

SECOND EDITION

Dictionary of Jesus and the Gospels

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are unique to Matthew. Only in Matthew's *mission discourse are Jesus' *disciples granted the authority to "raise the dead" (Mt 10:8). Though unparalleled, this comports with the messianic profile in the double tradition (Mt 11:5 // Lk 7:22) and thus is fitting for the Messiah's agents. In Jesus' interpretation of his parable of the weeds the apocalyptic imagery of the harvesting of wheat and destruction of weeds "at the end of the age" is topped off by a possible allusion to Daniel 12:3: "Then the righteous will shine like the sun in the kingdom of their Father" (Mt 13:43). Later, Jesus' face "shone like the sun" (Mt 17:2) at his transfiguration, itself a prefiguration of his resurrected glory. At the judgment of the sheep and the goats, the accursed "will go away into eternal punishment, but the righteous into eternal life" (Mt 25:46)—an echo of the dual fate for the resurrected in Daniel 12:2. These references are consonant with Matthew's theological interest in apocalyptic themes.

3.4. *Luke*. Unique Lukan references consistently tie resurrection to the theme of reversal, particularly with regard to *rich and poor. In back-to-back passages (Lk 14:7-14, 15-24) Jesus challenged reigning standards of social stratification and reciprocity by urging wealthy hosts to invite not the similarly well-heeled, but rather the poor, crippled, *blind and lame (Lk 14:13, 21). The passages are hinged together by the saying in Luke 14:14: "And you will be blessed, because they cannot repay you, for you will be repaid at the resurrection of the righteous." This parallels a common belief in Second Temple Judaism: at the resurrection the righteous poor, oppressed and exiled will be exalted or rewarded in the presence of their wealthy, powerful oppressors, who will be cast down (e.g., Dan 11-12; 1 *En.* 62:14-16; *T. Jud.* 25:3-5; 4 *Ezra* 4:35; 7:35). These ideas are so tightly aligned that Jesus can use the concrete notion of resurrection metaphorically for role reversal itself. In the parable of the prodigal son, the father twice exults in his lost son's return: he "was dead and is alive again; he was lost and is found" (Lk 15:24, 32).

The reversal of fortunes for rich and poor is no more dramatically portrayed than in the story of the rich man and Lazarus (Lk 16:19-31), the conclusion of which is suggestive for a Lukan emphasis regarding Jesus' resurrection. The rich man insisted that if someone were sent "from the dead" to his brothers, they would repent and avoid the torment of Hades. Abraham replied, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead." This almost certainly is an oblique reference to Jesus' resurrection from the dead, which one cannot comprehend apart from

the divine plan of salvation foretold in the Scriptures (Lk 24:25-27, 32, 44-46).

3.5. *John*. Two emphases in John's Gospel seem to mute the significance of the resurrection. The first is John's well-known realized eschatology, which stresses Jesus' authority to grant eternal life in the present. The second is the Gospel's focus on the cross of Christ as the goal of his being "lifted up" (Jn 3:14; 8:28; 12:32, 34) or "glorified" (Jn 7:39; 12:23, 28).

In truth, realized eschatology has not swallowed up future eschatology in John. Jesus' present authority to raise the dead and execute judgment (Jn 5:25-27) is counterbalanced by his same authority at work in the final resurrection (Jn 5:28-29). Clear echoes of OT resurrection passages occur in this passage (Is 26:19; Ezek 37:12; Dan 12:2). Similarly, in the discourse on the bread of life Jesus repeatedly promised a present grant of eternal life to believers, but also that he will "raise up" the believer "on the last day" (Jn 6:39, 40, 44, 54; cf. Jn 11:24).

Jesus' cross-centered predictions of his exaltation do not stand alone in John. Jesus' glorification on the cross takes its shape and meaning from his resurrection. Both cross and resurrection are crucial phases of Jesus' return/ascent to the Father. The cleansing of the *temple (*see* Temple Act) is presented as a foreshadowing of Jesus' resurrection (Jn 2:13-22; cf. the same saying in the mouths of Jesus' accusers in Mt 26:61; 27:40 // Mk 14:58; 15:29; cf. Acts 6:14). The evangelist explains that Jesus was talking about the temple of his body (Jn 2:21) and records how the disciples could understand the scriptural meaning of the saying only after Jesus' resurrection (Jn 2:22). In the discourse on the good shepherd death and resurrection are Jesus' sovereign twofold action in order to give eternal life. Jesus declared his authority to lay his life down and to take it up again (Jn 10:17-18; cf. Jn 10:11). Finally, in the farewell discourse Jesus cryptically spoke of his disappearance, then reappearance "in a little-while" (Jn 14:18-19; 16:16-24). Jesus was referring to his death and resurrection, but as important steps in his return/ascent to the Father (cf. Jn 13:3; 14:12, 28; 16:10, 17, 28; 20:17).

4. The Resurrection Narratives in the Four Gospels.

4.1. *Mark's Resurrection Narrative*. A fundamental issue in interpreting the pericope about the empty tomb in Mark 16:1-8 concerns the ending of Mark's Gospel. The consensus view is that the evangelist intended to end the Gospel at Mark 16:8. The minority view is that the original ending was lost due to the mutilation of an early manuscript (either

accidentally or deliberately). The consensus view interprets the abrupt ending as a fitting conclusion to the Gospel. Narrative closure occurs through highlighting two themes: the revelation of Jesus "the crucified" as the Messiah and the Son of God, and the failure of the disciples. The weakness of this view involves its exclusive focus on narrative-critical analysis of the text, which brackets out historical factors. The additional endings to Mark seem to have been motivated primarily not by a felt need for narrative closure, but rather by a perceived lack of kerygmatic and historical fullness. The longer ending in particular (Mk 16:9-20) sought to fill out the story with a pastiche of postresurrection appearances, a commissioning of the disciples and a report of the ascension, ostensibly drawn from other Gospel traditions.

