the first that saw the risen Redeemer; and that woman was not his virgin-mother” (Jamieson 3.214).

“That Jesus chose to make a woman the first witness to his resurrection was the most dramatic confirmation of his belief in her spirituality. He entrusted her with the most significant message of his mission on earth—that he had overcome death—and in so doing paid the highest tribute to her faith and to her love. Above all he held her up as the person most worthy of his trust” (Sergio 106).

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

Recall that the prophets are sometimes called “angels.” Two angel-prophets were with Jesus in the transfiguration – Moses and Elijah.

Luke states that there were “two men stood by them in shining garments:”

Jewish law requires two witnesses in a court of law. Some commentaries suggest that these two are symbols of the two cherubim on either side of the Ark of the Covenant in the Holy of Holies. So there are differing ideas about them.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

“Mary did not respond to them in any unusual way, possibly because her eyes were clouded with tears, or because she was preoccupied with the loss of Jesus’ body. The question the angels asked Mary brought from her only an expression of grief and frustration. The death of Jesus, which she had witnessed, was in itself distressing and unnerving; the disappearance of the body from the place of burial would add apprehension and mystery to her grief. She had hoped for the sad consolation of completing the burial, and even that had been taken from her” (EBC 9.190).

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

“...It was because Mary was seeking for a dead Christ that she could not find him. For he was not dead, but alive” (IDB 6.792).

Turned in Greek is *strephe* and means “to turn around, to turn one’s self, metaph. to turn one’s self from one’s course of conduct, i.e. to change one’s mind; to be converted” (Thayer 590).

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

“Knew not that it was Jesus - She was not expecting to see him. It was yet also twilight, and she could not see distinctly” (Barnes’s Notes).

“Either these words passed before the angels had told her that he was risen, [Mark 16:6](#) [Luke 24:5,6](#); or (which is most probable) Mary was hard to believe what the angels had told her so lately; but coming out of the sepulchre, Christ appeareth to her, whom she knew not, but thought him to have been the person that had the charge of that garden where Christ was buried, and that he for his own convenience had removed the dead body; she therefore desires to know where he had disposed of it, having a mind to remove it to some honourable place of burial.” (Matthew Poole’s Commentary).

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

“Only one thing was necessary to establish Jesus’ identity--his uttering her name. One of the strange commonplaces of life is that the most penetrating utterance one can understand, no matter by whom spoken, is his personal name. Furthermore, the way it is spoken often identifies the speaker. No gardener would ever know her name, and no one else would pronounce it the way Jesus did” (*EBC* 9.191).

17 Jesus saith unto her, 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.

Touch in Greek is *haptomai* and it means “to fasten one’s self to, adhere to, cling to; do not handle me to see whether I am still clothed with a body; there is no need of such an examination; to touch; assail” (Thayer 70).

“*Touch me not.* Jesus required Thomas to touch him, and it has been difficult to ascertain why he forbade this now to Mary. The reason why he directed Thomas to do this was, that he doubted whether he had been restored to life. Mary did not doubt that. Mary, filled with joy and gratitude, was about to prostrate herself at his feet, disposed to remain with him, and offer him there her homage as her risen Lord” (Barnes 356).

“In reply to her action, Jesus said, “Do not hold onto me.” He was not refusing to be touched but was making clear that she did not need to detain him, for he had not yet ascended to the Father....The

use of the word 'brothers' includes more than the members of his immediate family. It placed the disciples on a new plane of relationship with himself" (*EBC* 9.191).