



# The Scrolls

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

V28 N14

April 5, 2026

## EASTER

“Surprised by Hope”

Luke 24:1-12

### THIS WEEK'S CORE COMPETENCY

#### Jesus Christ

I believe Jesus Christ is the Son of God who became man, died for sinners, and rose from the dead.

*“But in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power .”*

Hebrews 1:2-3



Can we know that Jesus was raised from the dead?

Jesus Christ is a human being, a man with parents, Mary and Joseph, a man with a birth date and a death date, December, 5 B.C. and April, A.D. 33 (Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, 27, 114). But Jesus Christ is also the Son of God. He said as much: “I and the Father are one” (John 10:30) and “Anyone who has seen me has seen the Father” (John 14:9). But anyone can claim to be divine. Jesus demonstrated his divinity by doing the things that only God can do. For example, he healed the sick (Lk 4:40; 5:13, 24-25; cf. Ac 3:6-8; 4:9-11), restored sight to the blind (Mk 10:46-52; Lk 7:21; 18:35-43), raised the dead (Mk 5:21-43; Lk 7:11-17, 22; Jn 11:38-44), exercised control over the forces of nature (Mk 4:39; Lk 8:22-25; 9:10-17; Jn 2:1-10), possessed the authority to forgive sins (Mk 2:5-12), did not sin himself (2Co 5:21; 1Pe 2:22; 1Jn 3:5), and himself experienced resurrection (Mt 16:21; 17:22-23; Mk 10:33-34; cf. Mt 28:1-10; Mk 16:1-8; Lk 24:1-8; Jn 20:1-10), marking his exaltation to the right hand of the Father (Ac 2:33; 5:31).

On Jesus’ resurrection and exaltation, consider the following:

*While Jesus’ life of humiliation represented the life of human beings living in a fallen world, his victorious exaltation represents a pattern that will someday be reproduced (and is partially reproduced already) in those who believe in him. The exaltation of Christ began when he left his grave clothes in an empty tomb. Sin, Satan, and death were decisively defeated when Jesus rose from the dead. Jesus foretold his resurrection (e.g., Mark 8:31; 9:31; 10:34) and then actually did rise from the dead (as is shown by convincing historical evidence, such as the empty tomb, numerous eyewitness accounts, the radical change in the disciples’ lives, etc.). In*

*addition to defeating sin and death, the resurrection was the Father’s validation of the Son’s ministry (Rom. 1:3) and demonstrates the complete effectiveness of Christ’s atoning work (Rom. 4:25).*

*First Corinthians 15 provides the most comprehensive treatment of the benefits of the resurrection. By explaining what would be lost if Jesus had not risen from the dead, Paul provides abundant reason for the hope in the truth of the resurrection because ‘in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep’ (v. 20). Because Christ rose from the dead, the sins of those who rely on him are forgiven (v. 17), the apostolic preaching is true (v. 15), faith in Christ is true and he can be fully trusted (v. 14), those who follow Christ are to be emulated and their preaching is of great value (v. 19), and those who die in Christ will be raised (v. 18). Because of the resurrection, the Christian has great hope that generates confidence in all circumstance. The resurrection is not merely a doctrine to be affirmed intellectually; it is the resounding affirmation that Jesus reigns over all, and the power that raised him from the dead is the Christian’s power for living the Christian life on earth and the assurance of eternal life in heaven (“The Exaltation of Christ: Resurrection,” in *The ESV Study Bible*, 2025-26).*

No wonder Paul writes: “And if Christ has not been raised, your faith is futile and you are still in your sins. Then those who have fallen asleep in Christ have perished. If in Christ we have hope in this life only, we are of all people most to be pitied” (1Co 15:17-19).



## 1 EXAMINE GOD'S WORD

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### Read Luke 24:1-12

1 *But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared.* 2 *And they found the stone rolled away from the tomb,* 3 *but when they went in they did not find the body of the Lord Jesus.* 4 *While they were perplexed about this, behold, two men stood by them in dazzling apparel.* 5 *And as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead?"* 6 *He is not here, but has risen. Remember how he told you, while he was still in Galilee,* 7 *that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise."* 8 *And they remembered his words,* 9 *and returning from the tomb they told all these things to the eleven and to all the rest.* 10 *Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles,* 11 *but these words seemed to them an idle tale, and they did not believe them.* 12 *But Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he went home marveling at what had happened.*

### Read another translation

1 *Now on the first day of the week, at early dawn, the women went to the tomb, taking the aromatic spices they had prepared.* 2 *They found that the stone had been rolled away from the tomb,* 3 *but when they went in, they did not find the body of the Lord Jesus.* 4 *While they were perplexed about this, suddenly two men stood beside them in dazzling attire.* 5 *The women were terribly frightened and bowed 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, but has been raised! Remember how he told you, while he was still in Galilee,* 7 *that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again."* 8 *Then the women remembered his words,* 9 *and when they returned from the tomb they told all these things to the eleven and to all the rest.* 10 *Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told these things to the apostles.* 11 *But these words seemed like pure nonsense to them, and they did not believe them.* 12 *But Peter got up and ran to the tomb. He bent down and saw only the strips of linen cloth; then he went home, wondering what had happened. (NET)*

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

- Underline "first day of the week" in v. 1.
- Circle "they" in v. 1.
- Circle "spices" in v. 1.
- Circle "stone" in v. 2.
- Circle "two men" in v. 4.
- Circle "bowed" in v. 5.
- Bracket "has risen" in v. 6.
- Circle "remember" in v. 6.
- Circle "must" v. 7.
- Underline "Mary Magdalene and Joanna and Mary the mother of James and the other women" in v. 9.
- Box "but" indicating *contrast* in v. 12.