Mark 16:1-8 points not to discipleship failure, but rather to the role of the "women and the other disciples as witnesses to Jesus' resurrection. The passage proceeds in three movements: the women's journey to the tomb (Mk 16:1-4); their entrance into the tomb and commissioning by the young man to inform the disciples of Jesus' rendezvous with them in "Galilee" (Mk 16:5-7); and the women's reverent, single-minded obedience to the young man's command (Mk 16:8).

The listing of three women in Mark 16:1 points to their function as witnesses. All three were listed as present at Jesus' death on the cross (Mk 15:40), and two out of the three at his burial (Mk 15:47). These women followers showed up for the first time in Mark's passion narrative, though the narrator states that they had been of service to Jesus since his time in Galilee (Mk 15:41). The differences between the three lists are not due to stylistic variation, but make better sense as Mark's attempt to ensure that the "witness lists" are accurate. This is supported by the repetition of the women's act of "seeing" (*theoreō*) in Mark 15:40, 47; 16:4. The continuity between the lists militates against the suggestion that the women haplessly stumbled upon the wrong tomb. Often noted is the remarkable fact that women were mentioned at all as the first witnesses to the empty tomb. It points to the primitive character of the tradition behind Mark's account, since an early Christian would hardly manufacture such a story. Women's legal testimony was often regarded as less credible than that of men.

Mark's straightforward, laconic recounting of the women's experience contains touches of an eyewitness perspective. Though there is evidence of Markan redaction (e.g., the redundant timestamp in Mk

16:2; cf. Mk 1:32), the account stands in stark relief to the "passion narrative in that it lacks allusions to scriptural fulfillments (e.g., the quotation from Ps 22:1 in Mk 15:34). The women's last-minute concern about not being able to roll away the stone bears the marks of verisimilitude (Mk 16:3-4). Likewise, the description of the divine messenger inside the tomb as a "young man" (Mk 16:5) may indicate a phenomenological or experiential perspective, although ancient Jewish readers could have understood him to be an angel (cf. Dan 8:15-16; 9:21; Josephus, *Ant.* 5:277).

The heart of the pericope is the young man's address to the women. Their alarm and his exhortation not to be alarmed (Mk 16:5b-6a) are typical of angelic epiphanies. There are three principal elements in the young man's words (Mk 16:6-7): the announcement that Jesus has been raised, with minimal christological elaboration ("Jesus of Nazareth, who was crucified"); an invitation to witness the fact that the tomb is now empty; and a command to tell Peter and the disciples to meet Jesus in Galilee in accordance with Jesus' earlier directive. This culminates the women's witness to the key events, heralded in the kerygma (1 Cor 15:3-8): Jesus died (Mk 15:40), was buried (Mk 15:47), was raised on the third day (Mk 16:6), and appeared to Peter and other disciples (Mk 16:7).

Contrary to the common interpretation of this passage, the women's response in Mark 16:8 should be interpreted positively in light of the young man's words in Mark 16:7. Three factors figure into our interpretation. First, the young man's order in Mark 16:7 reasserts Jesus' promise in Mark 14:28. Imperative ("go, tell") and predictive elements ("there you will see him") occur alongside the promissory ("he is going ahead of you . . . just as he told you"). We should hold as suspect an interpretation of Mark 16:8 that views the women as not only disobeying the young man's command, but also thwarting the prediction and promise of Jesus. In Mark, Jesus' predictions—for example, the "must" (*dei*) of the passion predictions (Mk 8:31; 9:31; 10:33) and the prediction of Peter's denials (Mk 14:30)—never fail. Note also, in passing, that the singling out of Peter in Mark 16:7 may hint at his projected restoration.

Second, in Mark the women's emotions of fear and amazement are typical responses to divine manifestations. While it is true that Mark has developed the theme of discipleship failure in scenes marked by fear, silence and misunderstanding among Jesus' male disciples (Mk 6:52; 8:14-21; 9:6, 32; 10:32), the women have not shared in this characterization.

They have been consistently portrayed as faithful witnesses to Jesus, even after all the other disciples abandoned him (cf. Mk 14:40). Their earlier emotion of "alarm" is consonant with the natural human response to angelic appearances (Mk 16:5b-6a). "Trembling" (*tromos*) occurs in Mark only at Mark 16:8, but elsewhere in the NT it is always coupled with "fear" (*phobos*) to denote due respect or religious awe accompanying actions deemed appropriate or obedient (1 Cor 2:3; 2 Cor 7:15; Eph 6:5; Phil 2:12). "Amazement" (*ekstasis*) is the same emotional response experienced by those who witnessed the raising of Jairus's daughter (Mk 5:42). Mark's repetition of the women's response of fear is designed to put a spotlight not on their emotions, but rather on the reason for their awe: the manifestation of divine power in the crucified Jesus, who has been raised from the dead.

