



**Easter - 2022**  
**3 Bible Studies**

**Study 1 – Jesus comes to Jerusalem as King – Luke 19:28-44 [See also: Matthew 21:1-9; Mark 11:1-10; and John 12:12-15]**

**(Sermon on Palm Sunday - 10-April-22)**

**Before we begin:** Where does the name **Easter** come from?

(See <https://www.gotquestions.org/easter-origins.html> - for whole article.)

**In Summary:** *While the word Easter most likely comes from an old word for “east” or the name of a springtime month, we don’t have much evidence that suggests anything more. Assertions that Easter is pagan or that Christians have appropriated a goddess-holiday are untenable. Today, however, it seems that Easter might as well have pagan origins, since it has been almost completely commercialized—the world’s focus is on Easter eggs, Easter candy, and the Easter bunny.*

*Christians celebrate Easter as the resurrection of Christ on the third day after His crucifixion. It is the oldest Christian holiday and the most important day of the church year because of the significance of the crucifixion and resurrection of Jesus Christ, the events upon which Christianity is based (1 Corinthians 15:14). In some Christian traditions/denominations, Easter Sunday is preceded by the season of Lent, a 40-day period of fasting and repentance culminating in Holy Week and followed by a 50-day Easter season that stretches from Easter to Pentecost.*

*Because of the commercialization and possible pagan origins of Easter, many churches prefer to call it “Resurrection Sunday.” The rationale is that, the more we focus on Christ and His work on our behalf, the better. Paul says that without the resurrection of Christ our faith is futile (1 Corinthians 15:17). What more wonderful reason could we have to celebrate! Whether we call it “Easter” or “Resurrection Sunday,” what is important is the reason for our celebration, which is that Christ is alive, making it possible for us to have eternal life (Romans 6:4)!*

**How is Easter date determined?**

*In 325 A.D., the Council of Nicaea, which agreed upon the basic principles of Christianity, established a formula for the date of Easter as the Sunday following the paschal full moon, which is the full moon that falls on or after the spring equinox. In practice, that means that Easter is always the first Sunday after the first full moon that falls on or after March 21. Easter can occur as early as 22<sup>nd</sup> March and as late as 25<sup>th</sup> April, depending on when the paschal full moon occurs.*

*The Council of Nicaea decided that Easter must always occur on a Sunday because Sunday was the day on which Christ rose from the dead. But why is the paschal full moon used to determine the date of Easter? The answer comes from the Jewish calendar. The Aramaic word “paschal” means “pass over,” which is a reference to the Jewish holiday.*

*Passover fell on the date of the paschal full moon in the Jewish calendar. Jesus Christ was Jewish. His Last Supper with his disciples was a Passover Seder (a Jewish feast that marks the beginning of the Jewish holiday of Passover). It is now called Holy Thursday by Christians and is the Thursday immediately before Easter Sunday. Therefore, the very first Easter Sunday was the Sunday after Passover.*

**Context:** What is the immediate **context** in **Luke 19:11-27**? What's the parable about?

*Jesus has been on His way to Jerusalem since Luke 9.*

*See Luke 9:31 at the transfiguration: they spoke about his departure (literally exodus), which he was about to bring to **fulfillment at Jerusalem**.*

*See Luke 9:51: As the time approached for him to be taken up to heaven, **Jesus resolutely set out for Jerusalem**.*

*Then in Luke 19:11, He tells them a parable: While they were listening to this, he went on to tell them a parable, **because he was near Jerusalem and the people thought that the kingdom of God was going to appear at once**.*

*The parable is about a man who is to be appointed as King of distant country. The man visits the country and gives 10 servants some money to use and earn more money until the man returned. But the people of the country hated the man and didn't want Him to be King.*

*When the man returned to be King; one servant had made ten-fold what he had been given; one servant had made five-fold what He had been given and one servant didn't do anything with his money.*

*The point of the parable is the fulfilment of Jesus' kingdom is delayed until His return one day. In the meantime, we must be faithful servants and use the gifts that God has given to serve Jesus. We should understand the minas given as the Gospel of Jesus given to each person. The same Gospel is given to each person.*

*Responding to Jesus is a life-or-death decision as the parable ends.*

*As Jesus is about to enter Jerusalem to an excited crowd; note in the parable some of the subjects hated Him; and it will be the same as Jesus rides into Jerusalem.*

**Further context:** *In John's Gospel, Jesus has just raised Lazarus from the dead and there is an absolute frenzy and excitement about what Jesus will do next, as He enters into Jerusalem. Is He finally going to go public about His mission, after several times telling people not to say anything about His miracles!*

**Read Luke 19:28-44 (see parallel passages in: Matthew 21:1-9; Mark 11:1-10; and John 12:12-15)**

1. What's so impressive about Jesus' heading towards Jerusalem in verse 28? (cf. Luke 9:51 and John 11:57).

*Luke 9:51: As the time approached for him to be taken up to heaven, **Jesus resolutely set out for Jerusalem**.*

*John 11:57: But the chief priests and the Pharisees had given orders that **anyone who found out where Jesus was should report it so that they might arrest him**.*

*Jesus knew He was going up to Jerusalem to be arrested and killed; but He resolutely set out to Jerusalem; He knew exactly what was before Him.*

2. What does Jesus tell two of his disciples to do in verses 29 to 31?

*He told them to find a colt in the nearby village which no one has ever ridden; untie it and bring it to Him. If anyone asks then what they are doing; they are to say "The Lord needs it".*

3. Why a colt (of a donkey) and not a horse? And why is it important that no one has ever sat on this colt?

*Donkey was a sign of Him coming in **peace** and not on a horse as a **military** leader.*

*The reason for the donkey had to be one that had never been ridden: a) it means the donkey had been set apart for sacred use and therefore could not have been used for any other purpose; b) it shows God/Jesus require undivided loyalty; the donkey was for Jesus – no one else; we are to be loyal to Jesus only.*

*The donkey also shows that Jesus is humble and that He came in peace. Remember Matthew 11:29 - **Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls***

*But He came to bring peace between God and humankind; not military peace!*

4. What does v31 show about Jesus?

*V31 shows that Jesus prepared everything perfectly down to the last details and even knows what will happen when His disciples go to untie the donkey.*

*He had a need and went public.*

5. What happens when the disciples go to take the colt in verses 32 to 34?

*They find things exactly as Jesus said. We're not told if Jesus pre-arranged this with the owners of the donkey; or whether His divine power and authority was such that the owners just had to release the donkey; or perhaps the owners knew of Jesus' fame and popularity and were honoured to help.*

6. As Jesus rides into Jerusalem on a colt; what prophecy is being fulfilled? (cf. **Zechariah 9:9**)

*500 years earlier, the prophet Zechariah had announced the coming of Israel's King:*

