

Calvary Chapel  Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

1st Grade

Sunday Morning

Study 31

The Resurrection

The Resurrection

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

Objective This lesson will show that the resurrection of Jesus is central to our hope as believers and ensures that we will be resurrected as well.

Key Verses

John 19:31-20:31—Main Teaching Passage

Matthew 27:57-28:15; Mark 15:42-16:8; Luke 23:50-24:12, 24:36-43 (Parallel Passage)

1 Corinthians 15

Romans 10:9

Memory Verse - 1 Corinthians 15:22

“For as in Adam all die, even so in Christ all shall be made alive.”

Hook

Review last week’s memory verse, 1 Corinthians 1:18.

Name some famous deceased historical figures. Ask the class to name some of the great things they accomplished. Ask if they think these figures enjoyed their fame, wealth, and success while they were still alive. Then ask if they are still able to enjoy those things today.

No matter what kind of life we live, every life ends in death. All the riches and fame in the world can neither prevent nor benefit us in any way when we die. Only one Man in all of history has ever overcome death, man’s greatest enemy: Jesus.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

At the end of John 19, we learn that after Jesus died, His body was taken and placed in a tomb by a man called Joseph of Arimathea. In front of the tomb was a huge stone covering the entrance. John 20 then picks up early Sunday morning. Mary Magdalene (the other Gospels tell us she was accompanied by other women) had come to the tomb to anoint Christ's body, when she discovered that the stone had been rolled away from the front and that Jesus' body was nowhere to be found. She told Peter, who with John ran to the tomb and discovered that it was empty. They went back home, but Mary remained at the tomb weeping. As she stood there, she saw two angels and explained that she was weeping because she thought Jesus' body was taken and she did not know where it was. Then she turned to see Jesus, but she thought He was the gardener. Then He said her name, and immediately she recognized Him.

That evening, the disciples were gathered together in a room, when Jesus appeared, showing them His hands and side still scarred from the cross. There He gave them the Holy Spirit. However, Thomas was not there when this happened. He said that he would not believe until he saw Jesus for himself. Eight days later, Thomas was with the disciples when Jesus appeared to them again and offered for Thomas to touch Him. Thomas then confessed, "My Lord and my God." Jesus pointed out that he believed because he saw and blessed those who believe without seeing.

LOOK

The resurrection sets Christianity apart from all other religions. In every other faith, the central figure of that religion has died, but Jesus is alive! Imagine if the Gospels ended with Christ's death and burial. We would be worshipping a dead man. No matter how significant a life they lived, no dead person deserves our life or allegiance, nor can they do anything to affect how we live our lives. But we don't worship a dead man. We follow the living Christ!

The resurrection gives us hope and reason to live for God, because Jesus' resurrection enables us to be raised from death ourselves. Remember what Jesus said to Martha: "I am the Resurrection and the Life. He who believes in me, though he may die, he shall live." On the cross, Jesus defeated the sin that separated us from God, but death had no rightful claim on Him. He rose again, defeating death and making a way for man to overcome death. Because Jesus overcame death, we don't have to fear it, not because we can overcome death ourselves, but because He overcame it not only for Himself but for us as well. Christ's resurrection is called the

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK (Continued)

firstfruits of the resurrection (1 Corinthians 15:20-23). This means that His resurrection first came as a guarantee that we too would have our own resurrection.

In 1 Corinthians 15, Paul addresses a group of believers that were doubting the idea of resurrection. Paul asserts that the resurrection is central to the Christian faith. In verses 12-16, Paul goes so far as to say that if there is no resurrection, Christ is not raised, our faith is in vain, we are dead in our sins, and Christians are pitiable. Later on he says that if there is no resurrection, we might as well do whatever we want since we are just going to die (vs. 32). Our hope as believers rests on the truth that Jesus rose from the dead and made a way for us to do so as well.

In our story today, Thomas had a hard time believing that Jesus rose from the dead. To a certain extent, who could blame him? It is hard to believe that someone who is dead could rise up and be alive again. But as we have seen, belief in Christ's resurrection and ours is central to our faith. In fact, in Romans 10:9, belief in the resurrection is one of the two requirements to be saved. To Thomas' doubts, Jesus proclaimed that those who believed in the resurrection without seeing Him for themselves are blessed. That blessing includes us as well as long as we believe in Christ's resurrection as the hope for our own.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

TOOK

Review the importance of the resurrection, then offer an opportunity to the class to trust in Christ as their Savior.