Third, the double negative "they said nothing to no one" indicates exclusive, not absolute, silence on the part of the women. Recently scholars have pointed to the parallel in Mark 1:44 (Allison, 304; Bryan, 79). There Jesus told the cured leper to "say nothing to no one," but to go directly to the "priest to certify his cleansing. It is reasonable to conclude that, unlike the leper, the women did not go about blabbering in public, but fulfilled their commission to tell only the disciples, "because they were filled with awe" (*ephobounto gar*).

4.2. Matthew's Resurrection Narrative. Matthew has followed Mark's narrative scheme for Jesus' passion and resurrection, but with important additions (e.g., Mt 27:3-10, 51-53) and variations (cf. Mt 27:54 with Mk 15:39). The opening scene in Matthew's resurrection narrative (Mt 28:1-10) substantially parallels the extant conclusion to Mark (Mk 16:1-8). However, it is flanked by two related scenes unique to Matthew: the posting of the guard at the tomb (Mt 27:62-66), following Jesus' burial (Mt 27:57-61); and the bribing of the guards (Mt 28:11-15), following the scene at the empty tomb (Mt 28:1-10). The concluding scene (Mt 28:16-20) narrates Jesus' projected meeting with his disciples (absent from extant Mark). It has general affinities with other postresurrection commissioning accounts (cf. Mk 16:15-16; Lk 24:44-49; Jn 20:21-23) but is crafted as the dénouement for the entire Gospel.

Matthew resolves three major plot lines in his resurrection account: conflict, *Christology, discipleship. In the other Gospels Jesus' conflict with authorities terminates in his crucifixion; in Matthew the conflict extends beyond his resurrection. Jesus' opponents prove to be impotent frauds in their at-

tempts to thwart Jesus' resurrection (Mt 27:62-66; 28:11-15). The apocalyptic manifestation of the angel at the empty tomb revealed the vindication of Jesus and the triumph of divine power over those who executed Jesus (Mt 28:2-6). Although Jesus' disciples contend with deception "to this day" (Mt 28:15), at the end of Matthew they are commissioned as emissaries under Jesus' all-encompassing kingdom authority and faithful presence "to the end of the age" (Mt 28:20).

Matthew's initial resurrection pericope (Mt 28:1-10) consists of two parts: the women's visit to the tomb (Mt 28:1-7) and their meeting with the risen Jesus (Mt 28:8-10). Matthew streamlines Mark's account and adds his own thematic and stylistic touches, such as apocalyptic descriptions and the Semitic expression *kai idou* (Mt 28:2, 7, 9). Matthew's telling displays the women's role as witnesses to Jesus' resurrection. He mentions only two of the women listed in Mark (Mt 28:1 // Mk 16:1). Perhaps Matthew has made Mark's lists more consistent (see 4.1 above), listing three women at the cross (Mt 27:56) but "Mary Magdalene and the other Mary" at both Jesus' burial and the empty tomb (Mt 27:61; 28:1). The same two women saw "the great stone" rolled against the tomb (Mt 27:60) and sat as passive observers "opposite the tomb" (Mt 27:61). In Matthew 28:1 their errand was "to see the tomb," not to anoint Jesus' body as in Mark. Matthew sharply brings into focus the women's role as witnesses to the empty tomb.

Matthew's most radical departure from Mark involves the apocalyptic events that occurred upon the women's arrival. An earthquake (Mt 28:2) forms a link with the climactic seismic shaking at Jesus' crucifixion, associated with the rending of the temple veil, the resurrection of many saints and the confession of Jesus as God's Son (Mt 27:51-54). Mark's "young man" is in Matthew clearly "an angel of the Lord" clothed gloriously (Mt 28:2-3). There is irony and contrast in the way the angel interacted with the women and the guards. The angel directly counteracted the measures taken to secure the tomb. When Jesus was buried a "stone" had been "rolled" (*proskylisas*) across the entrance of the tomb (Mt 27:60). Then a guard was posted and the stone sealed in order to prevent the disciples from stealing Jesus' body and declaring, "He has been raised from the dead [*nekrōn*]" (Mt 27:62-66). After Jesus' resurrection, the angel "rolled back" (*apekyllisen*) the "stone" (Mt 28:2). He sat upon the stone, showing divine triumph over the opponents' futile challenges to God's purpose in Jesus. In a wordplay, the earthquake

(*seismos* [Mt 28:2]) and awesome presence of the angel made the guards "shake" (*eseisthēsan* [Mt 28:4]) with fear. Those who were tasked with preventing Jesus' resurrection from the dead "became like dead men [*nekroi*]" (Mt 28:4). In contrast, the angel emphatically encouraged the women, "You, do not be afraid" (*mē phobeisthe hymets* [Mt 28:5]).

The angel's address to the women is essentially the same as that in Mark (Mt 28:5-7 // Mk 16:6-7). However, Matthew lacks the description of Jesus as "the Nazarene" and does not single out Peter as a special recipient of the women's report. Matthew emphasizes the urgency of the women's mission (note the repetition of "quickly" [Mt 28:7, 8]), as well as the gravity of the angelic command ("See, I have told you" [Mt 28:7]). The indirect discourse in Mark could include the women among those who will see Jesus in Galilee (Mk 16:7). But in Matthew the direct order, to be conveyed through the women, applies only to the male disciples (Mt 28:7). This makes sense because the women encountered Jesus shortly thereafter in Jerusalem, and Jesus' reiteration of the angel's command states concerning the meeting in Galilee, "there they will see me" (Mt 28:10). Nevertheless, the women who "went" to "see" the tomb (Mt 28:1) and were invited to "come" and "see" where Jesus had lain (Mt 28:6) were commissioned to do the very thing that the authorities sought to halt: "tell" the message of Jesus' resurrection (Mt 27:64; 28:6-7).

