



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V24 N16

April 17, 2022

## "The Play" Matthew 28:1-10

### 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.

*"For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast."*

**Ephesians 2:8-9**



How can we know God accepted Christ's sacrifice?

The Bible makes it clear that the resurrection of Jesus is related to justification, that is, a right relationship with God, available to all who believe in him. Romans 4:25 reads: "He was delivered over to death for our sins and was raised to life for our justification." The two verbs in this verse are what interpreters call *divine passives*. "Was delivered over" and "was raised" imply God's doing. God was the one who delivered Jesus over to death and the one who raised him from the dead, making the betrayal of Jesus both Judas' doing and God's doing just as Scripture implies: "The Son of Man will go just as it is written about him. But woe to that man who betrays the Son of Man! It would be better for him if he had not been born" (Mt 26:24). One commentator explains: The use of the passive verb "had the important function of being able to embrace the double thought of Jesus' betrayal by man (Judas) and his being handed over by God: so, on the one hand, e.g., Mark 9:31; 10:33; 14:1-2; and Matt 10:4; and, on the other, Acts 3:13; Rom 4:25; and 8:32; with 1 Cor 11:23 well reflecting the ambiguity" (James D. G. Dunn, *Word Biblical Commentary*, vol. 38A, *Romans 1-8*, 224).

The verse itself echoes Isaiah 53. One commentator writes: "The wording resembles that of the LXX [the Greek translation of the Hebrew Old Testament called the "Septuagint"] of Isa. 53, particularly v. 12: 'because of their sins he was handed over.' As is probably the case in Isaiah, and certainly in Paul (cf. 8:32), the passive 'was handed over' is a 'divine passive,' God being the implied agent of the action. God the Father has himself taken the initiative in giving up his Son to and for sinful people (cf. 3:25: 'God set forth Christ as a propitiation'). The second line of the formula – 'who was raised because of our justification' – may allude to Isa. 53 as well, for the LXX of v. 11 speaks of the servant as 'justifying the righteous'" (Douglas J. Moo, *The Epistle to the Romans*,

NICNT, 288-89).

While Romans 4:25 clearly links the resurrection of Jesus to the justification of believers, it doesn't make the nature of that link obvious. Its precise nature is left obscure by the use of "for" [Gk. *dia*] in the verse. Commentators debate whether it carries its *usual* meaning "because of," a *retrospective* meaning, or its *exceptional* meaning "with a view to," a *prospective* meaning. It's probably best to give it its usual meaning in both instances. "Both Christ's death and His resurrection are essential to that work of justification. **He was delivered over** (by God the Father: cf. 8:32) **to death for our sins** (lit., 'on account of or because of' [*dia* with the accusative]) 'our trespasses' [*paraptōmata*, 'false steps'; cf. 5:15, 17, 20; Eph. 2:1]). Though not a direct quotation, these words in substance are taken from Isaiah 53:12 (cf. Isa. 53:4-6). Also he **was raised to life for** ('on account of' or 'because of' [*dia* with the accusative]) **our justification**. Christ's death as God's sacrificial Lamb (cf. John 1:29) was to pay the redemptive price for the sins of all people (Rom. 3:24) so that God might be free to forgive those who respond by faith to that provision. Christ's resurrection was the proof (of demonstration and vindication) of God's acceptance of Jesus' sacrifice (cf. 1:4). Thus because He lives, God can credit His provided righteousness to the account of every person who responds by faith to that offer" (John A. Witmer, "Romans," in *The Bible Knowledge Commentary: New Testament*, 455).

An ominous question mark was left hovering over the cross. Did Christ's sacrifice actually meet with God's approval? After all, Jesus' intent to suffer and his actual suffering had appalled his disciples. The resurrection, however, vindicated Jesus' messianic claims and certified that the redemptive task he performed was fully approved by God. The bottom line: we know we are justified because we know Jesus was raised from the dead.



## EXAMINE GOD'S WORD

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### Read 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."