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

What one thing do you 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 \_\_\_\_\_."



### Commentary On The Text

Multiple times in Luke's Gospel, Jesus predicted that the Son of Man would suffer, die, and be raised on the third day (9:22, 43-45; 13:3; 17:25; 18:31-33; 22:37). Luke's account of their fulfillment *begins* with Jesus' betrayal and arrest (Lk 22:47-54) and *ends* with his resurrection (24:1-12). Sandwiched in between are Luke's accounts of Peter's denial (22:54-62), Jesus' abuse at the hands of the men who were holding him (vv. 63-65), his appearances before the Sanhedrin (vv. 66-71), and before Pilate and Herod (23:1-25), his crucifixion and death (vv. 26-49), and finally, his burial (vv. 50-56).

The following summary of Luke's resurrection narrative (24:1-12) is helpful. "On the first day of the week, having observed the burial (Luke 23:55), the women come to the tomb bringing the spices they had prepared (23:56). Finding the stone rolled away, they enter the tomb and find it empty. In their perplexity they meet two angels (24:4-8, 23) who announce that Jesus is not dead but alive and recall to them Jesus' earlier prophecies concerning his death and resurrection. The women return and tell the apostles, but their witness is met with skepticism. Peter then runs to the tomb and finds it empty, except for the linen strips. He leaves, marveling over what had taken place" (Robert H. Stein, *Luke*, NAC, 603).

Verses 1-12 of Luke 24 focus on the fact that the tomb is empty. The women, who "saw how the body was laid in the tomb" (23:55), do not find the Lord's body where they saw it laid on the previous day, the day of Preparation, which is the day before the Sabbath (*The ESV Study Bible*, note on Lk 23:24). But rather than rejoice because Jesus had been raised, like he said, they are "perplexed" — other translations have "puzzled" or "wondering" — and have to be told by two angels that Jesus is alive and not to be found among the dead. One commentator writes: "The empty tomb and Jesus' resurrection fulfills some of his promises made in Galilee, but that realization hits the disciples with surprise and shock. In fact, the early moments of discovery show that they have to overcome a strong sense of doubt about the events. Their reaction makes them look as 'modern,' 'skeptical,' and 'sophisticated' as any contemporary person. It takes repeated appearances to convince the disciples that Jesus has been raised. They are just as unprepared for this event as we would have been. What emerges from the surprise is the additional discovery that God's plan has not been derailed. The

resurrection was not created by the church, rather, the church was created by the resurrection" (Darrell L. Bock, *The NIV Study Bible: Luke*, 605-606).

Jesus' resurrection should have come as no surprise to the women. After all, according to the angels, Jesus told his disciples that "the Son of man *must* be delivered into the hands of sinful men and be crucified and on the third day rise" (v. 7). The same commentator explains: "The reference to the necessity of the Son of Man going through these events emphasizes divine design. These things *must* happen. Eighteen times Luke uses the Greek word *dei* to indicate the carrying out of God's plan — a plan promised in Scripture and worked out in Jesus' life. That plan had three steps: betrayal, crucifixion, and resurrections" (Bock, 607). The angels' words jog the women's memory, and they return to "the eleven and all the rest" to tell them what they have seen, or better yet not seen, and what the angels have told them.

But the apostles are skeptical — perhaps in part because culturally such a story from women would be viewed with suspicion. The fact that their testimony "seemed to them an idle tale" doesn't help. They cannot believe what they're hearing! However, Peter isn't so sure. He runs to the tomb, and looking inside, he sees the linen cloths but no body, no Jesus. He leaves the tomb "marveling" — other translations have "wondering" (NET, NIV, NLT). "Scholars debate whether the Greek word for 'wondering' (*thaumazo*, also translated 'marveling') implies faith in Peter at this point. Most say it does not, arguing that 24:24, 34 suggest a later appearance to Peter that convinces him. Osborne seems to be more on target when he says that Peter experiences the 'first steps of faith' here. Using a word short of full faith, Luke adds to the drama by having Peter ponder what is going on. The empty tomb raises initial question that the apostle senses means that something unusual is going on and that God is in it. He may not understand full, but Peter has learned that Jesus says what he means . . . he first steps are here, while the full conviction comes in the following accounts" (Bock, 608). Jesus will appear to his disciples.