The women's departure from the tomb was accompanied by a mixture of fear and great joy, but also with resolve to complete their mission (Mt 28:8). As they rushed to obey the angel's command, the women were greeted by the risen Jesus himself. The women's act of grasping Jesus' feet may simply be a tangible expression of love and attachment along with their worship (Mt 28:9). It may also point to the physical reality of Jesus' risen body, since ghosts or apparitions either do not have feet or their feet do not touch the ground (Allison, 278). Jesus echoed the final order of the angel (Mt 28:10) but called the disciples "my brothers," alluding to their rehabilitation as true disciples and anticipating his final commission in Matthew 28:16-20. The women's witness to the empty tomb and to the risen Jesus fully prepared them to be "apostles to the apostles."

In Matthew 28:11-15, while the women went off to fulfill their charge, the guards returned to tell the authorities what had happened at the tomb. Ironically, having failed in their effort to stop the proclamation of Jesus' resurrection, the authorities have stooped to the same kind of deception that they

suspected of Jesus' disciples (cf. Mt 27:62-66). Their treachery included bribery, falsehood and political cover for the guards. It is impossible to prove the historicity of Matthew's account regarding the guards. But the note that this story was being perpetuated by Matthew's Jewish contemporaries (Mt 28:15) suggests that the evangelist felt duty-bound to respond to an existing tale. Strange and improbable apologetic it would have been for an early Christian to construct stories suggesting the earliest alternative explanation for Jesus' resurrection: the disciples stole the body.

The concluding pericope in Matthew is suitably known as the Great Commission (Mt 28:16-20). The scene is a mountain in Galilee that Jesus appointed beforehand (Mt 28:16). This detail was not mentioned earlier (cf. Mt 28:7, 10), but it is appropriate in a Gospel where mountains play a prominent role in divine revelation through Jesus (Mt 5:1; 17:1; cf. Mt 4:8-10). The eleven disciples' response of worship is also natural (cf. Mt 2:2, 8, 11; 8:2; 9:18; 14:33; 15:25; 18:26; 20:20; 28:9), here all the more in light of Jesus' declaration of his universal authority (Mt 28:18) and order to baptize in the trinitarian formula (Mt 28:19). The risen Jesus received worship reserved exclusively for Israel's God (Mt 4:10; cf. Deut 10:20; Is 45:21-24). A *crux interpretum* is the additional response "but some doubted" (Mt 28:17) (see Bryan, 296nn47-48). The best interpretation takes this as a candid record of the disciples' reaction. Other Gospels do not hide the reasonable response of disciples who can hardly believe their own senses (Lk 24:36-43; Jn 20:24-29) or have the impression of experiencing something surreal (cf. Jn 21:4, 12). The disciples' tendency toward "little faith" in Matthew ultimately was dispelled not by Jesus' physical presence, but rather by his authoritative word.

Jesus' final appearance and commission of his disciples masterfully concludes the Gospel through an encapsulation of Matthean themes: revelation in Galilee, the "mountain, worship, authority, discipleship, universal mission, teaching, "the end of the age" and divine presence (cf. Mt 1:23; 18:20; 28:20). Matthew's Gospel closes with the assurance that God's kingdom has been inaugurated by the risen Jesus, will be extended through the worldwide mission of his disciples, and is enabled by his continuing presence.

4.3. Luke's Resurrection Narrative. Luke's resurrection narrative begins with distinct parallels to Mark 16:1-8 but departs from it more quickly and radically than Matthew. Three variations stand out: (1) "two men" (*andres duo* [Lk 24:4]; cf. "a vision of

angels" in Lk 24:23) appear to the women (cf. Mk 16:5), forming a link between the heavenly personages at Jesus' transfiguration, resurrection and ascension (Lk 9:30, 32; 24:4; Acts 1:10); (2) the order to tell the disciples to meet Jesus in Galilee is instead a call to remember what Jesus said while he was in Galilee (Lk 24:6-7); (3) the list of women (Lk 24:10) more closely matches the list of Jesus' women supporters in Luke 8:2-3. Unique to Luke is the fact that all of Jesus' postresurrection appearances occur in Jerusalem and its environs.

Luke 24 is carefully crafted as three scenes: the empty tomb in the morning (Lk 24:1-12); the Emmaus road in the afternoon (Lk 24:13-35); and Jerusalem in the evening (Lk 24:36-53). The last scene itself forms a triptych: Jesus' demonstration of his bodily resurrection (Lk 24:36-43); the commissioning of the apostles (Lk 24:44-49); and the ascension (Lk 24:50-53). The three scenes are structurally bound together with time markers, spatial movements and intercommunication. The Easter events occur within the time frame of a single day (Lk 24:1, 13, 33, 36), emphasizing that it is "on the third day" after Jesus' death (Lk 24:7, 21, 29, 46). Each scene closes with someone returning somewhere (Lk 24:9, 12, 33, 52). Links of intercommunication occur between the women and the apostles (Lk 24:10); "some who were with us" and the Emmaus pair (Lk 24:24); and the Emmaus pair and the eleven disciples (Lk 24:34-35). The narrative moves progressively toward the third scene. This progression is aided by notes about Peter's visit to the empty tomb (Lk 24:12) and an unnarrated appearance of the Lord to "Simon" (Lk 24:34), climaxing in Jesus' physical demonstrations and scriptural disclosures that qualify the apostles as the original "eyewitnesses and servants of the word" (Lk 1:2). Four major emphases appear throughout the three scenes, which we will examine here.