After reading the text, practice your Observation skills by noting the following:

- Circle "Sabbath" in v. 1.
- Circle "earthquake" in v. 2.
- Bracket "angel of the Lord" in v. 2.
- Box "like" indicating *comparison* in vv. 3, 4.
- Underline "who was crucified" in v. 5.
- Underline "he has risen" in vv. 6, 7.
- Box the *comparison* "just as" in v. 6.
- Draw a line from "disciples" in v. 7 to "brothers" in v. 10.
- Box "yet" indicating *contrast* in v. 8.
- Circle "Galilee" in v. 10.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_"



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. If Jesus was placed in the tomb on Friday “as evening approached” (27:57), why did the women wait until Sunday morning to return?
  2. There were two earthquakes, one on Friday afternoon (27:51-52) and one on Sunday morning. What do they indicate?
  3. Why did the angel roll the stone away from the entrance to the tomb?
  4. Explain the two *comparisons* introduced by “like” (vv. 4, 5).
  5. The angel made something perfectly clear to the women. How so?
  6. Explain the *comparison* introduced by “just as” in verse 6 (cf. 16:21).
  7. Why would Jesus want to meet his disciples in Galilee of the Gentiles (cf. 26:32)?
  8. What do you infer about the resurrected Jesus from the words, “*Suddenly* Jesus met them” (v. 9; cf. v. 19)?
  9. Jesus refers to “my brothers” in verse 10 (cf. v. 7). To whom is he referring?
  10. **Discussion:** Talk about the appropriate response to believing Jesus was raised from the dead.
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### Commentary On The Text

“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)” (Blomberg, 425-26). Interesting that Matthew should jump from the resurrection of Jesus to the giving of the Great Commission, thus linking the two to form the conclusion of his Gospel.

Events recorded in the final chapter of Matthew’s Gospel unfold in three movements. The first one (vv. 1-10) makes it indubitably clear that Jesus “was raised” from the dead. The earthquake and the appearance of an angel of the Lord indicate that a unique event of cosmic proportions has taken place. The earthquake accompanies the appearance of the angel or is the means used by the angel to roll the stone away, or perhaps the angel’s moving the stone causes the earthquake. In any case, moving the stone does not serve to let Jesus out of the tomb but to let eyewitnesses in to confirm that the tomb is empty. What’s more, the angel announces that Jesus, who was dead (“crucified”) isn’t in the tomb and invited the two Marys to, “Come and see the place where he was lying” (NASB)—the appearance of the angel is enough to make grown guards faint. Ironically, “the ones assigned to guard the dead themselves appear dead while the dead one has been made alive” (Donald A. Hagner, *Word Biblical Commentary*, vol. 33B, *Matthew 14-28*, 869). The women have come looking to anoint a corpse, but the tomb is empty because the corpse has been raised from the dead. Twice the angel says, “he has risen,” and if that weren’t enough, Jesus himself appears to them on their way to tell his disciples the good news. Given what they have seen and heard, the women race from the tomb “afraid yet filled with joy” (v. 8). Suddenly, Jesus greets them, appearing to them out of nowhere. They immediately recognize him, clasp his feet, and worship him. After accepting their worship, Jesus tells them to tell the disciples, whom he calls “my brothers,” to meet him in Galilee (v. 10). “Jesus will appear to his disciples over the course of about a week in Jerusalem until they can fully comprehend the fact of his resurrection (cf. Luke 24:11; John 20:24-

25). Then they go to Galilee, where he appears to them over the course of about thirty days (cf. Matt. 28:16; John 21; Acts 1:3)” (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 940).

The second one (vv. 11-15) records how the chief priests, the elders, and the soldiers conspired to “cover up” what had actually happened. The Jewish leaders decided to bribe the soldiers with “a large sum of money” to lie to their superiors. The story they were to tell was the very one that they were to guard against in the first place. “His disciples came during the night and stole him away” (cf. 27:64). Admitting that they had slept on their watch could have proved fatal. But the priests recognized this danger and promised, euphemistically, to persuade (“satisfy”) Pilate to keep them out of trouble presumably by paying him off as well. “Practices that set in motion Jesus’ execution—paying Judas with thirty pieces of silver—are simply continuing and escalating” (Blomberg, 429).