*Rejoice greatly, Daughter Zion [mountain in Jerusalem]*

*Shout, Daughter Jerusalem!*

*See, your **king** comes to you,*

*righteous and victorious,*

*lowly and riding on a **donkey**,*

*on a **colt**, the foal of a donkey.*

*As Jesus rides into Jerusalem, He fulfils this prophecy.*

7. What does the spreading of their cloaks on the road mean in v36? (cf. 2 Kings 9:13)

*It's an acknowledgment of Jesus' majesty and royalty as a King; just like people did when King Jehu rode into the city.*

*From the other Gospels: Matthew 21:8 says they cut down branches and spread them on the road; Mark 11:8 says cloaks and branches; and John 12:13 says palm branches (hence Palm Sunday)*

8. What was the reaction of the crowd in verse 37?

*They were joyful and excited and praise God in loud voices because of all the miracles they'd seen.*

9. What do the crowd sing in v38? Where are they quoting from? (cf. **Psalm 118:25-26**)

*Psalms 113 to 118 are known as Hallel (literally praise Psalms).*

*The crowd sing part of Psalm 118; from verses 25 and 26.*

*Lord, save us!*

*Lord, grant us success!*

*Blessed is he who comes in the name of the Lord.*

*From the house of the Lord we bless you.*

*The crowd also say what the angel said when he announced Jesus' birth in Luke 2:14.*

10. In Matthew's version; the crowd say "**Hosanna, to the Son of David**" (in Matthew 21:9).

What does "**hosanna**" mean and what does "**Son of David**" mean?

*As well as an expression of adoration, praise and joy; Hosanna means "save us or rescue us or help us". The crowd believed this was "it" – when Jesus would finally take control and cast out the Roman rulers!*

*Son of David is a term used to describe God's anointed and promised Messiah; who scriptures said would come from the line of King David.*

11. **Ponder:** what are the crowd saying about Jesus with the use of these words?

*So, the crowd are acknowledging Jesus as God's promised Messiah and that He is the one who is going to "save" them. They just have the wrong idea of what "save" means at this point!*

12. How does the Pharisees' reaction in verse 39 compare to the crowd's reaction? How does this again, relate to what we've seen previously in Matthew 11:25 and the two types of people that Jesus deals with?

*Some of the Pharisees tell Jesus to rebuke His disciples for being so excited and for the words they are using. Again, it highlights the two types of people, from Matthew 11:25 – the "wise and learned" [the Pharisees who think they know it all and see no need for Jesus] – and the "little children" [the crowd who with simple child-like hearts, take Jesus at face-value!]*

*Note: There is a possibility that the Pharisees who urged Jesus to silence His disciples were sympathetic towards Him and were trying to warn Him to calm things down??? But given what we have learnt from Matthew's Gospel about the Pharisees dealings with Jesus; this seems unlikely.*

13. **Ponder:** How do you think the Pharisees are feeling when they see the crowd's reaction?  
(cf. John 12:19)

*The perhaps feel like this is beyond them now; the situation is getting out of their control; the crowd's reaction is palpable.*

*As they say in John 12:19: So, the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"*

14. What does Jesus say will happen if the disciples are silenced? (cf. Habakkuk 2:11) What's Jesus' point here!

*If the people keep quiet; then the stones around them will cry out.*

*Habakkuk paints a picture of a beautiful house (Hab 2:9-11) built by a greedy man, and the very stones of the house cry out from the wall against the man's greed. The stones of the wall will cry out, and the beams of the woodwork will echo it. In the same way, the stones will cry out against the Pharisees if they try to silence the crowd.*

*Jesus' point is this the day that HE WILL be praised; Jesus is confirming His identity now and He's gone public. He's doing exactly what the Father planned and willed for Him; and He's going to the cross. No one is going to silence the crowd; and if they did; Jesus has such power and authority over all things (including creation) that the stones will speak on His behalf if necessary!*

*There's no stopping Jesus' public statement about who He is!*

15. The idea of creation itself praising God might seem unusual; check out Psalm 148:7-13; 96:11-12 to see what they say...

Psalm 148:7-13

*<sup>7</sup> Praise the LORD from the earth,  
you great sea creatures and all ocean depths,  
<sup>8</sup> lightning and hail, snow and clouds,  
stormy winds that do his bidding,  
<sup>9</sup> you mountains and all hills,  
fruit trees and all cedars,  
<sup>10</sup> wild animals and all cattle,  
small creatures and flying birds,  
<sup>11</sup> kings of the earth and all nations,  
you princes and all rulers on earth,  
<sup>12</sup> young men and women,  
old men and children.  
<sup>13</sup> Let them praise the name of the LORD,  
for his name alone is exalted;  
his splendour is above the earth and the heavens.*

Psalm 96:11-12

*<sup>11</sup> Let the heavens rejoice, let the earth be glad;  
let the sea resound, and all that is in it.*



<sup>12</sup> *Let the fields be jubilant, and everything in them;  
let all the trees of the forest sing for joy.*

16. As Jesus' rides into Jerusalem, what other prophecy is being played out (see Daniel 9:25-26)

*Daniel foretells a time when God's anointed one will come and be put to death. See Daniel 9:25-26:*

<sup>25</sup> *"Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing.*

17. Why is Jesus weeping in verse 41?

*Jesus' tears are not for His own fate; but He is weeping over the fact that the Jewish leaders and others have rejected God's anointed Messiah and He is weeping over the fate of the city of Jerusalem.*

*Jesus here showed the heart of God, how even when judgment must be pronounced, it is never done with joy. Even when God's judgment is perfectly just and righteous, His heart weeps at the bringing of the judgment.*

18. What does the name **Jerusalem** mean? Why is the name ironic, given what Jesus is about to predict for the city?

*Jerusalem means "city of peace". Their continued desire for a military and political Messiah meant that within a generation; Jerusalem would be destroyed.*

19. What event is Jesus predicting in verses 43 and 44?

*Jesus predicted five specific aspects of the Roman attack upon Jerusalem:*

- *The building of an embankment*
- *The surrounding of the city, laying siege*
- *The destruction of the city*
- *The killing of the city's inhabitants*
- *The complete leveling of the city*

*The historian Josephus described in detail the embankment around Jerusalem; how it utterly shut up the city before the Romans totally destroyed them.*

*From Josephus: "All hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devour the people by whole houses and families; the upper rooms of women and infants that were dying by famine, and the lanes of the city were full of the dead bodies of the aged; the children also, and the young men wandered about the market places like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. For a time, the dead were buried; but*

afterwards, when they could not do that, they had them cast down from the wall into the valleys beneath. When Titus, ongoing his rounds along these valleys, saw them full of dead bodies, and the thick putrefication running about them, he gave a groan, and spreading out his hands to heave, called God to witness this was not his doing.” (Cited in Spurgeon. He adds: “There is nothing in history to exceed this horror. But even this is nothing compared with the destruction of a soul.”)

20: **Ponder:** What purposes is Jesus achieving by riding into Jerusalem this way?