4.3.1. Physical Reality of Jesus' Resurrection. The first scene in Luke's resurrection narrative points to the reality of Jesus' resurrection by establishing a chain of evidence in the women's witness to the empty tomb. The women who were present at Jesus' burial "saw the tomb and how his body was laid" (Lk 23:55). These same women arrived at the tomb on Easter morning to find it empty (Lk 24:3). The two men informed the women that Jesus is absent from the tomb because he is alive and risen (Lk 24:5). Significantly, the "aliveness" of the resurrected Jesus in Luke-Acts is unparalleled among the Gospels (Lk 24:5, 23; Acts 1:3; 25:19; possible exceptions in Jn 6:57; 14:19). This aspect of Jesus' resurrection is underscored in Acts through repeated references to his

body not being subject to decomposition (Acts 2:27, 31; 13:34, 35, 36, 37).

The empty tomb did not, by itself, demonstrate that Jesus had been raised from the dead. The apostles responded with incredulity to the women's announcement of Jesus' resurrection (Lk 24:11). Peter verified that the tomb was empty, except for the presence of burial cloths, which probably ruled out the possibility of tomb robbery. But he was struck only with amazement (Lk 24:12). Despite the women's report of the angelic message that Jesus is alive and the confirmation that the tomb was empty, the Emmaus pair was despondent (Lk 24:23-24). Their comment "but they did not see him" (Lk 24:24) anticipates Jesus' climactic appearance in the third scene. Even the appearance to the Emmaus pair is complicated by the fact that, once recognized, Jesus vanished from their sight (Lk 24:31). Readers attuned to Israel's Scriptures will recall stories of divine revelation and departure (Gen 17:22; 35:13; Judg 6:21; 13:20; cf. Tob 12:20-21; 2 Macc 3:34). Jesus' sudden disappearance indicates that he is already entering into his glory (Lk 24:26) and is no longer confined by usual limitations of earthly life.

In the third scene Jesus offered a threefold demonstration of his physical resurrection. He did so in response to the disciples' impression that they were seeing a ghost (Lk 24:37). First, Jesus appealed to sight: "Look at my hands and feet; see that it is I myself" (Lk 24:39a). Second, Jesus invited his disciples to touch him, "For a ghost does not have flesh and bones as you see that I have" (Lk 24:39b-40). Third, in order to remove any further doubt, Jesus ate in their presence (Lk 24:41-43; cf. Acts 10:41). The act of eating foreclosed any supposition that he appeared as an angel, since angels do not eat (Tob 12:19; Philo, *Abr.* 115-18; *T. Ab.* 4:9). The book of Acts reports that Jesus "presented himself alive" to his disciples "with many convincing proofs" (Acts 1:3), and the double recounting of Jesus' ascension (Lk 24:51; Acts 1:9-11) requires his physical body being borne up visibly into heaven.

4.3.2. Recognition. For Luke, it is insufficient for witnesses to recognize the bare fact that Jesus was physically raised from the dead. What is required is a total recognition of God's saving plan in the Messiah. Belief in Jesus' resurrection occurred not only on the basis of witnessing the empty tomb and appearances of the risen Jesus, but also in recalling the predictions of his passion and resurrection. Many particulars of Jesus' earlier predictions reverberate in the three scenes: "Son of Man" (Lk 9:22, 44; 17:24-25; 18:31 // Lk 24:7); "must" (Lk 9:22; 17:25;

22:37 // Lk 24:7, 26, 44); "be handed over" (Lk 9:44; 18:32; 22:22 // Lk 24:7); "into the hands of men" (Lk 9:44 // Lk 24:7); "on the third day" (Lk 9:22; 13:32; 18:32 // Lk 24:7, 46); "rise" (Lk 9:22; 18:33 // Lk 24:7, 46). Remarkably, the women believed nothing less than that Jesus was raised from the dead in response to a reminder of Jesus' predictions. This is confirmed, first, by the fact that the two men commanded them to "remember" Jesus' words, and the narrator reports that they "remembered" them (Lk 24:6, 8). Second, the act of remembering involves not just recollection of words, but a recognition of their fulfillment (cf. Lk 22:61; Acts 11:16). Third, their report to the eleven disciples and their associates was dismissed as "an idle tale" (Lk 24:11).

The second and third scenes resolve a related theme: the disciples could not comprehend Jesus' predictions of the passion and resurrection because their meaning was concealed from them (Lk 9:45; 18:34). Thus, the eyes of the Emmaus pair "were kept from recognizing" Jesus (Lk 24:16), and they were "slow of heart" to believe (Lk 24:25). Jesus' scriptural exposition was involved in "opening the Scriptures" to them (Lk 24:32). Jesus' actions at table, recalling earlier meal scenes (Lk 24:30; cf. Lk 9:16; 22:19), triggered their eyes to be "opened" and their recognition of the risen Jesus (Lk 24:31). After Jesus' tangible demonstration of his resurrection to his disciples, "he opened their minds to understand" the scriptural plan that Jesus had predicted (Lk 24:45-47).