As a class, memorize 1 Corinthians 15:22.

Pray: Worship Jesus as our risen Lord. Thank Him for the hope we have because of His resurrection.

Parent Question: Why is it important that Jesus rose from the dead?

FURTHER STUDY

Commentary on John 19:31-20:31 by David Guzik

7. ([Jhn 19:38-42](#)) Jesus is lovingly buried by two hesitant disciples.

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave *him* permission. So he came and took the body of Jesus. And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby.

a. **Asked Pilate that he might take away the body of Jesus:** Customarily, the bodies of crucified criminals were left on their crosses to rot or be eaten by wild animals. But the Jews wanted no such horror displayed during the Passover season, and Romans were known to grant the corpses of executed men to friends or relatives for proper burial.

b. **Bound it in strips of linen with the spices, as the custom of the Jews is to bury:** Joseph and Nicodemus followed the burial customs of that day - the best he could, considering that they had very little time because *the Sabbath drew near* ([Luke 23:54](#)).

i. Joseph and Nicodemus served Jesus too late. Not too late to fulfill prophecy, not too late to be of tender service to Jesus. But too late to satisfy their own timid hearts; too late to escape the painful regret of what they *might* have been and what they *might* have done for Jesus. May we never wait to give ourselves fully to Jesus.

c. **The garden tomb in which no one had yet been laid:** A rich man like Joseph of Arimathea would probably have a tomb that was carved into solid rock; this tomb was in a **garden** near the place of crucifixion. The tomb would have a small entrance and perhaps one or more compartments where bodies were laid out after being somewhat mummified with spices, ointments, and linen strips. Customarily, the Jews left these bodies alone for a few years until they decayed down to the bones, then the bones were placed in a small stone box known as an ossuary. The ossuary remained in the tomb with the remains of other family members.

i. The door to the tomb was typically made of a heavy, circular shaped stone, running in a groove and settled down into a channel, so it could not be moved except by several strong men. This was done to ensure that no one would disturb the remains.

ii. [John 19:42](#) specifically tells us that the tomb of Joseph of Arimathea that Jesus was laid in was close to the place of Jesus' crucifixion (and the each of the two suggested places for Jesus' death and resurrection bear this out). Joseph probably didn't like it that the value of his family tomb decreased because the Romans decided to crucify people nearby - yet it reminds us that in God's plan, the cross and the power of the resurrection are always permanently and closely connected.

iii. Tombs like this were very expensive. It was quite a sacrifice for Joseph of Arimathea to give his up - but Jesus would only use it for a few days!

An Empty Tomb and A Risen Jesus

A. Discovery of the empty tomb

1. ([Jhn 20:1-2](#)) Mary Magdalene comes upon Jesus' tomb, finds it empty and tells the disciples about it.

Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb. Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

a. **Mary Magdalene went to the tomb early:** Other gospels tell she was not the only woman to come to the tomb that morning. At least three other women accompanied her. But Mary was the one who ran back and told the disciples about the empty tomb.

b. **They have taken away the Lord out of the tomb:** Mary wasn't wishing for a resurrection, and then hopefully imagined it. She had no thought of resurrection yet, and believed the corpse has been stolen.

2. ([Jhn 20:3-10](#)) Peter and John investigate the empty tomb.

Peter therefore went out, and the other disciple, and were going to the tomb. So they both ran together, and the other disciple outran Peter and came to the tomb first. And he, stooping down and looking in, saw the linen cloths lying *there*; yet he did not go in. Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself. Then the other disciple, who came to the tomb first, went in also; and he saw and believed. For as yet they did not know the Scripture, that He must rise again from the dead. Then the disciples went away again to their own homes.

a. **The other disciple:** As a matter of author's humility, John does not refer to himself directly, but only as **the other disciple**.

b. **Stooping down and looking in:** Arriving first at the tomb, John was **looking in** (the ancient Greek word *blepo* meaning "to clearly see a material object"), and he saw the grave clothes still in the tomb (**saw the linen cloths lying there**).