*He has declared who He is publicly and He forces people to make a decision – are they with Him or against Him!*

*He also fulfils prophecy*

*He also fulfils the Father’s plan and will – and He goes to His death on a cross – for the sin of the world.*

*It’s all in God’s perfect timing and in God’s perfect way.*

What’s the **BIG IDEA** of Luke 19:28-44?

*Is Jesus, King of your life*

OR

*The sacrificial love of King Jesus*



Give a **light globe** moment you experienced in this passage?

*The heart of Jesus for others, even though He knows what lies ahead for Him!*

*Jesus planned every minute detail.*



How does this passage **apply to your life**?

- a. *Jesus plans and prepares perfectly. Let’s make sure our plans are Jesus’ plans.*
- b. *Jesus fulfils prophecy. It has to be a colt of a donkey because of Zechariah; it has to be palm branches because He’s a king and to fulfil see Rev 7:9; It has to be Passover because He is the ultimate Passover sacrificial lamb of God who saves people by His blood.*
- c. *Jesus the King demands allegiance and demands us to make a decision to follow Him before it’s too late. King Jesus deserves to be worshipped properly – He is the King of Kings!*
- d. *Jesus brings peace with God. It’s not peace that this world talks about – John 14:27 - peace I leave with you; my peace **I give you**. I do **not** give to you **as the world gives**. Do not let your hearts be troubled and do not be afraid.*
- e. *Jesus weeps because He does not want anyone to perish. How do we feel about people who don’t know and follow Jesus?*



- f. We should focus on what Jesus has done for us. He has conquered sin and death – and brings a heavenly salvation – not an earthly salvation.*
- g. Jesus wants us to follow Him – even if we don't fully understand everything – we need to walk by faith not by what we see.*

**Easter Challenge:** As we approach Good Friday and Easter Sunday and as a way of preparing for Easter and remember Jesus' death and resurrection; how about committing to reading the Gospel accounts of the Holy Week. Please read: **Matthew chapters 26 to 28; Mark chapters 14 to 16; Luke chapters 22 to 24 and John chapters 18 to 21.** That's approximately two chapters per day, from Palm Sunday to Good Friday!

**Share the verse** that had a special meaning to you in this study?

<sup>41</sup> *As he approached Jerusalem and saw the city, he wept over it [this shows Jesus' heart!]*

**Finish in prayer:** Thanking King Jesus for always doing the Father's will and setting His face towards Jerusalem, knowing He will have to suffer and die, for us to be forgiven of our sins.

## Study 2 – The Trial and Death of the King – Matthew 27:11-56

*(Sermon on Good Friday - 15-April-22)*

**Before we begin:** Why did Jesus have to die?

- a. *It was God's plan from the beginning (Genesis 3:15)*
- b. *God did not want people to perish but to have eternal life, because He loves us (John 3:16)*
- c. *Because it was prophesied – and everything God says comes to pass*
- d. *Because God is a merciful God and His love endures forever and He does not treat us as our sins deserve but instead is a gracious God*

### Read Matthew 27:11-14

1. What question does Pilate ask in verse 11 and what's the answer Jesus gives?

*Pilates asks: "Are you the King of the Jews". The reason for the question is this was the accusation the Jewish leaders brought before Pilate, about Jesus. Their logic was, Jesus would be breaking Roman law by saying He is a King, because the Romans' only King was the Emperor Caesar!*

*Jesus' answer "You have said so" – the same answer He gave the chief priest in Matthew 26:64 – He neither confirms or denies the accusation. He has no need to argue His point – His mission is to do the Father's will and go to the cross.*

2. When questioned by the chief priests and elders, why do you think Jesus gave no answer?  
*Jesus seems to take the approach that He has no need to defend Himself; as the Son of God, He knows He is innocent of all charges and anything He has said is perfectly true. On top of that – Isaiah 53:7 says: - He was oppressed and afflicted, yet he did not open his mouth; so, Jesus is fulfilling prophecy by remaining silent.*

3. **Ponder:** What lesson could we learn here about answering false accusations against us?  
*Perhaps there are times when we don't have to defend ourselves and argue the toss. God knows the truth and we can trust Him in all things.*

4. Why do you think Pilate is impressed by Jesus here?

*Pilate couldn't believe that such a strong, dignified man – as beaten and bloody as He was – would stand silent at these accusations.*

### Read Matthew 27:15-18

5. What was Pilate hoping to be able to do? How does Pilate rightly assess the motives of the Jewish leaders?

*Pilate hoped that he would be able to release Jesus as it was a custom of the festival for the governor to release a prisoner that was chosen by the crowd. Pilate rightly realized that the Jewish leaders were protecting their position. If Jesus became so popular, the crowd would rebel and the Romans would most likely put a stop to the Judaism religious practices. So, for the religious leaders in was best if Jesus died, to prevent this happening. The religious leaders*

*had hoped to get Jesus killed for blasphemy, because Jesus said He was God. But Pilate didn't care about their religious laws; so, they had to change their tactic and tell Pilate that Jesus said that He was a King. This was a charge the Romans could lay on Jesus, because only the Emperor Caesar is King. However, as Pilate looked at Jesus, he could see that the man before Him was no pretender for royalty and could see no threat or wrong in Jesus!*

**Read Matthew 27:19-20**

6. What opinion does Pilate's wife have on the matter?

*Pilate's wife sent Pilate a message saying Jesus was innocent and to not have anything to do with Him; and also, that she suffered a great deal that day in a dream about Jesus!*

7. What do the religious leaders persuade the crowd to do?

*The religious leaders persuaded the crowd to ask for Barabbas to be released and to ask for Jesus to be executed.*

**Read Matthew 27:21-23**

8. What do the crowd demand?

*They demanded that Barabbas be released and Jesus to be crucified.*

9. **Ponder:** In what way are the words of verse 23b "**crucify Him**" the cruelest words ever spoken and yet ironically (even paradoxically) words of comfort for us?

