

QUAKE

"ROCK YOUR WORLD" MATTHEW 28:1-10

Jesus predicted his death and resurrection numerous times. Matthew tells us that as Jesus was going up to Jerusalem, he told his disciples, "We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles to be mocked and flogged and crucified. *On the third day he will be raised to life!*" (20:18). But this wasn't the first time Jesus had said as much. Immediately after Peter's confession four chapters earlier, Matthew says that Jesus "began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and *on the third day be raised to life*" (16:21), and then following the transfiguration one chapter later, Matthew again states that Jesus told the disciples, "The Son of Man is going to be delivered into the hands of men. They will kill him, and *on the third day he will be raised to life*" (17:22b-23).

So, apart from its theological importance, the resurrection is important because it confirms the identity and veracity of Jesus, which accounts for the extraordinary measures taken by Jewish leaders to secure the body of Jesus and then three days later, to concoct a plan that would account for the

But in fact, Christ has been raised from the dead.

– 1 Corinthians 15:20

empty tomb, to preclude that from happening. Regarding the first, Matthew tells us "the chief priests and the Pharisees went to Pilate. 'Sir,' they said, 'we remember that while he was still alive that deceiver said, "After three days I will rise again." So give the order for the tomb to be made secure until the third day. Otherwise, his disciples may come and steal the body and tell the people that he has been raised from the dead. This last deception will be worse than the first!" (27:62-64). And regarding the second he tells us, "While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, 'You are to say, "His disciples came during the night and stole him away while we were asleep." If this report gets to the governor, we will satisfy him and keep you out of trouble.' So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day" (28:11-15). Matthew affirms that the tomb was empty early Sunday morning because Jesus was raised from the dead and debunks concocted explanations to the contrary.

This Week's Core Competency

Hope – I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

Apart from the resurrection of Christ, we have no hope. But because Jesus was raised from the dead, we are confident that we, too, will be raised when he appears. Paul says it best:

"Christ died for our sins, just as the Scriptures

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said. He was buried, and he was raised from the dead on the third day, just as the Scriptures said. He was seen by Peter and then by the Twelve. After that, he was seen by more than 500 of his followers at one time, most of whom are still alive, though some have died. Then he was seen by James and later by all the apostles. Last of all, as though I had been born at the wrong time, I also saw him . . . And if Christ has not been raised, then all our preaching is useless, and your faith is useless. And we apostles would all be lying about God—for we have said that God raised Christ from the grave. But that can't be true if there is no resurrection of the dead. And if there is no resurrection of the dead, then Christ has not been raised. And if Christ has not been raised, then your faith is useless and you are still guilty of your sins. In that case, all who have died believing in Christ are lost! And if our hope in Christ is only for this life, we are more to be pitied than anyone in the world. But in fact, Christ has been raised from the dead. He is the first of a great harvest of all who have died" (1Co 15:3b-8, 14-20).

day **1** ENCOUNTER – read God's word to put yourself in touch with him.

Matthew 28:1-10

1 *After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.*

2 *There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.* 3 *His appearance was like lightning, and his clothes were white as snow.* 4 *The guards were so afraid of him that they shook and became like dead men.*

5 *The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was*

crucified. 6 *He is not here; he has risen, just as he said. Come and see the place where he lay.* 7 *Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."*

8 *So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples.* 9 *Suddenly Jesus met them. "Greetings," he said. They came to him, clasped his feet and worshiped him.* 10 *Then Jesus said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me."*

EXAMINE – what the passage says before you decide what it means.

* In the margin next to v. 1 write, "Cf. 27:57-61."

* Circle "other Mary" in v. 1.

* Circle "earthquake" in v. 2 and in the margin write, "Cf. 27:51."

* Box "like" and "as" indicating *comparison* in vv. 2-4.

* Bracket "who was crucified" in v. 5.

* Bracket "he has risen" in vv. 6, 7.

* Underline "from the dead" in v. 7.

* Draw a line from "disciples" in v. 7 to "brothers" in v. 10.

* Box the word "yet" indicating *contrast* in v. 8.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Describe the setting, namely the *where* and *when* of events recorded in the passage.
2. The *characters* involved add an unexpected note that enriches the narrative. How so?
3. If Jesus died on Friday afternoon, why would the women wait until Sunday morning to return to the tomb?
4. What do you make of the fact that Jesus' birth was also announced by an angel?
5. How does the angel's *appearance* contribute to the narrative?
6. What did the angel make perfectly clear regarding the empty tomb? Explain.
7. *Contrast* the mood of the women when they *arrived* at the tomb with their mood when they *departed* from it (cf., v. 8).
8. Why would Jesus want to meet his disciples in Galilee of the Gentiles (see 4:15-16; cf. v. 19)?
9. **Discussion:** Talk about the importance of the resurrection to the Christian faith.

day **3** **EXAMINE** – an explanation of the message to better understand the meaning of the passage.