4.3.3. Scriptural Fulfillment. An understanding of the Scriptures is the interpretive key to recognizing Jesus as the risen Messiah, who fulfills God's saving plan. The Scriptures attest to the divine "must" (*dei*) regarding Jesus' passion and resurrection (Lk 24:7, 26, 44). Luke underscores the totality of scriptural testimony ("all that the prophets declared" [Lk 24:25]; "beginning with Moses and all the prophets . . . all the Scriptures" [Lk 24:27]; "all the things" written about Jesus in "the law of Moses, the prophets, and the psalms" [Lk 24:44]). Readers must await the speeches in Acts for expositions of a range of texts dealing with Jesus' resurrection (cf. esp. Acts 22:5-36; 13:33-41). Jesus' messianic identity and mission are crucial to the scriptural fulfillment of the divine plan.

4.3.4. Christology. Two principal ideas dominate the "Christology in Luke's resurrection narrative: the Messiah as the one who brings restoration to the people of God and *salvation to the nations.

The Emmaus pair believed that the crucifixion of Jesus signaled the death of Israel's hope of salvation; "But we had hoped that he was the one to redeem Israel" (Lk 24:21). This recalls earlier expectations con-

cerning God's promises of salvation (Lk 1:46-55, 67-79; 2:28-32) and the preparation of God's people for worship (Lk 1:16-17, 74-75). Major characters in the prologue proclaimed the divine "redemption" (Zechariah [Lk 1:68]; Anna [Lk 2:38]) or "consolation" of Israel (Simeon [Lk 2:25]) accompanying the coming of the Messiah. The resurrection of Jesus assures that such hope has not been dashed. Jesus is indeed "a prophet mighty in deed and word" who brings redemption from *slavery and restoration from exile (Lk 24:19). The allusion to Jesus as the prophet like *Moses (cf. Acts 3:22-23) builds upon earlier scenes. The transfiguration foreshadowed Jesus' death and resurrection as an entrance into "his glory" (Lk 9:32; 24:26) and as an *exodos* liberation for God's people (Lk 9:32). Jesus also repeated the same actions he did at the feeding of the five thousand (Lk 9:16; 24:30; cf. Lk 22:19), revealing himself to the Emmaus pair (Lk 24:31) as the exalted leader of Israel and the definitive interpreter of God's purposes in Scripture (Lk 24:27, 32; cf. Lk 9:35) (see Anderson, 169-80).

In Luke 24:46-47 Jesus delineated the divine plan for the Messiah's accomplishment of salvation in three steps: suffering, resurrection and universal proclamation of *repentance and *forgiveness of sins. The third item, though not mentioned in the earlier passion predictions, was previewed in Simeon's oracle regarding the Messiah as "a light for revelation to the Gentiles" (Lk 2:29-32). In turn, the prophecy of Isaiah 49:6 stands behind Simeon's words, as well as key texts in Acts that relate the universal reach of the God's salvation (Acts 1:8; 13:47; 26:23). The "messianic triad" of Luke 24:46-47 will be accomplished by the risen Jesus, but through his Spirit-empowered witnesses, the apostles (Lk 24:48-49): they will consistently testify to Jesus' death and resurrection and will proclaim the message of repentance and/or forgiveness of sins (Acts 2:22-39; 3:18-19; 5:30-31; 10:39-43; 13:27-39; 26:17-18).

4.4. John's Resurrection Narrative. John's Gospel features more appearances of the risen Jesus than any other Gospel. The stories occur in a double ending. Scholars commonly view John 20 as the end of an earlier edition of the Gospel, with the purpose statement in John 20:30-31 serving as the "original" conclusion. John 21 was appended later (though not necessarily by a different hand, since it is stylistically consistent), with a conclusion in John 21:25 that nicely complements John 20:30-31. Regardless of compositional history, the scenes in John 20-21 tie up many theological threads in the Gospel related to Christology, soteriology, pneumatology, discipleship and mission.

4.4.1. *John 20*. The narrative in *John 20* divides into two parts: (1) a series of three scenes early on the first day of the week centered around the empty tomb (Jn 20:1-18); (2) scenes behind locked doors on the evening of the first day and eight days later when Jesus appeared to his disciples (Jn 20:19-29). The scenes move progressively to ever more explicit evidences of Jesus' resurrection: from Mary Magdalene's observation of the empty tomb, to the Beloved Disciple's viewing the burial cloths in the tomb, to Jesus' appearances to Mary Magdalene and then to the disciples, and finally to the appearance to Thomas, in which Jesus invited him to touch his wounds. There is also a contrast between the model faith of the Beloved Disciple, who believed before seeing the resurrected Jesus himself, and Thomas, who refused to believe without visual and tactile proof.

In the first scene (Jn 20:1-2) Mary Magdalene came to the tomb while it was still dark. The scenic element of darkness advances the Johannine metaphors of light and darkness, which are correlated with belief and unbelief. The darkness before the dawn matches Mary's merely natural explanation for the empty tomb prior to her encounter with the resurrected Jesus. She opined to Simon Peter and the Beloved Disciple that somebody had removed Jesus to a different burial site. That this is what she assumed, rather than tomb robbery, is indicated by her repeated references to not knowing "where they have laid him" (Jn 20:2, 13, 15). The verb "laid" (*tithēmi*) refers to interment (Jn 11:34; 19:41, 42).

