

## BREAK OF DAY

### "BREAK OF DAY"

#### JOHN 20:1-9

### This Week's Core Competency

**Salvation by Grace** – I believe a person comes into a right relationship with God by his grace, through faith in Jesus Christ. Ephesians 2:8, 9 *For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—9 not by works, so that no one can boast.*

What has the resurrection of Jesus' physical body got to do with salvation? Clearly, the death of Jesus is paired with his resurrection in the preaching of Paul. Referring to the "word" he preached to the Corinthians, the apostle writes: "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve" (15:3-6). And referring to the atonement, he writes in the same chapter: "If Christ has not been raised, our preaching is useless and so is our faith . . . And if Christ has not been raised, your faith is futile; you are still in your sins" (vv. 14, 17). And clearly, the gospel Paul preached had everything to do with salvation.

The death and resurrection of Jesus go hand in hand theologically and are together clearly tied to salvation in another of Paul's letters. To the Romans, he writes speaking of Jesus: "He was delivered over to death for our sins and was raised to life for our justification" (4:25). Commentators, in general, see an allusion to Isaiah 53 in this verse. The first line of

***He was delivered over to death  
for our sins and was raised to life  
for our justification.***

– Romans 4:25

4:25 likely alludes to Isaiah 53:12, which the Septuagint (LXX), the Greek translation of the Hebrew Old Testament, renders: "because of their sins, he was handed over." The use of the passive voice implies God's involvement; in other words, "God handed him over." The prophet depicts God as the one who takes the initiative in giving up "his servant" (52:13)—whom we know to be Jesus—for sinful humanity. The second line of 4:25, "and was raised to life for our justification," likely alludes to Isaiah 53:11, which speaks of the servant "justifying the righteous."

In Romans 4:25 the English word "for" in both lines translates the same Greek preposition (*dia*), which is used with slightly different nuances in the two places. According to one commentator, "It is probably best to give the word a retrospective meaning in the first line and a prospective meaning in the second: 'he was handed over because of our trespasses [e.g., because we are sinners], and was raised for the sake of our justification [e.g., in order to secure our justification]" (Gordon D. Fee, *The Epistle to the Romans*, NICNT, 289). Put slightly differently, "Christ was 'delivered up' to atone for His people's sins and was raised up to guarantee their justification." (We must not interpret the two clauses so woodenly as to suggest that His resurrection had nothing to do with the atonement for their sins and His death nothing to do with their justification; the later idea is ruled out by Rom. v. 9)" (E. F. Bruce, *The Epistle of Paul to the Romans*, TNTC, 119).

Regardless of how one puts it, the apostle is affirming the theological connection between Jesus' resurrection and believers' justification. "As Jesus' death provides the necessary grounds on which God's justifying action can proceed, so his resurrection, by vindicating Christ and freeing him forever from the

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influence of sin (cf. 6:10), provides for the ongoing power over sins experienced by the believer in union with Christ" (Fee, 290).

Furthermore, the resurrection is conclusive proof of *the deity of Jesus*. Peter tells his hearers on the day of Pentecost that God raised Jesus (Ac 2:32), and following his resurrection, he exalted him to his right hand (v. 33), thereby making him "both Lord and Christ" (v. 36). It's conclusive proof of *the atoning value of Christ's death*. As one commentator says: "If the Victim of the Cross had been man and nothing more, there would have been no sufficient reason for attaching to His Death any peculiar efficacy; the faith of Christians would be 'vain,' they would be 'yet in their sins' ( I Cor. xv. 17)" (William Sandy and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC, 117). It's conclusive proof of *the efficacy of Jesus' death*. It placed God's seal of approval on the sacrifice of Christ and confirmed that it was accepted as the propitiation for humanity's sins. It's conclusive proof of *the future resurrection of those who believe in Jesus*. Paul tells the Corinthian Christians that Christ is "the Firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as I Adam all die, so in Christ all will be made alive" (1Co 15:20-22). And finally, it's conclusive proof that *those in union with Christ can immediately experience new life in him*. To the Romans Paul says: "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (6:4).

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

### John 20:1-9

1 Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. 2 So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!"

3 So Peter and the other disciple started for the tomb. 4 Both were running, but the other disciple outran Peter and reached the tomb first. 5 He bent over and looked in at the strips of linen lying there but did not go in. 6 Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, 7 as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. 8 Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. 9 (They still did not understand from Scripture that Jesus had to rise from the dead.)

