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Faith Bible Church
Daily Doctrines
<http://www.fbcweb.org/doctrines.html>

Synchronizing the Resurrection Narratives, Event #5: Upon Mary Magdalene's report, Peter and John run to the tomb, John 20:3-9.

Review of the resurrection narrative thus far:

Event#1: Saturday – 5:45 P.M., April 4, 33 – 2 Marys go to “look” at grave

Matthew 28:1 Now **late** on the Sabbath, as the first day (Sunday) was **about to begin**, Mary Magdalene and the other Mary came to look at the grave.

Event#2: Sunday – 3:00-4:00 a.m., April 5, 33. – earthquake and angel of the Lord

Matthew 28:2-4 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. ³ And his appearance was like lightning, and his garment as white as snow; ⁴ and the guards shook for fear of him, and became like dead men.

Event #3: Sunday, 4:00-5:00 a.m., April 5, 33 – Mary Magdalene visits the tomb before daybreak

John 20:1 Now on the first *day* of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone *already* taken away from the tomb (NAS).

Event #4: Sunday – 4:15-5:15 a.m., April 5, 33 – Mary Magdalene is distraught at the sight of the stone missing from the opening of the tomb. She runs to report this to Peter and John.

John 20:2 And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

Event #5: Sunday – 4:30-5:30 a.m., April 5, 33 – Upon hearing the report from Mary Magdalene that Jesus' body was missing, Peter and John run to the tomb, went inside, and saw the linen wrappings and face-cloth. John believed that Jesus was alive from the dead. Though Peter saw the missing body, he did not believe that Jesus was alive.

John 20:3-9, Peter therefore went forth, and the other disciple, and they were going to the tomb. ⁴ And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first; ⁵ and stooping and looking in, he saw the linen wrappings lying *there*; but he did not go in. ⁶ Simon Peter therefore also came, following him, and entered the tomb; and he beheld the linen wrappings lying *there*, ⁷ and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. ⁸ So the other disciple who had first come to the tomb entered then also, and he saw and believed. ⁹ For as yet they did not understand the Scripture, that He must rise again from the dead.

Note in verse nine (above) how disinclined Peter was to believe in the resurrection of Jesus Christ (like John before this event; several women; the Lord's half-brother, James; and the fervent enemy of Christianity, Paul). This is just one of the many *historical* markers relevant to Jesus' final fate (*das Geschick Jesu*). There are three independently established historical facts: 1) the tomb of Jesus was found empty by a group of His women followers on the first day of the week (first Mary Magdalene then the other women); 2) various individuals and groups thereafter experience of Jesus being alive; and 3) the first disciples came to believe in Jesus' resurrection in the absence of sufficient antecedent historical influences from either Judaism or pagan religions. These three historical facts enjoy a consensus among the *critical* historians (who reject the Bible and arrive at their consensus by simply using the tools of history—though they do not actually believe in resurrection).

The nature of the supernatural resurrection of Jesus Christ had to be revealed by God in special revelation, the Bible. There are two categories of revelation: natural revelation and special sacred revelation. Through natural reasoning one can prove that God exists (as per Romans 1); however, when it comes to special revelation no reasoning or logic can *prove* supernatural revelation from God like the Trinity or the hypostatic union. We do not get our *assurance* of any supernatural truth by any human reasoning. This assurance comes only by God the Holy Spirit; the Bible is crystal clear about this (see Rom. 8:9; Gal. 4:6; John 14:26; 1 John 3:24; 4:13). It is important to understand the emphasis in the Bible on this issue. Logic and evidence can be confirmatory, but no one is going to accept—on the basis of logic alone—the resurrection of Jesus Christ or any other supernatural event like Christ dying for man's sins. For these to be a reality to any person requires the Holy Spirit: how one is adjusted to His ministry—e.g., grieve not, quench not, walk in the Spirit. If someone does not live under the ministry of the Holy Spirit, he will lose all assurance due to the noetic effects of sin regardless of any external evidence.

It is important to understand the scriptural emphasis of the ministry of the Holy Spirit in the spiritual life in enabling us to know Truth in distinction to the equal emphasis in the Bible of knowing Truth vis-à-vis external evidence or human reasoning. The Bible emphasizes both: the internal convicting ministry of the Holy Spirit as well as the external evidence (e.g., Jesus

expected others to believe in Him due to them witnessing His miracles and resurrection). *Through the Holy Spirit we can **know** Christianity to be True; through the tools of apologetics (external evidence), we can **show** Christianity to be true.* I can know supernatural truth, but I can't show that experience to others—thus the need to be able to show through logic and evidence; then, it is up to them and the supernatural convicting ministry of the Holy Spirit. We know the supernatural truths of Christianity (“I am reconciled to God,” “Christ lives in me”) through the ministry of the Holy Spirit; we show truths of Christianity to others through evidence, logic, and apologetics. It just so happens that these evidences also strengthen our faith. But make no mistake: our personal faith and assurance of these Realities do not rest *ultimately* on evidence apart from the Holy Spirit.

In respect to the resurrection narratives, here is a calendar for that year in Israel (I may attempt to put the events in the calendar for easier comprehension)—try to disregard the red; it came with the template:

Calendar for April 33 (Israel)

April						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
			Nisan 12	Nisan 13	Nisan 14	Nisan 15
5	6	7	8	9	10	11
Nisan 16	Nisan 17	Nisan 18	Nisan 19	Nisan 20	Nisan 21	Nisan 22
12	13	14	15	16	17	18
Nisan 23	Nisan 24	Nisan 25	Nisan 26	Nisan 27	Nisan 28	Nisan 29
19	20	21	22	23	24	25
Nisan 30	Iyar 1	Iyar 2	Iyar 3	Iyar 4	Iyar 5	Iyar 6
26	27	28	29	30		
Iyar 7	Iyar 8	Iyar 9	Iyar 10	Iyar 11		

Phases of the moon: 3: ☉ 11: 🌑 17: 🌒 25: 🌑

In Christ,

Pastor Don