



Grace Fellowship Church
Pastor/Teacher, Jim Rickard
Sunday, September 3, 2023

Luke Chapter 24

VI. The Vindication of the Son of Man before Men, Luke 24:1-49, (Sunday - Jewish, Monday - Roman).

1. The Victory over Death, vs. 1-12.

- a. The women come to Jesus' tomb to further anoint His body, vs. 1-3.
- b. Two angels appear to the women and remind them of Jesus' teachings, vs. 4-8.
- c. The women report Jesus' resurrection to the apostles, vs. 9-12.

This section about the resurrection of our Lord is paralleled in **Mat 28:1-10; Mark 16:1-8; John 20:1-18**. Note that in Mark's Gospel, the earliest manuscripts end with **vs. 8**, whereas **vs. 9-20**, were added much later. Though most of the passages are parallel to other Gospel accounts, there are additions including **vs. 16-19**. Therefore, we will not include **vs. 9-20**, in our comparisons.

1. The Victory over Death, vs. 1-12.

- a. The women come to Jesus' tomb to further anoint His body, vs. 1-3.

Vs. 1

Luke 24:1, "But on the first day of the week, at early dawn, they came to the tomb bringing the spices which they had prepared."

We begin by noting the timeframe in which the women returned to Jesus' tomb to further prepared His body for interment.

John 20:1a, "Now on the first *day* of the week Mary Magdalene came early to the tomb while it was still dark..."

Mat 28:1, "Now after the Sabbath, as it began to dawn toward the first *day* of the week, Mary Magdalene and the other Mary (*the mother of James and Joseph/Joses*) came to look at the grave."

Mark 16:1-3, "When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him. ²Very early on the first day of the week, they came to the tomb when the sun had risen."

The Greek of Luke's account for "**But on the first day of the week**," reads, HO DE HEIS HO SABBATON. Because SABBATON also means, "a 7-day period or one week," when HEIS "one, alone, or first" is added to it, it means, "the first day of the week."

Luke gives us a general time frame, "**at early dawn**," which is the Noun ORTHROS, "dawn, sun up, early morning, or daybreak," (only used here, **John 8:2; Acts 5:21**) with the Adjective BATHUS meaning "deep." Combined it creates an idiom of intensity and denotes early, early morning, (i.e., the first light before the actual sunrise). This goes with Matthew's account of "began to dawn," Mark's "very early," and John's "it was still dark."

Luke then states, "**they came**," using the Aorist, Active, Indicative, Third Person, Plural of the Verb ERCHOMAI. He does not name the women that came to the tomb right away, as the other three Gospels do. The other Gospels named three women including: Mary Magdalene, Mary the mother of James *and Joseph/Joses*, and Salome. From our previous studies of the women at the Cross, we believe Salome to be the wife of Zebedee, who is the mother of

the sons of Zebedee (the Apostles James and John), who was also the sister of Jesus' mother Mary. Later in **vs. 10**, Luke names some of the women including Mary Magdalene, Mary the mother of James *and Jospeh/Joses*, and a women named Joanna. Then he states, **“also the other women with them,”** indicating several others that go unnamed.

Now, Joanna was previously mentioned in Luke's Gospel, **Luke 8:2-3**, as one of several women in Galilee who were healed from “evil spirits,” which means they were demonically possessed by demons, which Jesus exercised from them. Mary Magdalene and a Susanna were other such mentioned. In **Luke 8:3**, this Joanna was also the wife of Chuza who was one of Herod Antipas' stewards. These women are said to have been **“contributing to their support out of private means,”** and it is these women who followed our Lord from Galilee to Jerusalem continuing their support of the ministry. These women followed Jesus to His crucifixion and burial, **Luke 23:55-56**, prepared spices between the two Sabbaths, and now are at His **“tomb”** MNEMA, upon His resurrection.

On this morning, they were, **“bringing the spices which they had prepared,”** the Present, Active, Participle, Nominative of the Verb PHERO, “carry, bear, bring, etc.,” HOS and the Aorist, Active, Indicative of the Verb HETOIMAZO once again, meaning, “put or keep in readiness, or prepare,” as in **Luke 23:56**. The thing they prepared were “spices,” AROMA once again, “aromatic spices or perfumes,” only in Jesus' tomb narratives in **Mark 16:1; Luke 23:56; John 19:40**.

This group of wonderful, faithful women came to further prepare Jesus' body for burial and were blessed to be the first ones to realize He had resurrected, and see Him in resurrection form, even though they too were not yet understanding Jesus' previous teaching about being raised on the third day.

Now, this first day of the week was also the day they would celebrate the Feast of First Fruits, **Lev 23:9-14**. The feast was a commemoration of the Lord bringing them into the Promised Land and the abundance of provisions He would provide, i.e., logistical grace blessings. As such, it was a celebration of the first of the Spring harvests, this being the barely harvest, when they would take from the very first of the grain and present a sheaf of it to the Lord. This first sheaf was to be waved before Him by the priest for its acceptance by the Lord, and interestingly it was to be conducted on the day after the weekend Sabbath, which was also within the week of the Feast of Unleavened Bread that was a seven-day celebration. They were also to offer a burnt offering, cf. **Lev 6:8-13**, (notice the priest dressed in a linen robe), of a one-year-old male lamb, and grain and drink offerings to bring Him joy, **Psa 126:6**.

Psa 126:6, “He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him.”

As we will also see, in **Lev 23:15-21**, God gave Israel a second “first fruits harvest feast” which is called Pentecost or Feast of Weeks, because it was to be celebrated 50 days after the feast of First Fruits. Pentecost celebrated the wheat harvest, **Ex 34:22**, where the first fruits of its harvest was made into two bread loafs and waved before the Lord.

The Feast of First Fruits, was required of the Israelites until the Lord fulfilled the purpose it looked forward to by sending his Son to be the first fruits of the resurrection, **1 Cor 15:20, 23**, cf. **Acts 26:33; Rev 1:5**.

Acts 26:23, “That the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.”

Rev 1:5, “And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.”

As a general rule, the Israelites were to commemorate every first unto the Lord, **Num 18:12-15; Deut 26:1-4**.

Communion:

In relation to Jesus, what do we know about Him?

1. He was the Firstborn of Mary, **Mat 1:23-25**.
2. He was the First Begotten of God, **Heb 1:6**.
3. He was the Firstborn of all creation, **Col 1:15**.
4. He was the First Begotten of the dead, **Rev 1:5, Acts 26:23**.
5. He was the Firstborn of many brethren, **Rom 8:29**.
6. He was the First Fruits of the resurrected ones, **1 Cor 15:14-23**.
7. He was the beginning of the creation of God, **Rev 3:14**.
8. He is the preeminent one, **Col 1:18**.

Col 1:18, “He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.”

As we have previously noted, in **Mat 27:51-53**, Jesus was the first of those resurrected on this day to appear before men to proclaim the victory won over Satan, sin and death.

Mat 27:51-53, “And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. ⁵²The tombs were opened, and many bodies of the saints who had fallen asleep were raised; ⁵³and coming out of the tombs after His resurrection they entered the holy city and appeared to many.”

Therefore, the first and best sheaf of barley that was harvested was brought to the Temple as a Thanksgiving offering to the Lord of the harvest. It was representative of the whole harvest and serving as a pledge that the rest of the harvest would be realized.

Luke 10:2, “And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.”

1 Cor 15:22-23, “For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.”