In the second scene (Jn 20:3-10) Peter and the "Beloved Disciple" raced to the tomb. The Beloved Disciple is characterized as the ideal disciple. Not only did he beat Peter to the tomb, but also he was the first to see the burial cloths, and the first to believe. The description of the burial cloths is reminiscent of the resurrection of Lazarus. But whereas Lazarus emerged from the tomb with his hands and feet bound in linen cloths and his head wrapped in a head cloth (*soudarion* [Jn 11:44]), Jesus was liberated from the linen wrappings and the head cloth (*soudarion*), which were lying in separate places in the tomb (Jn 20:7). The careful description of the grave clothes indicates that Jesus had triumphed over death. That the Beloved Disciple "saw and believed" cannot mean that he merely acknowledged Mary Magdalene's explanation (an interpretation as old as Augustine). The rationale in *John 20:9* is confusing, but one of two interpretations seems most likely. "For they did not yet understand the Scripture, that he must rise from the dead" might imply that the Beloved Disciple believed in Jesus' resurrec-

tion despite not yet understanding its scriptural significance. Alternatively, it could mean that the Beloved Disciple had already come to a scripturally informed belief in the necessity of the resurrection (Jn 20:8), as opposed to the others ("they" [Jn 20:9])—that is, Peter, Mary and those for whom she speaks ("we" [Jn 20:2])—who had not yet come to this understanding (Heil 1995, 125).

The third scene (Jn 20:11-18) begins with Mary Magdalene standing alone outside the tomb, Peter and the Beloved Disciple having returned to their homes (Jn 20:10; cf. Jn 16:32). The text accents her state of grieving, stating her action of "weeping" three times (Jn 20:11, 13, 15), and her rationale twice (Jn 20:13, 15; cf. Jn 20:2). Mary encountered two angels in the tomb and then the risen Jesus himself. John describes the two angels as "sitting where the body of Jesus had been lying, one at the head and the other at the feet" (Jn 20:12). This description, like that of the burial clothes in the previous scene, points to the absence of Jesus' body from the tomb.

After turning around, Mary encountered Jesus, though she mistook him for the gardener. Her recognition of Jesus was sparked by Jesus' address to her as "Mary." She responded with the Aramaic title "rabbouni" (i.e., "teacher"). She heard the voice of the good "shepherd, who laid his life down for the sheep, and who knows and calls his sheep by name" (Jn 10:3-4, 11, 14-15). However, she acknowledged him only as *rabbi* (cf. Jn 1:38), not as the exalted Son of Man (Jn 1:49-51). Hence, Jesus commanded her to stop clinging to him, "For I have not yet ascended to the Father" (Jn 20:17a). She did not understand that she would from now on have to relate to Jesus on a higher plane. Jesus' going "to the Father" (Jn 13:1; 14:6, 12, 28; 16:10, 17, 28) makes it possible for him to send the Paraclete (Jn 14:16, 26; 15:26, 16:7) and bring his disciples into unity with himself and his Father (Jn 17:11, 21-23). Thus, Jesus commissioned Mary to tell "my brothers," "I am ascending to my Father and your Father, to my God and your God" (Jn 20:17b).

The final two scenes in *John 20* occurred a week apart. The first happened on the eve of resurrection day (Jn 20:19). Evidently, Jesus' ascent was imminent (futuristic present: "I am going to ascend to the Father" [Jn 20:17b]) or had already occurred in the prior scene (progressive present: "I am ascending to the Father"), for in *John 20:19-23* several promises from the farewell discourse related to his "going to the Father" are fulfilled. Twice Jesus bid them "Peace" (Jn 20:19, 21; cf. Jn 14:27; 16:33). After he showed them his hands and feet, their grief was turned to joy (Jn 20:20; cf. Jn 16:20-22). Finally, he

breathed on them, and they received the Holy Spirit (Jn 20:22)—that is, the Paraclete (Jn 14:16, 26; 15:26; 16:7)—a consequence of Jesus having been glorified (Jn 7:39). Jesus' commission of his disciples (Jn 20:21) entailed the authority to confer or withhold forgiveness of sins (Jn 20:23; cf. Lk 24:47).

The second scene occurred because Thomas had not been present at Jesus' first appearance to his disciples. Both Mary and the other disciples had "seen the Lord" (Jn 20:18, 20, 25), but Thomas would not believe until he too had personally seen Jesus' nail wounds and placed his hand in his side (Jn 20:25). Eight days later, when Jesus appeared again, he afforded Thomas the empirical proof that he demanded in order to secure his belief (Jn 20:27). There is no record of Thomas actually scrutinizing Jesus' wounds. Nevertheless, in response Thomas exclaimed the highest christological confession in John's Gospel: "My Lord and my God!" (Jn 20:28). Thomas fully recognized the risen and ascended Jesus as the way to the Father (Jn 14:5-7) and one with the Father (Jn 14:8-14; cf. Jn 10:30; 17:21):

4.4.2. *Appendix: John 21.* John 21, like Matthew 28:16-20; Luke 24:44-49, focuses less on Jesus' resurrection itself than on the restoration of his disciples and their commission as apostles who will engage in world mission. The chapter consists of four scenes that occurred alongside the Sea of Tiberias (Jn 21:1-8, 9-14, 15-19, 20-23) followed by a conclusion (Jn 21:24-25). The narrator states that this was the third instance the risen Jesus appeared to his disciples (Jn 21:14) (not counting the original appearance to Mary Magdalene). Four themes predominate in John 21, which we will examine here.

