

## Study Guide

Sermon Series: Greater is He Who is in You Than...

Scripture Passage: Matthew 28:1-10, Hebrews 2:14b-16

April 12<sup>th</sup>, 2020

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**Read:** Matthew 28:1-10; Hebrews 2:14b-16

### Discussion Questions

1. The Jewish Sabbath begins at sundown on Friday and ends at sundown on Saturday. When the women came rushing to the tomb it was now the first day of the week. We order our lives by worshipping on Sunday, Resurrection Day, and we understand it as the first day of the week. How does locating Easter/Resurrection at the beginning of our week impact the way we approach our work/activities of the week ahead?
2. The verb used for “crucified,” *estauromenon*, is first a perfect passive participle, a construction that points both to the recency of the crucifixion and to the historic life of the crucified, and second, being in the perfect tense, it points to the fact that the resurrected Jesus remains the crucified Jesus. Jesus is constantly the Crucified One. In our text the crucified Jesus is not left behind as a bad memory by the more important risen Jesus (Bruner, 787).

How does this understanding of Jesus the “crucified one”, who was crucified, and who continues to be the crucified one influence the way we approach our daily walks of faith? Does it guard against pitfalls that we might find before us?

3. In the New Testament there are two Greek words used for the expression of “time,” *chronos* and *kairos*. *Chronos* describes time in linear fashion, we begin worship at 10am, and conclude worship at 11:00am (or to be more specific, between 11:07-11:13am). *Chronos* involves quantity: how much time is this question going to take? *Kairos* on the other hand involves "time in between." It might be a moment or a longer period, but it is a time when something unique, important, or special happens. *Kairos* is certainly unexpected and unplanned. It just happens. *Kairos* time involves quality of time.

Our liturgical calendar can be thought of in *Kairos* time, not just as something we plot through year after year, but with each event and season we are drawn into the meaning of that event in time. One author put it this way: with *Kairos* we are actually closer to the first Easter than we imagine, because we are participating in the fullness of that event.

How does thinking of our life and our schedules through the meaning of *Kairos* time change how we approach our days/weeks?

4. As we read in the Gospel accounts, the Women (Mary and Mary Magdalene) were the first to the tomb on Easter, and were the first to proclaim the news to the other disciples—thus making them the first preachers of the Gospel. There are some denominations that maintain very strict gender roles in the church for what women can and cannot do. Personally, I have been blessed tremendously by women who were pastors and leaders in my formation. We’re not going to discuss the theology of women in ministry here. However, as

many writers have observed the whole missionary movement would have been severely depleted if no women were allowed to preach and teach. Take this time to share the story of a woman in your life who was a spiritual teacher/leader/mentor, and talk about the level of impact they had on your formation.

**Pray**

Risen savior, thank you for the good news of resurrection that was proclaimed by the women that first Easter, and thank you that it is as near to us now in 2020 through the power of your Spirit working in Kairos time. Show us how we can move forward in time and space and relationship, embodying your grace, your love, and the good news that Jesus Christ has conquered fear, death, and sin; and has raised us with him in hope of new and everlasting life. Amen.