*The cruelest words because: Jesus is the Son of God; fully God and fully man; and sinless and perfect in every way; and innocent of all charges against Him.*

*Words of comfort for us because: it was God's plan for Jesus to be crucified so that He took the punishment for our sins; and died for our sins to be forgiven.*

*Contrast the name Good Friday: bad for Jesus but good for us!*

**Read Matthew 27:24-26**

10. What does Pilate try to avoid in verse 24?

*Pilate tried to absolve himself from any responsibility for Jesus' death by washing his hands and saying he was innocent of Jesus' blood.*

11. What does Pilate think about Jesus?

*Pilate clearly thought Jesus was innocent of all charges.*

12. What foolish words do the people declare in verse 25? How and when is this fulfilled later?

*The people foolishly say Jesus' blood is on them and their children!*

*This will be fulfilled in AD70 when the Romans, led by Titus, will completely destroy Jerusalem and millions die.*

13. What is the outcome in verse 26?

*Barabbas is released and Jesus is flogged and handed over to be crucified.*

14. The word used for “**flogged**” here is actually “**scourged**”. What does “**scourge**” mean?

*We can easily skip over this word “flogged” when actually it is very very cruel and the Greek word means scourged.*

*The blows came from a whip with many leather strands, each having sharp pieces of bone or metal at the ends. It reduced the back to raw flesh, and it was not unusual for a criminal to die from a scourging, even before crucifixion.*

*Scourging was a legal preliminary to every Roman execution, and only women and Roman senators or soldiers (except in cases of desertion) were exempt.*

*The goal of the scourging was to weaken the victim to a state just short of collapse and death. “As the Roman soldiers repeatedly struck the victim’s back with full force, the iron balls would cause deep contusions, and the leather thongs and sheep bones would cut into the skin and subcutaneous tissues. Then, as the flogging continued, the lacerations would tear into the underlying skeletal muscles and produce quivering ribbons of bleeding flesh. Pain and blood loss generally set the stage for circulatory shock. The extent of blood loss may well have determined how long the victim would survive the cross.*

*The severe scourging, with its intense pain and appreciable blood loss, most probably left Jesus in a pre-shock state. Moreover, hematidrosis (sweating blood) had rendered his skin particularly tender. The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to his generally weakened state. Therefore, even before the actual crucifixion, Jesus’ physical condition was at least serious and possibly critical*

### **Read Matthew 27:27-31**

15. What do you make of the soldiers’ actions in verses 27 to 31?

*It was a very cruel and humiliating and completely disrespectful.*

### **Read Matthew 27:32-37**

16. What should carrying the cross remind us of? (cf. Matthew 16:24)

*In Matthew 16:24, Jesus says there is a cost of discipleship: **Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me”***

*All Jesus’ disciples should be reminded that there is a cost for following Jesus and it may well involve suffering, mistreatment, unfair and false accusations and even persecution and death!*

17. Why was Jesus unable to carry the cross?

*Jesus was unable to carry the cross because of the scourging mentioned earlier.*

18. What does **Golgotha** mean? Why is it named so?

*Golgotha means "place of the skull". So named because the land's shape resembled a skull. The Latin word is Calvary.*



19. What Old Testament verse is referenced in verse 34?

*Psalm 69:21 is referenced.*

*They put gall in my food and gave me vinegar for my thirst.*

*It was customary to give those about to be crucified a pain-numbing and mind-numbing drink, to lessen their awareness of the agony awaiting them. But Jesus refused any numbing drug. He chose to face the spiritual and physical terror with His senses awake.*

20. What is crucifixion?

*Crucifixion is a method of capital punishment in which the victim is tied or nailed to a large wooden beam and left to hang for several hours or days until eventual death from exhaustion and asphyxiation.*

21. What Old Testament verse is referenced in verse 35?

*Psalm 22:18 is referenced.*

*They divide my clothes among them and cast lots for my garment.*

*Psalm 22 is sometimes known as the Psalm of the Cross because it has many references to Jesus and His death on the Cross.*

### **Read Matthew 27:38-44**

22. How does the response of the passers-by and the chief priests, teachers of the law and elders, typify the response to Jesus of people today?

*The responses ranged from:*

- a. Hurling insults out of complete ignorance as to who Jesus is and why He came*
- b. Mocking Him – because He said He would rebuild the temple in 3 days; and come down from the cross to save Himself – not understanding that Jesus is the temple and He will be raised in 3 days – and not understanding that He didn't save Himself because He had to die to save people from the punishment for their sins.*
- c. Blaspheming Him – doubting He was truly Son of God*

*In the same way, we hear and see people today insult Jesus, mock Jesus, doubt Jesus credentials – but quite happy to use His name as a swear word!*

**Read Matthew 27:45-56**

23. What's unusual about the conditions of verse 45?

*From 12 noon to 3pm it was dark. This unusual darkness lasted for some three hours, much longer than any natural eclipse. This darkness was especially remarkable because it happened during a full moon – during which time Passover was always held – and during a full moon it is impossible that there be a natural eclipse of the sun.*

*“The darkness is the symbol of the wrath of God which fell on those who slew his only begotten Son. God was angry, and his frown removed the light of day...The symbol also tells us what our Lord Jesus Christ endured. The darkness outside of him was the figure of the darkness that was within him. In Gethsemane a thick darkness fell upon our Lord's spirit.” (Spurgeon)*

24. What words does Jesus quote in verse 46?

*He speaks in Aramaic and quotes Psalm 22:1 – “My God, my God, why have You forsaken Me”*

25. What does Jesus mean by forsaken?

*Jesus had known great pain and suffering (both physical and emotional) during His life. Yet He had never known separation from His Father. At this moment, He experienced what He had not yet ever experienced. There was a significant sense in which Jesus rightly felt forsaken by the Father at this moment.*

*At this moment, a holy transaction took place. God the Father regarded God the Son as if He were a sinner. As the Apostle Paul would later write, God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)*

*Yet Jesus not only endured the withdrawal of the Father's fellowship, but also the actual outpouring of the Father's wrath upon Him as a substitute for sinful humanity.*

*Horrible as this was, it fulfilled God's good and loving plan of redemption. Therefore, Isaiah could say, yet it pleased the Lord to bruise Him (Isaiah 53:10).*

*“I even venture to say that, if it had been possible for God's love towards his Son to be increased, he would have delighted in him more when he was standing as the suffering Representative of his chosen people than ever he had delighted in him before.” (Spurgeon)*

*The agony of this cry is significant. It rarely grieves man to be separated from God or to consider that he is a worthy object of God's wrath, yet this was the true agony of Jesus on the cross. At some point before He died, before the veil was torn in two, before He cried out it is finished, an awesome spiritual transaction took place. God the Father laid upon God the Son all the guilt and wrath our sin deserved, and He bore it in Himself perfectly, totally satisfying the wrath of God for us.*



As horrible as the physical suffering of Jesus was, **this spiritual suffering – the act of being judged for sin in our place – was what Jesus really dreaded about the cross.** This was the cup – the cup of God’s righteous wrath – that He trembled at drinking (Luke 22:39-46, Psalm 75:8, Isaiah 51:17, Jeremiah 25:15). On the cross, Jesus became, as it were, an enemy of God who was judged and forced to drink the cup of the Father’s fury. He did it so we would not have to drink that cup.