4.4.2.1. *Recognition of Jesus.* After the large catch of fish, the Beloved Disciple was the first to recognize the risen Lord (Jn 21:7). This is reminiscent of his primacy in believing in the resurrection on the basis of seeing the grave clothes left behind in the tomb (Jn 20:8). Once ashore, the disciples evidenced a certain ambivalence regarding their encounter with Jesus. None of them dared to ask, "Who are you?" because they knew it was the Lord (Jn 21:12). Perhaps they saw Jesus as the same recognizable person who even performed the mundane task of preparing breakfast, yet they also realized that he manifested (*phanerōō* [Jn 21:1, 14]) the divine glory (cf. Jn 2:11). Jesus had already defied the normal limitations of the human body by appearing to his disciples, though they were behind locked doors (Jn 20:19, 26) (see the helpful discussion of the risen Jesus' "transphysicality" in Wright, 477-78, 678-79).

4.4.2.2. *Commissioning.* The miraculous catch

and Peter's hauling in the net full of fish symbolize the universal mission of the disciples (Jn 21:6, 8). The scene of the action, the Sea of Tiberias (Jn 21:1; cf. Jn 6:1, 23), as well as Jesus' actions of taking and giving the bread and fish (Jn 21:13; cf. Jn 6:11) are reminiscent of Jesus' feeding of the five thousand. Jesus has included his disciples in the mission of giving the bread of life to the world (Jn 6:33, 51) and drawing all people to him (cf. Jn 21:8 with Jn 12:32). In the following scene Jesus also commissioned Peter to act as an undershepherd who feeds the sheep who belong to the good shepherd (Jn 21:15, 16, 17; cf. Jn 10:11-18).

4.4.2.3. *Rehabilitation of Peter.* The charcoal fire upon which Jesus grilled the fish already hinted at Peter's restoration (Jn 21:9), for he had denied Jesus while standing by a charcoal fire (Jn 18:18). Jesus inquired three times concerning Peter's love for him (Jn 21:15-17), deliberately corresponding to Peter's threefold denial (Jn 18:15-18, 25-27). But then Jesus also predicted that Peter eventually would die in a way that would glorify God (Jn 21:18-19). This is significant because Peter had vowed to follow Jesus even to the extent of laying down his life for him, but Jesus prophesied his denials (Jn 13:36-38). Jesus told him that he could not "follow" him prior to the crucifixion, but he would do so afterward (Jn 13:36). Therefore, in his final appearance Jesus commanded Peter, "Follow me" (Jn 21:19, 22).

4.4.2.4. *Authorization of the Beloved Disciple.* The closing scene probably addressed a crisis among early readers of John's Gospel precipitated by the death of the Beloved Disciple. Peter's curiosity about the Beloved Disciple's fate had prompted Jesus' retort, "If it is my will that he remain until I come, what is that to you?" (Jn 21:22). The story generated a rumor that Jesus had predicted that the Beloved Disciple would not die (Jn 21:23a) (presumably until Christ's second coming [cf. Mk 9:1]). The narrator was keen to explain that Jesus' statement about the Beloved Disciple was not a prophecy, but a hypothetical (Jn 21:23b). The Gospel closes with an affidavit concerning the Beloved Disciple's truthful testimony (Jn 21:24) and a statement of how voluminous the full record of Jesus' deeds could be (Jn 21:25).

See also APOCALYPTICISM AND APOCALYPTIC TEACHING; ASCENSION OF JESUS; BURIAL OF JESUS; DEATH OF JESUS; ESCHATOLOGY; EXILE AND RESTORATION; LAZARUS; LIFE, ETERNAL LIFE; PREDICTIONS OF JESUS' PASSION AND RESURRECTION; SIGN OF JONAH.

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REVOLUTIONARY MOVEMENTS

Revolutionary movements were a Jewish response to the injustice of Israel's oppressors. Although the Maccabean Revolt (168/7-164 B.C.) can be seen as an important precursor for the later revolutionary movements by the Jews, this article concentrates on the Jewish resistance movements against the Roman Empire (see Rome).

The first century A.D. was one of the most violent epochs of Jewish history, with the cauldron of unrest reaching its apex in the destruction of Jerusalem by the Romans in A.D. 70. This in turn was punctuated by the mass suicide of Jewish rebel forces at Masada in A.D. 74. Sixty years later the smoldering embers from this war were fanned into flame by the Jewish leader Simon bar Kokhba (or Kosiba), who led the second revolt against the Romans in A.D. 132-35.

1. Up to the First Revolt
2. The Second (Bar Kokhba) Revolt
3. Jesus, Christians and the Revolutionaries
4. Conclusion

1. Up to the First Revolt.

The causes of this unrest were many and varied, but the following factors contributed to a milieu ripe for revolution: foreign military occupation, class conflicts, misconduct of Jewish and Roman officials, Hellenization (see Hellenism), burdensome taxation (see Economics) and the Samaritan situation. When the Roman army occupied a land, it was accompanied by thousands of civilians (wives, children, doctors, merchants, etc.). The army lived off the occupied country, pilfering its natural resources, enslaving members of its population, raping women and generally terrorizing the populace. The gentry of Palestine collaborated with the occupying forces and, in exchange for personal safety and affluence, aided Israel's oppressors. This collusion led to class conflict between the rich and the poor, the loyal and the disloyal, the rulers and the people (see Horsley and Hanson).