c. **He saw the linen cloths lying there:** Peter, going in, then **saw** (the ancient Greek word *theoreo* meaning "to contemplate, observe, scrutinize") that the cloths were still orderly and neat. It was as if the body "evaporated" out of the grave clothes.

i. The neat, orderly arrangement of the grave clothes showed that this was no grave robbery and that something absolutely unique had happened in that now-empty tomb.

d. **The other disciple ... he saw and believed:** After Peter went into the tomb, John went in. He then **saw** (the ancient Greek word *eido* meaning, "to understand, to perceive the significance of") and then John **believed**.

i. Upon seeing the grave clothes and how they lay on the "bed" of the tomb, John believed that Mary's report was true, and that something awesome and incredibly unique had happened.

e. So far, all we have is an empty tomb. But the apostles never emphasized an empty tomb, but a risen Lord.

They knew Jesus had risen because they saw and touched the resurrected Christ.

f. Whatever happened to the grave clothes? Is the Shroud of Turin for real?

i. No one can say for certain. But, "The evidence thus far indicates the probable conclusions that the shroud is ancient (perhaps from the first century), that it does not contradict the NT accounts, and that the image is not a fake. It may well be the actual burial garment of Jesus." (*Evangelical Dictionary of Theology*)

ii. The image on the shroud is of a crucified male, bearded, 5'11" in height, weighing about 175 pounds. His physique was muscular and well built, and he is an estimated age of 30-35 years. His long hair is tied into a pigtail and there is no evidence on decomposition on the cloth.

iii. Results of the Shroud of Turin Research Project in October 1978 determined that the Shroud is *not* a painting or a forgery. They determined that its blood is real blood and the image seems to be some type of scorch, though they cannot account for how it was made.

iv. It may be genuine but there may also be good reason why God did *not* preserve Jesus' grave clothes - not wanting to leave behind a relic that inevitably would be worshipped.

B. Mary Magdalene meets the risen Jesus.

1. ([Jhn 20:11-13](#)) Mary, stricken with grief, sees two angels in the empty tomb.

But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

a. **She said to them:** This is one of the few places in the Bible where someone encounters angels and they are not stricken with fear. It shows that Mary was so grieved at the loss of Jesus that she was unaffected even by an appearance of angels.

2. ([Jhn 20:14-16](#)) Mary meets Jesus.

Now when she had said this, she turned around and saw Jesus standing *there*, and did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away." Jesus said to her, "Mary!" She turned and said to Him, "Rabboni!" (which is to say, Teacher).

a. **I will take Him away:** It's possible that Mary was a large, strong woman and was physically capable of carrying away the body of a dead man. It is more like that she was simply so filled with sorrow and devotion that she isn't thinking through her plans carefully.

i. "Her words reveal her devotion. She never paused to consider how she would carry the corpse of a full-grown man or how she would explain her possession of it." (Tenney)

b. **Jesus said to her, "Mary!"** Jesus had only to say one word, and all was explained. "Never was a one-word utterance more charged with emotion than this." (Tasker)

3. ([Jhn 20:17-18](#)) Jesus sends Mary to tell the disciples.

Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say

to them, 'I am ascending to My Father and your Father, and to My God and your God. "' Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.

a. **Do not cling to Me:** Why didn't Jesus want Mary to touch Him? Actually, the ancient Greek construction of this phrase "means to stop an action already begun rather than to avoid starting it. " (Tenney) Mary was holding on to Jesus and did not want to let Him go.

i. This shows that the resurrection body of Jesus was different, yet similar to His pre-resurrection body. It was definitely real and tangible, and Jesus not a phantom.

ii. "Jesus was not protesting that Mary should not touch Him lest He be defiled, but was admonishing her not to detain Him because He would see her and the disciples again. " (Tenney)

iii. "We need not be detained by that curiosity of exegesis which supposes that he still had to enter the heavenly holy of holies to complete the antitype of the Day of Atonement initiated by his sacrifice on the cross. " (Bruce)

b. **I am ascending to My Father and your Father, and to My God and your God:** Jesus is pointing out a difference between His relationship with God and the disciples' relationship with God.

i. "He says not 'Our Father': in one sense therefore, He is mine, in another sense He is yours; by nature mine, by grace yours ... my God, under whom I also am as a man; your God, between whom and you I am a mediator. " (Augustine)

c. **Go to My brethren and say to them:** The fact that Jesus makes a woman the first witness of His resurrection is significant. The law courts of that day would not recognize the testimony of a woman, but Jesus did.

i. This also argues for the historic truth of this account. If someone fabricated this story, would they make the first witnesses to the resurrection *women*, who were commonly (if unfairly) regarded as unreliable witnesses?