#### Cf., Luke 24:1-12

1 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. 2 They found the stone rolled away from the tomb, 3 but when they entered, they did not find the body of the Lord Jesus. 4 While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. 5 In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? 6 He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: 7 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.' " 8 Then they remembered his words.

9 When they came back from the tomb, they told all these things to the Eleven and to all the others. 10 It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. 11 But they did not believe the women, because their words seemed to them like nonsense. 12 Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

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

- \* Draw a line from "early" to "dark" in v. 1.
- \* Box "so" indicating *result* in vv. 2, 3.
- \* Underline "Simon Peter" with one line throughout.
- \* Underline "the other disciple" with two lines throughout.

- \* Circle "they" in v. 2.
- \* Circle "we" in v. 2.
- \* Box "but" indicating *contrast* in v. 4.
- \* Bracket "looked" in v.5, "saw" in v. 6, and "saw" in v. 8.
- \* Highlight v. 8b.

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## 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. John sandwiches the story of Peter and John at the tomb (vv. 3-9) between two stories about Mary Magdalene at the tomb (vv. 1-2, 10-18). Why do you think John arranged the stories to tell them in this order?
2. Verse 2 begins with "so" indicating *result*. Explain the relationship of verse 2 to verse 1.
3. Who in the world is "the other disciple"?
4. Does Mary's inference based on the open tomb (v. 2) surprise you? Explain.
5. So why exactly do you think Peter and the other disciple ran for the tomb?
6. Peter and the other disciple are *contrasted* in verses 4-8. Give an example or two.
7. Describe the tomb evidence and what it indicates to you.
8. Verse 8 says the other disciple "saw and believed." Believed *what*?
9. **Discussion:** What did the disciples not understand, and when did they not understand it?

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## day 3

## EXAMINE – an explanation of the message to better understand the meaning of the passage.

"In the Early church supreme importance was attached to the resurrection of Christ. Without the Resurrection the New Testament loses its soul and the Christian faith its central pillar. Without a risen Christ, the Christian message becomes meaningless and the Christian's faith futile (1 Cor. 15:14, 17). 'A person cannot give himself to a dead man, nor can he expect anything or receive anything from a dead man', yet the apostolic proclamation called for personal surrender to a man who had died (Acts 10:39, 43; 16:31; 20:21; 25:19) and the Christian claimed to have received eternal life from a man who had died (John 10:11, 28). Both the staunchest defenders of the Resurrection and its most remorseless critics recognize the centrality of the resurrection of Christ in apostolic Christianity: the earliest message was basically 'Jesus and the resurrection' (Acts 17:18; cf. 4:2, 33; Rom. 10:9)" (Murray J. Harris, *Raised Immortal: Resurrection and Immortality in the New Testament*, 5). The resurrection of Jesus is the basis of our hope, and our hope is the hope of our own resurrection. No wonder all four Gospels record what happened on the first day of the week following Christ's death on the cross and burial in Joseph's tomb.

When we read John's account we must keep in mind that his purpose was not to give a blow-by-blow description of what happened. The Gospels are testimonies concerning the life, death, and resurrection of the one and only God-man to set foot on planet earth and not mere history books. He wrote his Gospel to convince people that Jesus is the Christ, the Son of God, so that by believing they might have eternal life in his name (20:21). To convince them that Jesus is the Christ, he concluded his book by inviting them to look into the empty tomb and see that it was empty because Jesus had risen from the dead, not because his body had been taken away. What's more, he gave them his own example to follow, the example of one who looked in and believed without seeing the risen Lord.

The opening paragraph of John 20 tells of Mary's early morning visit to the tomb. Other women went with her according to the Synoptic

Gospels, but John only mentions Mary because he wants to sandwich the story of Peter and John at the tomb (vv. 3-9) between the story of Mary at the tomb part one (vv. 1, 2) and Mary at the tomb part two (vv. 10-18). Telling the stories this way highlights the faith statement of the other disciple found in verse 8. Peter saw the empty tomb and didn't know what to make of it. Mary saw the empty tomb and presumed that the Lord's body had been removed by his enemies; only after seeing the risen Lord did she believe. John on the other hand saw the evidence of the burial clothes and believed without seeing the risen Lord.

