

Discussion Questions Set #1

“On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here; he has risen! Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ ” Then they remembered his words. When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense. Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.” (Luke 24:1-12)

“Jesus said, “It is finished.” [and] with that, he bowed his head and gave up his spirit.” (John 19:30)

1. In service, we discussed the different meanings of Christ’s from the cross cry of “tetelestai”. Discuss the following two meanings and how they give colour to Christ’s work on the cross:
 - a. “it is finished, complete, or fulfilled”
 - b. a word written on business documents or receipts in New Testament times to indicate that a bill had been paid in full.
2. Why is it significant that the debt that humanity’s sin had incurred in creation has been paid for in full through His actions on the cross? What difference does it make that Christ’s saving work is deemed complete – that there was nothing left outstanding? How does the effect our following of Jesus?

Discussion Questions Set #2

Joseph of Arimathea and Nicodemus “brought a mixture of myrrh and aloes, about seventy-five pounds [and] taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen”. (John 19:39-40)

“Remember how he told you, while he was still with you in Galilee: ‘The Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again.’ (Luke 24:6-7)

In sermon, we discussed that the actions of Joseph of Arimathea, Nicodemus and the group of women who first encountered the empty tomb reveal that they truly thought Jesus was dead. The spices employed by the two men would have cost \$175,000 and the spices carried by the women would have been costly too.

1. Why is it significant that we can textually “prove” that these individuals believed Jesus to be dead prior to His resurrection? How does this lend credibility to the idea of the Resurrection?
2. Why do you think Christ’s closest followers failed to understand His repeated references to His death and resurrection prior to it all happening? What role might faith and disbelief play in their inability to earnestly expect Christ’s resurrection?
3. What is the significance of the disciples’ lack of presence around Christ’s tomb? What does their absence suggest? What might the presence of (a) the women and (b) Joseph of Arimathea and Nicodemus near the tomb suggest?

Discussion Questions Set #3

“Jesus called in a loud voice, “Lazarus, come out!” The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, “Take off the grave clothes and let him go.” (John 11:43-44).

1. What is the significance to our following of Jesus that though Lazarus was raised with graves clothes intact, Jesus’ grave clothes were left behind at His resurrection?
2. Discuss the following statement: “*sometimes we search for the living among the dead because we know that if we actually, really and completely acknowledge the totality of what Christ accomplished on that ancient Easter weekend, then we’d have to live differently; we’d have to live as though new creation has come*”.