*Isaiah 53:3-5 puts it powerfully: He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely, He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.*

*“His Father now dried up that sacred stream of peaceful communion and loving fellowship which had flowed hitherto throughout his whole earthly life... We lose but drops when we lose our joyful experience of heavenly fellowship; and yet the loss is killing: but to our Lord Jesus Christ the sea was dried up — I mean his sea of fellowship with the infinite God.” (Spurgeon)*

*We can imagine the answer to Jesus’ question: Why? “Because My Son, You have chosen to stand in the place of guilty sinners. You, who have never known sin, have made the infinite sacrifice to become sin and receive My just wrath upon sin and sinners. You do this because of Your great love, and because of My great love.” Then the Father might give the Son a glimpse of His reward – the righteously-robed multitude of His people on heaven’s golden streets, “all of them singing their redeemer’s praise, all of them chanting the name of Jehovah and the Lamb; and this was a part of the answer to his question.” (Spurgeon)*

*Knowing this agony of the Son of God on the cross should affect how we see sin: “O sirs, if I had a dear brother who had been murdered, what would you think of me if I valued the knife which had been crimsoned with his blood? – If I made a friend of the murderer, and daily consorted with the assassin, who drove the dagger into my brother’s heart? Surely, I, too, must be an accomplice in the crime! Sin murdered Christ; will you be a friend to it? Sin pierced the heart of the Incarnate God; can you love it?” (Spurgeon)*

26. Why did some think Jesus was calling Elijah?

*Sadly, Jesus was misunderstood and mocked until the bitter end. These observers thought it was all an interesting test case to see if Elijah would actually come.*

*As Jesus hung on the cross, His listeners misunderstood Him by taking the part for the whole. He said, “Eli, Eli, lama sabachthani?” Not only did they get wrong what they heard (Jesus said, “Eloi” not “Elijah”), but they also only heard one word of what He said. This will not do for the*

*true follower of Jesus; we hear not only one word from Jesus, but every word that proceeds from the mouth of God.*

*Jesus was used to being misunderstood. His parents didn't know what He meant by "being about His Father's business". When He healed people – some said He got His power from the devil! When He said He would die and come back; they doubted. When He mentioned the Temple would be rebuilt, they didn't get it! Even when He remained silent in front of King Herod – it was seen as weak and powerless – not strength!*

27. What Old Testament verse is referred to in verse 48?

*Psalm 69:21 is referenced.*

*They put gall in my food and gave me vinegar for my thirst.*

28. What does "**gave up his spirit**" mean in verse 50?

*Most victims of crucifixion spent their last hours in complete exhaustion or unconsciousness before death. Jesus was not like this; though tremendously tortured and weakened, He was conscious and able to speak right up to the moment of His death.*

*"The Fathers [of the Church] found in the loud cry a proof that Jesus died voluntarily, not from physical exhaustion. Some modern commentators, on the contrary, regard the cry as the utterance as one dying of a ruptured heart." (Bruce)*

*No one took Jesus' life from Him. Jesus, in a manner unlike any other man, yielded up His spirit. Death had no righteous hold over the sinless Son of God. He stood in the place of sinners, but never was or became a sinner Himself. Therefore, He could not die unless He yielded up His spirit.*

*As Jesus said, I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. (John 10:17-18)*

*"Every person, since the fall, has not only been liable to death, but has deserved it; as all have forfeited their lives because of sin. Jesus Christ, was born immaculate, and having never sinned, had not forfeited his life, and therefore may be considered as naturally and properly immortal." (Clarke)*

*"He gave up his life because He willed it, when He willed it, and as He willed it." (Augustine)*

29. What is the significance of the curtain of the temple being torn in two?

*The veil was what separated the holy place from the most holy place in the temple. It was a vivid demonstration of the separation between God and man. Notably, the veil was torn from top to bottom, and it was God who did the tearing.*

*“It is not a slight rent through which we may see a little; but it is rent from the top to the bottom. There is an entrance made for the greatest sinners. If there had only been a small hole cut through it, the lesser offenders might have crept through; but what an act of abounding mercy is this, that the veil is rent in the midst, and rent from top to bottom, so that the chief of sinners may find ample passage!” (Spurgeon)*

*The curtain being torn in two symbolizes that Jesus, through His death, has given us full access to God. We can approach God, cleansed, and don't need to make sacrifices for our sins to a priest, as the Jews did. Instead, Jesus is both the great High Priest and the sacrifice (once and for all). It also means we don't need any other mediators.*

30. What does the earthquake (verse 51) and the activity in the tombs (verse 52 and 53) prove?

*Nature itself was shaken by the death of Jesus, the Son of God.*

*Men's hearts did not respond to the agonizing cries of the dying Redeemer, but the rocks responded: the rocks were rent. He did not die for rocks; yet rocks were more tender than the hearts of men, for whom he shed his blood.” (Spurgeon)*

*There should probably be a break between the end of Matthew 27:51 and the start of Matthew 27:52. We aren't to suppose that the earthquake that happened and split rocks during the crucifixion also opened graves of some of the righteous dead; who waited in those open graves for three days until coming out of the graves after His resurrection. It is better to understand that Matthew intended us to see that the earthquake happened on the day Jesus was crucified. Then, on the day He was revealed as resurrected, the radiating power of new life was so great that it resuscitated some of the righteous dead.*

31. What conclusion does the centurion and his soldiers come to in verse 54? Why is their conclusion significant?

*The scene at the crucifixion of Jesus was so striking that even a hardened Roman centurion confessed that this was the Son of God. This man had supervised the death of perhaps hundreds of other men by crucifixion, but he knew there was something absolutely unique about Jesus.*

*The only thing, he should have said He IS (not WAS) the Son of God.*

32. What's significant about the witnesses in verses 55 and 56?

*Matthew mentions female witnesses; which is surprising in that female testimony was not accepted at that time. Matthew wouldn't mention it, if it was not true, as it wouldn't add to the weight of his argument/evidence.*

*Having female witnesses, also shows the impact Jesus had upon women, even in a society where wrongly, women were often treated as second class citizens! Our Lord did not treat them so!*

**Ponder:** What type of people were at the cross? What does that say about Jesus' mission?

- *Men and women.*
- *Jews and Gentiles.*
- *Rich and poor.*
- *High class and no class.*
- *Religious and irreligious.*
- *Guilty and innocent.*
- *Haters of Jesus and lovers of Jesus.*
- *Oppressors and the oppressed.*
- *Weepers and mockers.*
- *Educated and uneducated.*
- *The deeply moved and the indifferent.*
- *Different races, different nationalities, different languages, different classes.*

*Jesus is for ALL.*

What's the **BIG IDEA** of **Matthew 27:11-56**?

*Christ died for ALL sinners*



Give a **light globe** moment you experienced in this passage?



How does this passage **apply to your life**?