Mary got to the tomb early in the morning; so early it was still dark. She may have arrived before the other women. If she did, she would have been the first to see the open tomb. Presuming that the body of Jesus had been moved, she then ran to tell Peter and John. The other women would have arrived later, entered the tomb, and been told by the angels that Jesus had risen. If she arrived with the women, she saw the open tomb at the same time they did. Then based on her presumption, she ran to tell Peter and John. The other women then entered the tomb and were told by the angels that Jesus had risen. What's important is that she believed his body had been moved; she did not believe that he had risen.

Upon hearing from Mary, Peter and the John run to the tomb. By this time they can see plainly that the tomb is open. What's more, they can see plainly that it's empty except for Jesus' burial clothes. John gets to the tomb first, looks in and sees the strips of linen. As he contemplates what he sees, Peter arrives, goes in, and looks closely at the strips of linen and the burial cloth that had been around Jesus' head. On one hand, he doesn't know what to make of the evidence. On the other hand, when John goes in, he sees clearly that Jesus' body has not been taken away; Jesus has risen from the dead. (For possible chronological sequence of events associated with the resurrection see J. Dwight Pentecost, *The Words and Works of Jesus Christ*, 495-98).

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## *The Message of the Passage*

*Look into the empty tomb and see that it's empty, not because Jesus' body has been taken away but because he has risen from the dead as Scripture required.*

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

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 3 *living questions* to apply what you have learned this week.

- **Journal your answers to the following *living questions*:**

- How is God making himself known to you?

- How does God want to change you?

- How is God calling you to change your world?

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

v. 1 **still dark** "All the Gospels indicate it was about dawn, but Mark 16:2 notes that the sun had risen. Yet John states that it was still dark (*proi skotias*). Both Gospels, however, use the term *proi*, 'early,' and 'dark' is a relative term. Also Mark's 'very early' suggest that that sunrise had barely occurred. More important, the reader should remember that time and temperature reading in John are also theologically oriented statements (cf. 3:2; 10:23; 13:30). It was indeed early morning when Mary Magdalene saw a sign of the resurrection—the removed stone—but she was still in the dark concerning its significance" (Gerald L. Borchert, *John 12-21*, NAC, 290, 91).

v. 1 **Mary Magdalene** "The name 'Mary Magdalene' refers to Mary who came from the Galilean village of Magdala (located north of Tiberias on the west coast of the Sea of Galilee). She appears in John for the first time at the cross (19:25) and enjoys this lengthy and important episode on Easter Sunday. Elsewhere in the Gospels she is mentioned in Luke 8:1-3 among a list of women in Galilee who followed Jesus devoutly. Jesus had expelled numerous demons from her and, along with other women, she followed Jesus to Jerusalem to care for his needs (Matt. 27:55) and was even so bold as to stand with him on Golgotha (John 19:25)" (Gary M. Burge, *The NIV Application Commentary: John*, 552). In John 20:1-18 the Mary Magdalene stories in vv. 1-2 and vv. 10-18 bracket the important faith statement story sandwiched in verses 3-9 in which the "other disciple" believes without seeing the risen Lord (290).

v. 2 **the other disciple** I.e., the "beloved disciple" is traditionally identified as John the Apostle. "From the other Gospels we know that Peter, James and John formed a trio (and that they were singled out as especially close to Jesus. As James was martyred early (Acts 12:2), this leaves John. This may be supported by the curious fact that John is not mentioned by name anywhere in this Gospel" (see Leon Morris, *The Gospel According to John*, NICNT, 10ff.; cf. F. F. Bruce, *The Gospel of John*, 3, 4).

v. 2 **they** "Likely refers to the temple authorities (cf. chs. 18-19), Jesus' opponents who now (possibly) have done something further to him" (Burge, 553). "Her [Mary's] second statement indicates that the early Christians had no sense that the tomb would have been empty. The contemporary thought that they could create a resurrection hoax or experience a joint encounter with some mystical Christ as some have suggested is absurd . . . The only possibility that crossed Mary's mind was that the body must have been stolen in clear violation of Jewish burial integrity and of Roman practice" (Borchert, 291, 92).

v. 2 **we** "Her words to Peter and John, 'we do not know where they have put him', indicate that she was not unaccompanied when she went to the tomb, but she so obviously took the lead that John does not even say in so many words that there were other women with her, let alone mention their names, as the other Evangelists do" (Bruce, 384; cf. Mt 28:1; Mk 16:1; Lk 24:1, 10).