On the importance of the resurrection, one commentator writes: "Without this reversal of the ignominy of the cross, Jesus' death would have atoned for nothing. The resurrection demonstrates Christ's vindication by God, who reestablishes him in heaven as Lord of the cosmos. It is the most spectacular of all the biblical miracles and from a human perspective the most incredible of Christianity's claims. If it is false, Christians are of all people most to be pitied (1 Cor 15:19). If it is true, it guarantees the coming bodily resurrection of all believers (1 Cor 15:20-28; 2 Cor 5:1-10; 1 John 3:1-3)" (Craig L. Blomberg, *Matthew*, NAC, 425-26).

Events connected to the resurrection as recorded in the final chapter of Matthew's Gospel unfold in three movements (vv. 1-10; vv. 11-15; vv. 16-20). The first one makes it indubitably clear that Jesus "was raised" from the dead. The earthquake and the appearance of an angel of the Lord indicated a unique event of cosmic proportions had taken place. What's more, the angel announced that Jesus, who was dead ("crucified") wasn't in the tomb and invited the two Marys to "Come and see the place where he was lying" (NASB). The women had come looking to anoint a corpse, but the tomb was empty because that corpse had been raised from the dead. Twice the angel said, "he has risen," and if that weren't enough, Jesus himself appeared to them on their way to tell his disciples the good news.

As far as the setting, namely, the *when* and the *where* of the narrative, is concerned, the story unfolds *early on the Sunday morning*. The Greek word [*opse*] translated "after" by the NIV frequently means "late," but rendering it so would be ambiguous paired with "at dawn on the first day of the week" and would raise the question, "Did the women visit the tomb around sunset on Saturday evening or around sunrise on Sunday morning?" Consequently, Matthew likely meant the word's less frequent sense, "after," in 28:1. What's more, the story unfolds *at the tomb*. Mary Magdalene and the other Mary are both present when Joseph of Arimathea places Jesus' body in his own new tomb on Friday before the Sabbath began at sundown. The next day, Saturday, the chief priests and Pharisees go to Pilate to demand

that he secure the tomb to prevent the disciples from stealing the Lord's body. The two Marys then return to visit his tomb very early Sunday morning.

As far as characters are concerned, the two women, an angel, and Jesus all appear in the narrative. Guards are mentioned, too, but they appear to be unconscious, having fainted in terror at the sound of the earthquake and the sight of the angel. It's difficult to identify the point of the *comparison*, "like dead men" (v. 4). One translation renders the expression, "became catatonic" (ISV), another, "fell into a dead faint" (NLT), and still another, "became like corpses themselves" (NTE). The two Marys visit the tomb only to find the angel, sitting on the stone he rolled back to show the tomb was empty, surrounded by incapacitated temple guards. Once the angel accounts for Jesus' missing body, saying, "he has risen, just as he said . . . he has risen from the dead and is going ahead of you into Galilee" (vv. 6, 7), the women run off to tell the disciples.

Suddenly Jesus appears and greets them with an understated, "Hello" or "Good morning" (France, 1102). On the significance of Jesus appearing first to women, one commentator writes: "All the Gospels mention the fact that women were the first people to see Jesus alive. This is a proof that the resurrection was real. In that culture the witness of women was not regarded very highly. Thus, if the evangelists fabricated the resurrection, they certainly would not have written that women witnessed it first" (Constable, 479). And another adds: "One of the most important perspectives on the women here is that God uses them as witnesses not only to the central redemptive act of history, Jesus' death on the cross, but also to his resurrection. Since the women were present for Jesus' death on the cross and his burial by Joseph of Arimathea (cf. 27:55-56, 61), they can verify that he was truly dead, not just unconscious. Several of them witnessed the sealing of the tomb (27:60-61; Mark 15:46-47; Luke 23:55), and they are the first witnesses of the empty tomb and the resurrected Jesus (Matt. 28:1-6; Mark 16:1-6; Luke 24:1-8); John 20:1-16). They are designated by both the angel and Jesus to carry their witness

to the other disciples as the first to testify of the reality of the resurrection (Matt. 28:10; Mark 16:7; John 20:17)" (Wilkins, 939-40). The scene ends with them clasping Jesus' feet, demonstrating the physical reality of Jesus' risen body, and worshipping him.

