
Mondovi: Our Savior's & Gilmanton United Methodist Churches
4.20.2025, Easter Sunday, Rev. Hyuntae Kim, Ph.D.
The Women of the Eighth Day

Luke 24:1-12

Let's pray: Heavenly Father, open our ears to hear the joyful message proclaimed by the angels in this Word today, and may we listen to the voice of the risen Jesus. In the name of our living Lord Jesus Christ, we pray. Amen.

The message of the resurrection always brings hope. That is why it is my favorite message in the Bible. After enduring the suffering and death of the cross, Jesus finally overcame the grave and rose again on that glorious morning. This was not just an event; it was the beginning of a new era—the moment when the new creation of God's kingdom began.

The early Church Fathers called the day of resurrection the “Eighth Day.” This signifies that it goes beyond the seven-day cycle of the old creation into the eternal day of salvation, the time of the new creation. Jesus rose on the first day after the Sabbath, which makes it not only the first day but also the eighth day. The number eight symbolizes eternity. This eighth day marks the beginning of the new creation, leading us into eternal life, and that is why we gather to worship on the Lord's Day. Since we have resurrection life, we no longer live in the old creation.

Luke writes: “On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.” These women went to the tomb not expecting to see it empty, but simply to mourn His death. They did not anticipate His resurrection at all. Yet out of love, they wanted to serve Him one last time by bringing spices to anoint His body. Their devotion is remarkable. Though they had not yet grasped resurrection faith, they remained faithful to Jesus, even when He could no longer do anything for them.

There are times in life when we experience seasons of hardship, where it feels like Jesus is in the tomb, as if He is absent and does nothing for us. Yet, even in those moments, if we choose to follow Him, we will witness how faith carries us through trials. That testimony itself becomes our witness to the resurrection life of Jesus Christ.

In 2004, when my family was at the University of the Nations in Hawaii, we struggled financially. It felt like Jesus was in the tomb. After completing our short-term mission training, our team planned to go on a mission trip to Thailand, but my family had no funds. We prayed throughout the entire semester, but as the deadline approached,

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we still lacked the money and had almost given up. However, at the last moment, the funds were provided miraculously, and we were able to join the team.

When the women arrived at Jesus' tomb, they saw that the stone had been rolled away, and His body was missing. They were troubled by this. Even when we follow the Lord, there are times when we do not fully understand His will, and that can cause distress. Yet, God's grace is so great that even in our lack of understanding, He sends His angels to us. Sometimes, we encounter messengers of God's glory in unexpected places.

The women bowed down with their faces to the ground in fright. This shows us that God's glory does not always bring immediate peace. Often, it is overwhelming because we find ourselves in unexpected situations. But even when fright arises, long for the glory of God—seek to see His presence despite uncertainty.

As the women stood in confusion, the angels appeared and said: "Why do you seek the living among the dead? He is not here; He has risen." The tomb where Jesus' body was laid represents this world of death. The people of the world perceive Jesus as someone who has died. But He is the Living Word and has always been life itself. Through His resurrection, He destroyed death that belonged to the old creation and opened the new creation.

Thus, we cannot truly find Jesus in this world, which is like a tomb. If we reject discipleship within a faith community, choose to spend time pursuing only what pleases us, immerse ourselves in personal work or hobbies, or seek higher education elsewhere, we will not find Him in those things. Not being reared as disciples in the church—the community of disciples and worshipers where God's Word is preached and taught—it is impossible to truly learn how to walk with the Living Christ.

Yet, by encountering His Word, we are restored to Him. Just as the women gained resurrection faith after hearing the words of the angels, we too can be awakened through His truth.

The rolled-away stone symbolizes that we are no longer under the closed system of legalistic law but now live in the open age of grace. Christ has removed the stone of condemnation written by the law. His resurrection is not just a historical event but the ever-present gateway of salvation available to us today.

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The angels further said to the women: “Remember how He told you, while He was still in Galilee.” This proclamation directs the listeners back to the words that Jesus repeatedly foretold about His suffering and resurrection. The angels reaffirm His prophecy: “The Son of Man must be delivered into the hands of sinners, be crucified, and on the third day rise again.” At the time when Jesus said this, neither the disciples nor the women understood His words.

Likewise, even when the Word is given, it takes time for it to be remembered and believed. We must encounter the messengers of the Word to be led to the risen Christ. If we long to meet the Living Christ daily, we must read the Bible with a heart seeking Him. The Old Testament and New Testament become our two angels, proclaiming His resurrection truth to us. Of course, understanding the words of these two angels is only possible through the work of the Holy Spirit. The resurrected Jesus is present in His Word, in worship, and especially in the sacraments.

The fact that the women remembered Jesus’ words means they came to understand them through experience. Because of this, they were able to become witnesses, faithfully proclaiming the message of the angels. Just as humanity fell through a woman, now the message of life is proclaimed through women. The fact that women were chosen as the first witnesses of the resurrection is a powerful demonstration of God's work of restoration.

In Scripture, women often symbolize our spirit. When God’s Word enters our spirit, it is revived. That’s how we become the Lord’s women, like Mary Magdalene, Joanna, and Mary the mother of James—the bride of Christ, the Church.

The women ran to tell the apostles this joyful news, but the apostles did not believe them, thinking their words were nonsense. Even the apostles needed time for faith to grow. Yet Peter, being a man of action, ran to the tomb. He saw only the linen cloths left behind, and he was amazed. Though he did not yet fully grasp resurrection faith, he was still becoming a witness to the risen Christ. The doubts and fears of the disciples were later personally addressed by Jesus Himself, revealing His grace. Just as He worked patiently with them, He also works with our faith today.

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When Jesus first came into the world as a baby, He was wrapped in linen cloth and presented as a gift to humanity. So, what do the empty strips of linen in the tomb signify? They represent the unseen gift of resurrection life. They also symbolize Christ's righteousness, as the linen cloth once wrapped His body, just as it now represents the covering of our old self.

Furthermore, the linen cloth signifies the completion of Christ's High Priestly ministry. On the Day of Atonement, the high priest entered the Most Holy Place to atone for the sins of the people. At that time, he did not wear his usual ephod, but instead dressed in simple linen garments, including a linen turban. After finishing the atonement work, the high priest left those linen garments behind. Likewise, the linen cloth and head covering left in the tomb reveal that Jesus has fulfilled the atonement work, completing what the high priestly ministry symbolized in the Old Testament.

The two angels the women encountered resemble the cherubim that stood above the mercy seat on the Ark of the Covenant inside the Most Holy Place. The mercy seat represents Christ Himself, and the two cherubim symbolize the angels who testify of Him. At this moment, the women had a real encounter with these angels.

Brothers and sisters, there is no need to envy these women for meeting the angels. Since Christ dwells within us, we are connected to Him—meaning we become like the cherubim on the mercy seat, the angels that appeared to the women.

Today, as women of faith, we stand in the empty tomb, meeting the two angels through God's Word, receiving resurrection life, and becoming messengers of His good news.

May we be like these women, proclaiming the joy of resurrection to those in doubt and fear. As women of Christ, may we forever dwell in the eternal eighth day—the day of the new creation. Amen.

Let's pray: Lord of life, we praise You for the hope and salvation found in Christ's resurrection. Help us to live as true witnesses of His victory, walking in faith and proclaiming His life-giving truth. May Your presence guide us, and may we always dwell in the joy of the new creation as the bride of Christ. In Jesus' name, we pray. Amen.