C. The disciples meet the risen Jesus.

1. ([Jhn 20:19](#)) Jesus appears in their midst.

Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace *be* with you."

a. We are told of five appearances of Jesus on the resurrection day: to Mary Magdalene, to the women, to two on the road to Emmaus, to Peter and here to ten of the disciples, Thomas being absent. The Gospel of John tells of two of these five appearances.

b. **When the doors were shut ... Jesus came and stood in the midst:** How did Jesus enter the room? "We can scarcely say more than that John wants us to see that the risen Christ was not limited by closed doors. " (Morris) Apparently, resurrection bodies are not subject to the same limitations as our present bodies.

c. **Peace be with you:** After their desertion of Jesus on Friday, the disciples were probably expecting words of rebuke or blame. Instead, Jesus brought a word of **peace**, reconciling **peace**.

2. ([Jhn 20:20-23](#)) The risen Jesus ministers to His disciples (more than the ten are gathered here, according to [Luke 24](#)).

When He had said this, He showed them *His* hands and His side. Then the disciples were glad when they saw

the Lord. So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."

a. **He showed them His hands and His side:** Jesus gives *assurance* to the disciples about who He is and that He really has risen from the dead.

b. **As the Father has sent Me, I also send you:** Jesus gives His disciples a *mission*, to continue His work on this earth.

c. **Receive the Holy Spirit:** Jesus gives His disciples the *Holy Spirit*, bringing new life and the ability to carry out their mission. Many people see the connection between this breathing on the disciples and when God created man, and breathed the breathe of life in him. This is a work of re-creation, even as God breathed life into the first man. This is where the disciples are born again.

d. **If you forgive the sins of any:** Jesus gives His disciples *authority* to announce forgiveness and to warn of guilt, as authorized by the Holy Spirit.

i. This lays down the duty of the church to proclaim forgiveness to the penitent believer, and the duty of the church to warn the unbeliever that they are in danger of forfeiting the mercy of God.

e. Jesus wants to continue this fourfold ministry of giving *assurance*, a *mission*, the *Holy Spirit* and *authority* to believers today.

3. ([Jhn 20:24-29](#)) Jesus convinces the previously absent disciple, the skeptic Thomas.

Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing." And Thomas answered and said to Him, "My Lord and my God!" Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed."

a. **Unless I see ... I will not believe:** Thomas is not a doubter, but an unbeliever who will not accept the valid testimony of others.

b. **Do not be unbelieving, but believing:** Jesus explicitly repeats Thomas' demands back to him. This must have been very impressive to Thomas, and very convincing.

i. **Do not be unbelieving, but believing:** Jesus also plainly commands him to cease his unbelief and to start believing

c. **My Lord and my God:** Both **Lord** and **God** were titles of deity, and Thomas boldly and explicitly assigns these titles to Jesus. *Jesus accepts these titles*, and did not tell Thomas, "Don't call Me that."

d. **Blessed are those who have not seen and yet have believed:** There is a special promise blessing given to those who believe. The faith of Thomas is the climax of the book: Jesus has triumphed over sickness, sin, evil men, death and sorrow; now He conquers unbelief.

e. Thomas is a good example in many ways. He refused to say he understood when he didn't, he refused to

pretend to believe when he didn't. And when he did understand and believe, he went all the way and properly called Jesus **Lord** and **God**.

4. ([Jhn 20:30-31](#)) Summary statement of the book.

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

a. **Jesus did many other signs:** John admits that he presents an incomplete collection, written for a purpose.

b. One collects everything possible about a dead prophet; it is all one has of him. But one only tells enough of a living person to introduce one's hearers to him. John trusts that a personal relationship with Jesus will reveal more to the believer.