Jesus' words conclude the narrative. "Do not be afraid," he tells the women. "Go and tell my brothers to go to Galilee; there they will see me" (v. 10). Why Galilee? Perhaps because the Messiah first appears in this despised region and first enlightens its despised people. After all, the

kingdom of heaven belongs to the poor in spirit (5:3), which might explain in part why Jesus appears first to women, whose witness among Jews would be minimal. Furthermore, "Galilee of the Gentiles" suggests that the gospel of Jesus Christ isn't for Jews only in preparation for the Great Commission to "make disciples of all nations" (see D. A. Carson, "Matthew," in *The Expositor's Bible Commentary*, 8:590).

day **4** **EMBRACE** – how God spoke to you in his word.

The Message of the Passage

Jesus was raised from the dead and appeared to the two Marys, who touched him before taking news of his resurrection to his disciples, giving the hope of salvation to all those who believe in him.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the message of Romans 1:1-7 and your response to it.

Do you think the resurrection is essential to the gospel?

How would you include it when you share the gospel?

So, what does the message of this passage do for you?

notes **N** STUDY – the commentaries to answer the questions.

v. 1 **Sabbath** Joseph of Arimathea placed the body of Jesus in "his own new tomb" on Friday as the Sabbath approached (cf. 27:57-61). On the Sabbath day Jewish leaders asked Pilate to make the tomb secure (27:62-65), and he authorized them seal the tomb and post a guard. As Sunday was dawning, the two Marys went to the tomb "to anoint Jesus' body with spices to give him a more appropriate embalming" (Craig L. Blomberg, Matthew, NAC, 426; cf. Mk 16:1; regarding other events surrounding Jesus' resurrection appearances see Michael J. Wilkins, The NIV Application Commentary: Matthew, 935-36). "Jesus repeatedly said he would be raised 'on the third day' (16:21; 17:23; 20:19). Keeping in mind that the Old Testament regularly reckoned a part of a day as a whole day, we understand that Jesus was in the tomb for a part of three days. Dying at approximately 3:00 P.M. on Friday, he was placed in the tomb before sundown (day one). He remained in the tomb all day Saturday (day two) and from sundown Saturday until his resurrection on Sunday morning (day three). Thus, he was raised on the third day, as he prophesied" (936).

v. 1 **other Mary** "The 'other Mary' was Mary the mother of James and Joseph (27:56). Mark added that Salome also accompanied them (Mark 16:1). Salome was evidently the name of the mother of Zebedee's sons. The "and" (Gr. kai) in Mark 16:1 is probably assensive, meaning 'even.' Apparently they did not know that the Sanhedrin had posted a guard at the tomb. They evidently went there to remember Jesus but also to anoint Jesus' corpse (Mark 16:1). They must not have known that it had been sealed, either" (Thomas L. Constable, "Notes on Matthew," 2017 ed., 478, www.soniclight.com). See also John 19:25.

v. 2 **earthquake** This second earthquake (cf. 27:51, 52), which accompanied the appearance of an angel to roll away the stone that sealed entrance to the tomb, attested to the cosmic significance of the resurrection. "The earthquake, like that of 27:51, adds to the drama of the scene, and to the sense of divine intervention (see on 27:51)" (France, 1099). "If one is querulous about these supernatural phenomena, he should reflect that the Resurrection of Jesus is one of the great supernatural events of all time. Cornelius a Lapide dares to say: 'The earth, which trembled with sorrow at the Death of Christ as it were leaped for joy at His Resurrection'" (A. T. Robertson, "Matthew," *Word Pictures in the New Testament*, 1:240-41). The tomb wasn't opened to let Jesus out but to let the women in to see that it was empty. "The resurrection itself is never described anywhere in Scripture, presumably because no one ever saw Jesus leave the tomb" (Blomberg, 427).

v. 4 **like dead men** Seasoned soldiers were terrified and paralyzed by fear. The angel of the Lord had the same effect on the guards as he had on the ground; both shook in his presence. "The ones assigned to guard the dead themselves appear dead while the dead one has been made alive" (Donald Hagner, *Word Biblical Commentary*, vol. 33b, *Matthew 14-28*, 869).

v. 5 **who was crucified** "The poignant description of Jesus as 'the one who has been crucified' leaves no room for doubt of the real death of the one who is now alive again. But the absence of his body from the place where it had been (as the women knew, 27:61) show that his resurrection is no less real and physical than his death" (France, 1100).