The final one (vv. 16-20) contains the Great Commission and its connection to the resurrection. “All authority in heaven and on earth” had been given to Jesus, the resurrected One. And because God gave him this authority, Jesus has the right to give his followers their marching orders as well as the ability to help them carry out those orders. And what exactly did he order us to do? “Go and make disciples” which involves baptizing converts to the faith and teaching them to obey everything that Jesus has commanded his disciples to do. Good thing we don’t have to do it alone. The One who commissioned us is with us always to enable us to carry out his orders.

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## Word Studies/Notes

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; with regard to 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 sun-down (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. 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. “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 à 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. 2 *angel of the Lord* “Matthew has one angel, Mark speaks of a young man sitting on the right-hand side (Stendahl thinks that he is the angel in Matthew, for ‘angels had no wings in the 1<sup>st</sup> century.’), Luke has two men in dazzling clothes, while John refers to two angels in white. It seems clear that all these are references to angels; the small differences should not disconcert us unduly” (Leon Morris, *The Gospel According to Matthew*, 735).

v. 3 *like lightning* . . . I.e., very bright and very white. “He speaks of *his appearance* and compares it to lightning. This undoubtedly signifies that it was impressive, but it is not easy to understand exactly what it means. Perhaps we can say that the angel was ‘striking’

to look at. His *clothing* was *white as snow*; this description has become conventional for that which is very white, but it is used of clothes only here in the New Testament (and only once of anything else, with reference to hair, Rev. 1:14). We are left with the impression of an august personage” (Morris, 736).

v. 4 *like dead men* Seasoned soldiers, some of Rome’s finest, were terrified and paralyzed by fear. The angel of the Lord had the same effect on the guards 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 *crucified* “Crucifixion was the cruellest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (*Against Verres* 2.5.63-66 §§163-70); Josephus (*J. W.* 7.6.4 [7.203]) called it the worst of deaths” (*The NET Bible*, 24sn on Mt 20:19).

v. 6 *has risen* Cf. “for he has been raised” (NET). “Contra the NIV ‘he has risen,’ the voice of the verb *ēgerthē* 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. 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” (Wilkins, 939).

v. 10 *Galilee* “Galilee was the location of Jesus’ boyhood, but even more importantly the central location of his earthly ministry (cf. 4:12). Now Galilee continues as a central place of his ascended ministry. This fulfills Jesus’ own prophecy that after he was raised, he would go before them to Galilee (26:32)” (Michael J. Wilkins, *The NIV Application Commentary: Matthew*, 940).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

We know that God is satisfied with the price Jesus paid for our justification  
because he raised him from the dead.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



## FAMILY TALK

I sometimes wonder how kids today view the empty tomb. Do they see it as a cool story or God's truth? I don't know about you, but I wasn't raised in a home that attended church. Easter was a brunch crowd to my restaurateur parents, and my exposure to what is now a sacred holiday was egg hunts and big rabbits and exhausted parents. When I first learned about Jesus as an adult, there was quite a bit of skepticism. I wondered if this story of miraculously rising from the dead was true. I bet some of our kids feel this same way. So, how do we walk them through this? How do we disentangle the truth of Jesus' resurrection from the fabricated fiction of bunnies, Santa, or Captain America's shield? If your kids come to you with questions, be encouraged! Wipe the surprised look off your face and don't react in a way that makes them think you aren't approachable. We want our children to wrestle with their faith! We want them to trust their home as a safe place to explore, question and seek. We're all on a faith journey and our kids need to see their parents growing alongside them. Help them to understand that fictional characters are just stories. They are legends we hold onto with no basis of truth. Jesus' resurrection, on the other hand, is truth. We can have confidence that Jesus really rose from the dead because there are eyewitness accounts confirming both His death and His appearance after His resurrection. We have a living resurrected Savior! Let's celebrate this miracle with our kids this Easter!

### What Does The Bible Say?

Read Matthew 28:1-10.

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

### What Do You Think?

Why do you think the guards and the women were afraid?

### What Do You Do?

Google a recipe for Empty Tomb Cookies or Rolls. With the help of a parent, make the recipe and talk about the Easter story at dinner.

## CORE COMPETENCY: 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 5:8

*"But God demonstrates his own love for us in this: While we were still sinners, Christ died for us."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**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.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**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.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**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.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**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.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with 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.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**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.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**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.*

**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.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

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**Stephanie Thomas** (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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