**Share the verse** that had a special meaning to you in this study?

*Matthew 11:46:*

*About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" (Which means "My God, my God, why have you forsaken me?")*

*Matthew 11:54: When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified, and exclaimed, "Surely, he was the Son of God!"*

**Finish in prayer:** Thanking God for Jesus, the Son of God, the Lamb of God who takes away the sin of the world.

### Study 3 – The King’s Victory – Matthew 27:57-28:15

**(Sermon on Easter Sunday - 17-April-22)**

**Before we begin:** What alternative theories are you aware of about Jesus’ death and resurrection?

- **Swoon or fainting theory** – *Jesus just passed out and wasn’t dead when placed in the tomb. But let’s look at the data of Jesus’ death:*
  - *Crucified – savage, brutal, ending in asphyxiation.*
  - *Extreme blood loss*
  - *Spear in his side (piercing the pericardium, which issues blood and water – a sign of death)*
  - *Wrapped in linen and spices that begin a mummifying, cast-like effect. 75 pounds of it.*
  - *Even the Centurion at the cross (an expert in death) recognizes Jesus is dead.*

*Nevertheless, Jesus somehow revived in the tomb, pushed aside a two-ton stone, overpowered 4-30 Roman soldiers (guards), then crept off (half-dead) and convinced his disciples he was a victor over death. Um, really?*
- **The disciples stole the body** – *the idea of the disciples stealing His body is not plausible. They were so afraid and all grieving there is no way they would have done that. Plus, the tomb was guarded. If the disciples did steal the body - all remaining 11 disciples (Judas not included) would have to collude and lie about Jesus’ resurrection; and they be prepared to die later for a lie. Put more simply, if you and 10 friends stole Jesus’ body and told everyone “He’s alive” ... then a gun was put to your head and you were ordered to confess or die, what would you do? If you know you stole it, you’d confess. Who would die for a lie, knowing it’s a lie? Even if one of you were stupid enough to die for your conspiracy, the other 10 would “squeal” to save their lives. Right? Why did all 11 men die for their claim of seeing Jesus resurrected?*
- **The authorities stole the body** - *Perhaps the religious authorities (who hated Jesus) stole his body? But that’s the last thing they wanted! They’d heard Jesus predict He would rise again. They sure didn’t want to give the impression he had done so! Instead, their strategy was to secure the tomb with the Roman Guard. But, let’s take the position of the skeptic. Let’s pretend the authorities stole Jesus’ body. If they possessed Jesus’ body (or knew where it was), then at the moment the disciples began preaching a resurrection, why didn’t they retrieve the body, put it in a chariot, and parade it down the streets of Jerusalem? This would have quashed Christianity in its infancy. Logically, they must not have had the body.*
- **The wrong tomb (whoops theory!)** - *Maybe the disciples are preaching a resurrection and showing an empty tomb, but Jesus is actually buried someplace else? It’s quite a stretch when you think about it. Suddenly, has everyone forgotten where Jesus was buried? On Sunday morning, did the women not recall where the tomb was? And the disciples? Even if they all had sudden amnesia, certainly the Jewish authorities knew where it was. So did the Roman Guard! So did Joseph of Arimathea (who owned the*



tomb). It takes so much faith to make this conclusion. By the way, if everyone had been visiting the wrong tomb, the authorities (who knew the location and stationed a guard there) would have wasted no time in producing the body from the correct tomb. If the actual empty tomb of Jesus were not an established fact, the disciples could not have preached a resurrection in Jerusalem for one hour. Everyone would have consulted with the authorities, then walked over to the tomb and checked it out. And remember, we would still need to explain why the disciples would be willing to die, when they would have known they never saw Jesus alive from the dead. Who would do that?

- **Hallucination Theory** - This final theory speculates that no one actually saw Jesus alive, but rather they all hallucinated seeing him. I guess in our drug-dosing culture, this kind of theory can gain some traction ... until we look at the specifics. Recall that over 500 people claim to have seen Jesus alive at the same time (1 Corinthians 15:3-6). However, this contradicts all known findings of hallucinations. When people hallucinate, they see different things. One person may see a pink elephant, but another will see a purple flamingo. There is no evidence of mass hallucinations where people see the exact same thing. By the way, even if we conceded to the skeptic that Jesus' post-death appearances were all hallucinations, why didn't the authorities produce the body from the tomb to quash these stories of a resurrection?

Clearly these five theories have insurmountable challenges. But if these five aren't true, what is? Where is Jesus' body? Why did those eleven go to their deaths proclaiming Jesus is alive, especially if he wasn't and they knew it? What can explain the persecution that early Christians were willing to endure ... other than a resurrection? Their lives were radically changed by something. Therefore, it has to be exactly as they said: **Jesus is alive!**

### Read Matthew 27:57-61

1. Why did Joseph of Arimathea approach Pilate?

*Joseph, who was a disciple of Jesus, wanted to give Jesus' a proper burial. Also, there was limited time to do this as the Sabbath begins on Friday at sunset and Jesus died at around 3pm on Friday. Sometimes the bodies of crucified criminals were left on the cross to rot; but the Jews would not allow this at Passover. The Romans were often agreeable to allowing families to take corpses for proper burial.*

2. Why is it important that the tomb is "new"?

- Jesus came into the world through a "virgin" womb and left the world in a "virgin" tomb.*
- When Jesus did rise from the dead there could be no confusion or suspicion that another person had risen but Jesus!*

3. What prophecy is fulfilled in these verses? (cf. Isaiah 53:9)

*Isaiah 53:9 says - He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.*



*Jesus had a criminal's death but He was buried in a rich man (Joseph's) grave. Also, Jesus was never violent and never deceitful – because He was perfectly sinless!*

**Read Matthew 27:62-66**

4. What did the chief priests and Pharisees ask for? Why?

*Note: The chief priests and Pharisees do this the day after the Preparation Day. Preparation Day is Friday – see Mark 15:42. Therefore their request is done on the Sabbath – breaking the Sabbath?*

*Ironically Jesus' enemies remember Jesus said He would rise – where His disciples doubt and flee.*

*They also confirm Jesus is dead (so no Swoon Theory) because they say “while He was still alive...”*

*So, their request is to have the tomb guarded in case Jesus' disciples come and steal Jesus' body and tell people He has been raised from the dead.*

5. Why is the suggestion that the disciples might steal Jesus' body very unlikely?

*They know Jesus' disciples are afraid and have fled the crucifixion scene; so, they are not going to steal Jesus' body. What the religious leaders are really afraid of is Jesus' power!*

*If we think about it, it wouldn't do the disciples any good to steal Jesus' dead body. All the religious leaders would have to do is ask the disciples to produce Jesus' body – and they couldn't produce a dead body and pretend it was alive!*

6. What are the chief priests and Pharisees really afraid of?

*They are really afraid of Jesus' power and that He is telling the truth; and that He would in deed rise from the dead!*

7. What steps do the Roman guards take to secure the tomb? How can we be sure Jesus' body was not stolen?

*The tomb was secured by a stone, which was a material obstacle. These stones were large, and set in an inclined channel. This was a real obstacle. For sure, the stone could not be rolled away from the inside. The disciples, if there was enough of them, could roll away the stone – but not quietly.*

*The tomb was secured by a seal, which was an obstacle of human authority. The seal was a rope, overlapping the width of the stone covering the entrance to the tomb. On either side of the doorway, there was a glob of wax securing the rope over the stone. You could not move the rock without breaking the seal. It was important that the guards witness the sealing, because they were responsible for whatever was being sealed. These Roman guards would watch carefully as the stone was sealed, because they knew their careers, and perhaps their lives, were on the line. The Roman seal carried legal authority. It was more than yellow tape barricading a modern crime scene; to break a Roman seal was to defy Roman authority. That stone was secured by the authority of the Roman Empire.*