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## Word Studies/Notes

v. 1 **first day** . . . “The first day of the week is the day after the Sabbath” (*The NET Bible*, 1sn on Lk 24:1). The Sabbath begins on Friday at sunset and runs until sunset on Saturday. “The first day of the week at early dawn” would be “very early Sunday morning” (GNT; NLT).

v. 1 **they** I.e., “the women who had come with him from Galilee” and “who saw the tomb and how his body was laid” (23:55).

v. 1 **spices** Dead bodies were traditionally wrapped in fine linen before spices were applied. The application of spices served both practical and symbolic purposes. Practically, spices helped to mask the odor of decay. Symbolically, they represented the honor and care given to the deceased, reflecting the belief in the sanctity of the body even after death. According to John 19:39-40, Nicodemus brought approximately 75 to 100 pounds (about 32 kg) of myrrh and aloes. This “insanely extravagant” amount was typical of royal burials, symbolically affirming Jesus as King.

v. 2 **stone** “A rock tomb was sealed by a large wheel-shaped stone that rolled in a carved rut or track running across the floor of the opening of the tomb . . . Luke omits Mark’s report of the women wondering how the stone will be rolled aside for them. Luke may have sensed a difficulty in this, but since the stone will be found rolled aside anyway (v. 2), he elected to abbreviate his account at this point” (Craig A. Evans, *Luke*, NIBC, 348).

v. 4 **two men** “Their clothes gleam like lightning, suggesting that the term ‘men’ is a euphemism for ‘angels’ (cf. 24:23, where Luke calls them ‘angels’). They appear to function as two witnesses (Deut. 19:15)” (Darrell L. Bock, *The NIV Application Commentary: Luke*, 606).

v. 5 **bowed** “The women responded to these ‘men’ as to divine messengers by bowing their faces to the ground (cf. 1:12, 29; 2:9; 9:34)” (Thomas L. Constable, “Notes on Luke,” 2026 ed., 502, [soniclight.com/tcon/notes/pdf/luke.pdf](http://soniclight.com/tcon/notes/pdf/luke.pdf)).

v. 6 **has risen** Cf. “has been raised” (NIV). According to some commentators the verb “is an aorist *passive* [lit., has been raised] and implies that God is responsible for Jesus’ return to life, God has intervened just as Jesus promised” (Bock, 606). Others argue: “‘Risen’ probably should be inter-

preted actively (‘has risen’ rather than has been raised) as in Luke 11:8; 13:25 because in 24:7 ‘be raised’ is active (see comments on 24:7)” (Stein, 605), implying that Jesus’ resurrection was his own doing.

v. 6 **remember** “Although Jesus’ teaching on his passion and resurrection were primarily directed to the disciples, it is assumed that the women knew this teaching. It is possible that the women were present when Jesus said these things or that they heard them from the disciples” (Stein, 605). “*While he was still in Galilee* looks back to the beginning of Jesus’ ministry. So the point is that this was announced long ago and should come as no surprise” (*The NET Bible*, 17sn on Lk 24:6).

v. 7 **must** “This is a collage of such passages as Luke 9:22 (‘the Son of Man must . . . and on the third day’); 9:44 (‘the Son of Man is going to be betrayed into the hands of men’); and 18:32-33 (‘he will rise again’). The reference to being ‘crucified’ is not found until 23:21, but it is essentially a clarification of being ‘killed’ (9:22; 18:32) and of Jesus’ ‘exodus’ (9:31). The reference to ‘sinful’ men is not found earlier but probably is an interpretation of ‘Gentiles’ mentioned in 18:32. Once again the divine necessity (‘must be’) of Jesus’ death is stressed” (Stein, 605).

v. 9 **Mary Magdalene** . . . “The first two women were mentioned in 8:2-3. The grammar permits Mary to have been either the mother, wife, or daughter of James (literally ‘Mary the [ ] of James’). The first possibility is the correct one because the same expression is found in Mark 16:1 and 15:40, where this Mary is described as the mother of James . . . In the Greek text ‘others’ is feminine, so this refers to the women mentioned in 23:49, 55, excluding those just mentioned by name” (Stein, 606).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THIS PASSAGE

The resurrection of Jesus proves that God's plan to provide salvation to the world through faith in him has been fulfilled.

### 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?



## PARENT CONNECTION

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 restauranteur 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 Jesus 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 Luke 24:1-12.

1. Who went to the tomb and what did they find?
2. What had Jesus told them while he was still living? (vv. 7-8)
3. What did Peter find in the tomb?

### What Do You Think?

Why do you think the apostles didn’t believe the women?

### What Do You Do?

Find a recipe online for resurrection cookies or empty tomb rolls. Have fun baking and use your goods to share the Gospel with your family or neighbors.

## 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: Psalm 119:18

*“Open my eyes that I may behold wondrous things out of your law.”*

## KidPIXCOUPON

Earn 1 KidPIX Token by completing the CENTRALKids 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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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**OUR MISSION**  
Making God known by making disciples who are changed by God to change their world.