v. 6 **has risen** Cf. v. 7 "has risen." "Contra the NIV 'he has risen,' the voice of the verb egerthe is passive ('he was raised!'). No text of Scripture ever speaks of Jesus as raising himself but always as being raised by God" (Blomberg, 427). "This is a clear use of the 'divine passive,' where agency is left unexpressed since it is obvious from the context that God the Father is the One who raised Jesus from the dead" (Wilkins, 939). For another example of the "divine passive" see verse 18. "All authority in heaven and on earth has been given to me" implies that God has given Jesus "all authority in heaven and on earth."

v. 6 **from the dead** "Jesus is no longer a corpse; he does not belong among the dead" (France, 1101).

v. 7 **tell** "One of the most important perspectives on the women here is that God uses them as witnesses not only to the central redemptive act of history, Jesus' death on the cross, but also to his resurrection. Since the women were present for Jesus' death on the cross and his burial by Joseph of Arimathea (cf. 27:55-56, 61), they can verify that he was truly dead, not just unconscious" (939).

Family Talk

Encouragement from one parent's heart to another

Is it ok for us to give our kids Easter baskets? What do you think about hunting eggs? What do you do with the Easter Bunny? These are all questions we have asked or heard someone ask regarding how we are to celebrate Easter. The commercialization surrounding Easter has become almost as overwhelming as that of Christmas. Unfortunately, new shoes, marshmallow chickens and chocolate bunnies have clouded the day we have set aside to celebrate our Risen Savior. (For the record, I am not opposed to chocolate in any form.) Maybe the problem is not the treats in the stores but the fact that we have set aside the "one day." The resurrection of Jesus is not an event we celebrate once a year, it's the reason we celebrate every day. It gives hope for today and tomorrow and the next day. As the gospel song says, "Because He lives, I can face tomorrow. Because He lives, all fears are gone!" Easter is all about Jesus. As long as our kids are clear on the true meaning of Resurrection Sunday, all other celebrations are a matter of conscience. In Romans 14:5, Paul writes, "One man considers one day more sacred than another; another man considers every day alike. Each one should be convinced in his own mind." Pray and ask God how He wants you to honor Him and then enjoy celebrating Him with your family!

What Does The Bible Say

Weekly Verse: Read Matthew 28:1-10

1. What happened when the women arrived at the tomb?
2. What did the angel say to them?
3. What did the women do when they saw Jesus?

What Do You Think

Imagine you went to the tomb with the women that morning. How would you have felt when the earthquake happened and the angel appeared?

What R U Going To Do

Last week you made invitations and gave them to your friends to invite to church for Easter. Follow up with them this week to see if they are coming!

Core Comp

Hope - I can cope with the problems of life and death with the help of Jesus.

Memory Verse

John 11:25 - *Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die;*

KIDPIX COUPON

I memorized my verse _____, completed *Scrolls* _____, brought Bible _____, brought a friend _____.

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30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity 2 Corinthians 13:14

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace Ephesians 2:8-9

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible 2 Timothy 3:16-17

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God Psalm 121:1-2

I believe God is involved in and cares about my daily life.

Identity in Christ John 1:12

I believe I am significant because of my position as a child of God.

Church Ephesians 4:15-16

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity John 3:16

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion Psalm 82:3-4

I believe God calls all Christians to show compassion to those in need.

Eternity John 14:1-4

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship 1 Timothy 6:17-19

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship Psalm 95:1-7

I worship God for who He is and what He has done for me.

Prayer Psalm 66:16-20

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study Hebrews 4:12

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness Matthew 6:33

I focus on God and His priorities for my life.

Spiritual Gifts Romans 12:4-6

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community Acts 2:44-47

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time Colossians 3:17

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith Ephesians

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life Romans 12:1

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy John 15:11

I have inner contentment and purpose in spite of my circumstances.

Peace Philippians 4:6-7

I am free from anxiety because things are right between God, myself, and others.

Faithfulness Proverbs 3:3-4

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control Titus 2:11-13

I have the power, through Christ, to control myself.

Humility Philippians 2:3, 4

I choose to esteem others above myself.

Love 1 John 4:10-12

I sacrificially and unconditionally love and forgive others.

Patience Proverbs 14:29

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness 1 Thess. 5:15

I choose to do the right things in my relationships with others.

Gentleness Philippians 4:5

I am thoughtful, considerate and calm in dealing with others.

Hope Hebrews 6:19-20

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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