*The tomb was secured by a guard, which was an obstacle of human strength. A typical Roman guard had four soldiers. Two watched while the others rested. This guard may have had more. The soldiers would be fully equipped – sword, shield, spear, dagger, armor. We should also remember that these were Roman soldiers. They didn't care about Jesus or Jewish laws or rituals. They were called to secure the tomb of a criminal. To them the only sacred thing at this tomb was the Roman seal, because if that were broken, their careers were ruined and they might be executed themselves. Soldiers cold-blooded enough to gamble over a dying man's clothes were not the kind of men to be tricked by trembling disciples, or would not jeopardize their necks by sleeping at their post.*

### **Read Matthew 28:1-10**

8. What day of the week is it? Why is that important?

*It is the day after the Sabbath (Saturday); so, it is Sunday (first day of the week).*

*It is important because:*

- a. He said He would rise on the third day*
- b. It is the day that we have for our Sabbath – because it is the day Jesus rose – and it is the day that the disciples and early church met and had worship/fellowship*
- c. It separates Christianity from Judaism – Christianity's Sabbath = Sunday and Jewish Sabbath = Saturday.*

9. What were the women expecting when they went to the tomb?

*They came to finish the preparation of Jesus' body which was cut short by the onset of the Sabbath (see Luke 24:1-3). They fully expected Jesus' dead body to be there.*

10. What supernatural events took place in verses 2 and 3?

*There was a violent earthquake; an angel of the Lord came down from Heaven and rolled away the stone from the entrance of the tomb – and the angel sits on top of the stone (quote comical really!). Ordinarily it would take a few men to roll back the stone!*

11. What happens to the guards and why?

*They are so afraid of the angel that they begin shaking and faint (pass out – become like dead men!) It must have been a terrifying event for professional trained soldiers to pass out!*

12. What does the angel say to the women in verses 5 and 6?

*The angels say "Do not be afraid...He is not here, He has risen, just as He said..."*

*Note: See the stain glass window in our church – and check out the words written on the window.*

13. How is Jesus' resurrection different to Lazarus (John 11) and the widow of Nain's son (Luke 7) and Jairus' daughter (Matthew 9)

*Each of these was resuscitated from death, but none of them were resurrected. Each of them was raised in the same body they died in, and raised from the dead to eventually die again. Resurrection isn't just living again; it is living again in a new body, based on our old body, perfectly suited for life in eternity. Jesus was not the first one brought back from the dead, but He was the first one resurrected.*

14. What does the angel tell the women to do?

*The angel tells the women*

- a. *V6 – Come and see the place He lay.*
- b. *V7 – Go quickly and tell the disciples that Jesus has risen from the dead and is going ahead of them to Galilee, where they will see Him.*

15. Why shouldn't the disciples be surprised about Jesus' resurrection? (cf. Matthew 26:32)  
*Back in Matthew 26:32, Jesus told His disciples: "But after I have risen, I will go ahead of you into Galilee."*

16. What is significant about women witnesses and them being the first witnesses?

*Women were not accepted as witnesses as they were considered second class citizens in a male dominated culture. However, Jesus, had many female followers and treated women with the utmost kindness and respect. By Matthew mentioning the women's testimony is significant as he knows women are not seen as credible witnesses; so why would Matthew bother mention the women's testimony, unless this is the way it actually happened. The fact that there were the first witnesses is a blessing and reward for their faithfulness in following Jesus from Galilee and their dedication to Him at the scene of the crucifixion.*

17. What emotions do the women have in verse 8? Why?

*They were both afraid and filled with joy. They can't wait to tell the disciples the amazing news!*

18. What amazing thing happens in verse 9? How do they respond? Why?

*The women meet the risen Jesus, who speaks to them. They clasp His feet and worship Him. When the women met Jesus, they felt compelled to worship Him. An hour before, they thought everything was lost because they thought Jesus was dead. Now they knew everything was gained because Jesus was alive.*

*Note: Jesus received the worship of these women. If Jesus were not God, it would have been terribly sinful for Him to receive this worship. But being God, it was good and appropriate for Him to receive this worship.*

19. How does Jesus refer to His disciples in verse 10? How is that reassuring?

*Jesus refers to His disciples as "my brothers (brethren)" This is the first time our Lord called His disciples by this endearing name: they no doubt thought that their Lord would reproach them*

*with their past cowardice and infidelity; but, in speaking thus, he gives them a full assurance, in the most tender terms, that all that was passed was buried forever.” (Clarke)*

### **Read Matthew 28:11-15**

20. What cover up story do the chief priests come up with?

*They gave the soldiers a large sum of money to say “[Jesus’] disciples came during the night and stole Him away while we were asleep” – they also said that “if the report (of them being asleep) got to the governor, they would satisfy the governor and keep them out of trouble”*

21. What holes are there in this cover up story?

*There are a number of holes in this cover up story:*

- a. If the soldiers were asleep – how could they know it was the disciples that stole the body!*
- b. If the soldiers were asleep – they violated the strict law of Roman military which forbade sleeping on the watch, punishable by death*
- c. All the soldiers would have to be asleep at the same time and would have had to sleep through the noise of the disciples trying to roll back the stone and taking the body*
- d. There was no guarantee that the chief priests and elders had such a great relationship with the governor that they could keep the soldiers out of trouble; very unlikely indeed!*

### **Read Daniel 6:1-23**

22. How does this passage relate to Jesus’ resurrection?

*Daniel is accused of breaking an edict that King Darius of Persia issued which prevented any citizen from praying to any god or human being except to the King himself. Daniel was seen through an open window praying in his upstairs room towards Jerusalem. So, Daniel was placed in the lions’ den and the mouth of the den was sealed (like Jesus’ tomb). It was assumed that Daniel would die in the lions’ den just like Jesus had been placed in the tomb, dead! Daniel came out of the lions’ den unscathed just like Jesus came out of the tomb unscathed!*

### **Read Jonah 1:1-2:10**

23. How does this passage relate to Jesus’ resurrection?

*Jonah is sent by God to preach to the great city of Nineveh -so that they turn away from their wickedness and repent.*

*Jonah doesn’t want to proceed with God’s mission for him; so, Jonah ran away and headed to Tarshish. He boarded a ship for Tarshish. But we can’t run away from God!*

*God sent a great wind and storm to threaten the ship that Jonah was on. The other sailors were worried about their ship sinking and blamed Jonah, because he had disobeyed God and run away from the Lord! Jonah tells the other sailors to throw him overboard to stop the calamity they face; and they oblige!*