v. 4 **tomb** "The type of tomb described in the Gospels for Jesus was typically characterized by the following elements: (1) *A rolling stone*. The door of the tomb was a heavy, wheel-shaped stone anywhere from four to six feet tall which was placed in a shallow trough and held upright by a short wall on either side of the tomb opening . . . (2) *A burial chamber*. Upon entering the tomb, one entered a square preparation room, encircled by a stone bench running along the room's perimeter. Here the body was laid and prepared for burial. (3) *Burial niches* (or *kokhim*). The prepared body was then slipped into a small, six-foot tunnel (height about 24 inches) that was carved in the wall. (4) *Bone boxes* (or *ossuaries*). After decomposition, the bones would be gathered into a decorated limestone 'bone box' and kept on the tomb floor" (Burge, 536; see also Borchert, 283-85).

v. 6 **looked in** "He could see the grave clothes lying unoccupied, which suggested that it was *not just a simple removal of the body* that was involved" (Bruce, 385 italics added).

v. 6 **strips of linen** "In the first century, bodies were prepared for burial by wrapping them tightly with cloth and spices. The powdered spice would either be fitted among the cloth wrappings or packed beneath the body. Coins were often placed on the eyes and a napkin covered the face" (Burge, 535f.).

v. 7 **burial cloth** A cloth (*soudarion*, lit., "sweat-rag" [cf. Lk 19:20; Ac 19:12]) the size of a small towel used to wipe off perspiration. Small cloths like this were wrapped under the chin and tied on the top of the head of the corpse to keep the mouth from falling open (554).

v. 8 **believed** Peter and John reacted differently to the physical evidence in the tomb. "Peter must have been thinking, 'Why would a grave robber have left the clothes in this order? Why take the body of Jesus?' But John perceived that the missing body and the position of the grave clothes was not due to a robbery. He realized that Jesus had risen from the dead and had gone through the grave clothes" (Edwin A. Blum, "John" in *The Bible Knowledge Commentary: New Testament*, 342; cf. Lk 24:12).

## Family Talk

Encouragement from one parent's heart to another

In our text this week Mary, John and Peter discover the empty tomb. While Jesus had been clear about His mission all along, His followers had a hard time understanding and believing it. Verse 8 tells us that when John stepped inside the empty tomb, he believed that Jesus had, in fact, risen from the dead. That moment of belief is beautiful. It is particularly meaningful when we see our kids experience it for themselves. There is no more significant event in the life of your child than when he believes and trusts Jesus as his Savior. As a parent you can lay the foundation for that moment in several ways. (1) Belong to Jesus yourself. Evaluate your own spiritual walk. Have you had a moment when you trusted Him as Savior? (2) Get connected to church and community. Learning from great teaching and doing life with other believers is extremely important for your spiritual growth and the growth of your kids. (3) Pray for your child often. Ask God to reveal Himself to her. Pray for teachable moments and be sensitive to the Spirit's prompting. (4) Be in God's Word and help your child be in God's Word. Learning this spiritual discipline starts young. Make it a habit that sticks in your family. (5) Get help. If you need direction or resources, ask a pastor or one of your children's leaders. We love nothing better than to see your child believe!

### What Does The Bible Say

Weekly Verse: Read John 20:1-9

1. Who was the first person at the tomb? What did she see?
2. What did she do next?
3. What did Peter and John find in the tomb?

### What Do You Think

1. When Mary saw the empty tomb, did she doubt or believe?
2. When John saw the empty tomb, did he doubt or believe?
3. Are you more likely to doubt the things of God or believe?

### What R U Going To Do

Make your own Resurrection Eggs so you can tell your family and friends the story of Easter!  
<http://www.faithgateway.com/making-resurrection-eggs-easter-story>

### Core Comp

Salvation by Grace - I believe that I become a child of God through faith in Jesus, not because of anything I do.

### Memory Verse

Romans 10:9-10 – *That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.*

## KIDPIX COUPON

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

Series Discipleship Challenge located in KidPix Store.

Child's name \_\_\_\_\_ Grade \_\_\_\_ Parent's signature \_\_\_\_\_

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.

Questions: Kids@pantego.org

# 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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**Wendy Hollabaugh** (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



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