*But God provided a huge fish to swallow Jonah.*

Just like Jesus was in the “belly of the Earth” for 3 days and nights; so too Jonah was “in the belly of the Fish for 3 days and nights. Jesus even links his resurrection to Jonah’s incarceration in the fish in Matthew 12:40: *For as Jonah was three days and three nights in the belly of a huge fish,<sup>(AS)</sup> so the Son of Man<sup>(AD)</sup> will be three days and three nights in the heart of the earth.* We are meant to see that the “fish of Jonah” is like or a sign of “the tomb of Jesus”

### Read Psalm 16:1-11

24. How does this passage relate to Jesus’ resurrection?

*As David writes this Psalm; and even though David is often mistreated and has many enemies; he shows He is not afraid and has complete confidence in God. As David says in verse 10 - you will not abandon me to the realm of the dead nor will you let your faithful one see decay. In other words, David sees that death is NOT THE END. David is confident of a resurrected body – which is gained through Jesus’ resurrection.*

### Read Hosea 6:1-4; 13:14

25. How do these passages relate to Jesus’ resurrection?

*In Hosea 6, Hosea calls Israel to return to God who is chastening her. Hosea prays with the right heart in response to the chastening hand of God. Instead of arguing with God, or resenting His correction, Hosea leads Israel in humble prayer. This is a prayer that trusts the love of God, and sees His loving hand even in correction. Often, a rebellious child will complain that their parents do not love them. Of course, the parents do love the child, but in their rebellion and lack of submission, they can't receive or respond to that love. Hosea prays with a different heart.*

*Hosea prayed this full of confidence in God's love and power to restore. In the prayer, there is a **shadowy prophecy of Jesus' resurrection on the third day**. The context supports this wonderfully; on the cross Jesus was torn and stricken for our sake, yet He was also gloriously raised up on the third day.*

*Hosea 13 shows 2 pictures of judgment: a) Sinful Israel will be scattered like the morning clouds; and b) Sinful Israel will be torn apart as a lion. Therefore, God is the only hope for Israel. The sin and judgment of Israel is great, but not greater than God’s ability and power to redeem. He can even redeem from death, so that death and the grave are mocked as defeated foes. Hosea 13:14 is quoted by the Apostle Paul but Paul quotes the Septuagint translation in describing our triumph over death in sharing the resurrection of Jesus: “O death, where is thy sting? O grave, where is thy victory?”*

What’s the **BIG IDEA** of Matthew 27:57-28:15?

*Jesus is alive or Jesus’ victory over death*



Give a **light globe** moment you experienced in this passage?



➔ How does this passage **apply to your life?**

**The resurrection of Jesus is important for several reasons:**

- a. *The resurrection witnesses to the immense power of God Himself. To believe in the resurrection is to believe in God. If God exists, and if He created the universe and has power over it, then He has power to raise the dead. If He does not have such power, He is not worthy of our faith and worship. Only He who created life can resurrect it after death, only He can reverse the hideousness that is death itself, and only He can remove the sting and gain the victory over the grave (1 Corinthians 15:54–55). **In resurrecting Jesus from the grave, God reminds us of His absolute sovereignty over life and death.***
- b. *The resurrection of Jesus Christ is also important because it **validates who Jesus claimed to be, namely, the Son of God and Messiah.** According to Jesus, His resurrection was the “sign from heaven” that authenticated His ministry (Matthew 16:1–4). The resurrection of Jesus Christ, attested to by hundreds of eyewitnesses (1 Corinthians 15:3–8), provides irrefutable proof that He is the Savior of the world.*
- c. *The resurrection of Jesus Christ **proves His sinless character and divine nature.** The Scriptures said God’s “Holy One” would never see corruption (Psalm 16:10), and Jesus never saw corruption, even after He died (see Acts 13:32–37). It was on the basis of the resurrection of Christ that Paul preached, “Through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin” (Acts 13:38–39).*
- d. *The resurrection of Jesus Christ is not only the supreme validation of His deity; **it also validates the Old Testament prophecies that foretold of Jesus’ suffering and resurrection** (see Acts 17:2–3). Christ’s resurrection also authenticated His own claims that He would be raised on the third day (Mark 8:31; 9:31; 10:34). **If Jesus Christ is not resurrected, then we have no hope that we will be, either.** In fact, apart from Christ’s resurrection, we have no Savior, no salvation, and no hope of eternal life. As Paul said, our faith would be “useless,” the gospel would be altogether powerless, and our sins would remain unforgiven (1 Corinthians 15:14–19).*
- e. *Jesus said, “I am the resurrection and the life” (John 11:25), and in that statement claimed to be the source of both. **There is no resurrection apart from Christ, no eternal life.** Jesus does more than give life; He is life, and that’s why death has no power over Him. Jesus confers His life on those who trust in Him, so that we can share His triumph over death (1 John 5:11–12). We who believe in Jesus Christ will personally experience resurrection because, having the life Jesus gives, we have overcome death. **It is impossible for death to win** (1 Corinthians 15:53–57).*
- f. ***The resurrection of Jesus Christ is important as a testimony to the resurrection of human beings, which is a basic tenet of the Christian faith.** Unlike other religions, Christianity possesses a Founder who transcends death and promises that His followers will do the same. Every other religion was founded by men or prophets whose end was the grave. As Christians, we know that God became man, died for our sins, and was*



*resurrected the third day. The grave could not hold Him. He lives, and He sits today at the right hand of the Father in heaven (Hebrews 10:12).*

- g. **The Word of God guarantees the believer's resurrection at the second coming of Jesus Christ.** *Such assurance results in a great song of triumph as Paul writes in 1 Corinthians 15:55, "Where, O death, is your victory? Where, O death, is your sting?" (cf. Hosea 13:14).*
- h. **The importance of the resurrection of Christ has an impact on our service to the Lord now.** *Paul ends his discourse on resurrection with these words: "Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58). **Because we know we will be resurrected to new life, we can endure persecution and danger for Christ's sake (verses 30–32), just as our Lord did.** Because of the resurrection of Jesus Christ, thousands of Christian martyrs through history have willingly traded their earthly lives for everlasting life and the promise of resurrection.*
- i. **The resurrection is the triumphant and glorious victory for every believer.** *Jesus Christ died, was buried, and rose the third day according to the Scriptures (1 Corinthians 15:3–4). And He is coming again! The dead in Christ will be raised up, and those who are alive at His coming will be changed and receive new, glorified bodies (1 Thessalonians 4:13–18).*

**Share the verse** that had a special meaning to you in this study?

*Matt 28:7 - 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."*

**Finish in prayer:** Thanking God for Jesus' resurrection: *"Because He lives, I can face tomorrow; because He lives all fear is gone; because I know, I know He holds the future; and life is worth the living just because He lives"*

**Studies prepared by Paul O'Rourke**

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**Resources:**

The MacArthur Study Bible

New Bible Commentary (Carson, France, Moyter & Wenham)

Life Applications from Every Chapter of the Bible (G. Campbell Morgan)

**Notes/Prayer Points**