

Why Did Jesus Need To Be Resurrected From The Grave?

Matthew 28

The resurrection of Jesus Christ is that central moment in human history that serves as the foundational doctrine of Christianity.

“Did Jesus die on the cross and then come back to life?”

Why is this such an important question?

17 And if Christ has not been raised, then your faith is useless and you are still guilty of your sins. 18 In that case, all who have died believing in Christ are lost! 19 And if our hope in Christ is only for this life, we are more to be pitied than anyone in the world. (1 Corinthians 15:17–19 NLT)

If Jesus did not come back to life, we Christians believe something false, and people should feel sorry for us.

What Does The Bible Say?

21 From then on Jesus began to tell his disciples plainly that it was necessary for him to go to Jerusalem, and that he would suffer many terrible things at the hands of the elders, the leading priests, and the teachers of religious law. He would be killed, but on the third day he would be raised from the dead. (Matthew 16:21 NLT)

Jesus predicted His resurrection.

Early on Sunday morning, as the new day was dawning, Mary Magdalene and the other Mary went out to visit the tomb.

2 Suddenly there was a great earthquake! For an angel of the Lord came down from heaven, rolled aside the stone, and sat on it. 3 His face shone like lightning, and his clothing was as white as snow. 4 The guards shook with fear when they saw him, and they fell into a dead faint. (Matthew 28:1–4 NLT)

There was an earthquake when Jesus died and arose.

5 Then the angel spoke to the women. “Don’t be afraid!” he said. “I know you are looking for Jesus, who was crucified. 6 He isn’t here! He is risen from the dead, just as he said would happen. Come, see where his body was lying. 7 And now, go quickly and tell his disciples that he has risen from the dead, and he is going ahead of you to Galilee. You will see him there. Remember what I have told you.” (Matthew 28:5–7 NLT)

The stone was not rolled away to permit Jesus to come out, for He had already left the tomb. Instead, it was moved back so that the people could see that the tomb was empty.

Why do I believe that Jesus rose from the dead?

All the people who saw Jesus after His resurrection told the same story and their reward:

Gruesome Death

And no one got wealthy.

Why would they all do that if it was a lie?

Christianity spread through a message that Jesus died for you because God loves you. No other religion has grown like Christianity.

It was not until Christianity became the official religion of the Roman Empire and became truly organized did people started making money from Christianity.

How Can You Obey?

Jesus resurrection took Jesus from lecturer to Lord.

Jesus resurrection took Jesus from seemly to Savior.

Jesus resurrection took Jesus from good to God.

25 Jesus told her, “I am the resurrection and the life. Anyone who believes in me will live, even after dying. 26 Everyone who lives in me and believes in me will never ever die. Do you believe this, Martha?” (John 11:25–26)

Do you believe that Jesus is the resurrection and the life?

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves

has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Additional Notes:

This week's Talking Theology is from Philip Graham Ryken, *Written in Stone: The Ten Commandments and Today's Moral Crisis* (Wheaton, IL: Crossway Books, 2003), 52.

Explore:

The Strategy of the Argument for the Resurrection: Five Possible Theories

We believe Christ's resurrection can be proved with at least as much certainty as any universally believed and well-documented event in ancient history. To prove this, we do not need to presuppose anything controversial (e.g., that miracles happen). But the skeptic must also not presuppose anything (e.g., that they do not). We do not need to presuppose that the New Testament is infallible or divinely inspired or even true. We do

not need to presuppose that there really was an empty tomb or postresurrection appearances, as recorded. We need to presuppose only two things, both of which are hard data, empirical data, which no one denies: the existence of the New Testament texts as we have them and the existence (but not necessarily the truth) of the Christian religion as we find it today. The question is this: which theory about what really happened in Jerusalem on that first Easter Sunday can account for the data? There are five possible theories: Christianity, hallucination, myth, conspiracy and swoon.

Peter Kreeft and Ronald K. Tacelli, *Pocket Handbook of Christian Apologetics*, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2003), 70–71.

Explore:

Refutation of the swoon theory: nine arguments. Is it possible that Jesus didn't actually die during the crucifixion but just fainted? Nine pieces of evidence refute the swoon theory:

1. Jesus could not have survived crucifixion. Roman procedures were very careful to eliminate that possibility. Roman law even laid the death penalty on any soldier who let a capital prisoner escape in any way, including bungling a crucifixion.
2. The fact that the Roman soldier did not break Jesus' legs, as he did to the other two crucified criminals (Jn 19:31–33), means that the soldier was sure Jesus was dead. Breaking the legs hastened the death so that the corpse could be taken down before the sabbath (Jn 19:31).
3. John, an eyewitness, certified that he saw blood and water come from Jesus' pierced side (Jn 19:34–35). This shows that

Jesus' lungs had collapsed and he had died of asphyxiation. Any medical expert can vouch for this.

4. The body was totally encased in winding sheets and entombed (Jn 19:38–42).

5. The postresurrection appearances convinced the disciples, even “doubting Thomas,” that Jesus was gloriously alive (Jn 20:19–29). It is psychologically impossible for the disciples to have been so transformed and confident if Jesus had merely struggled out of a swoon, badly in need of a doctor. A half-dead, staggering sick man who has just had a narrow escape is not worshiped fearlessly as divine Lord and conqueror of death.

6. How were the Roman guards at the tomb overpowered by a swooning corpse? Or by unarmed disciples? And if the disciples did it, they knowingly lied when they wrote the Gospels, and we are into the conspiracy theory, which we will refute shortly.

7. How could a swooning half-dead man have moved the great stone at the door of the tomb? Who moved the stone if not an angel? No one has ever answered that question.

8. If Jesus awoke from a swoon, where did he go? Think this through: you have a living body to deal with now, not a dead one. Why did it disappear? A man like that, with a past like that, would have left traces.

9. Most simply, the swoon theory necessarily turns into the conspiracy theory or the hallucination theory, for the disciples testified that Jesus did not swoon but really died and really rose.

Peter Kreeft and Ronald K. Tacelli, *Pocket Handbook of Christian Apologetics*, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2003), 71–72.

Explore:

Refutation of the conspiracy theory: seven arguments. Why couldn't the disciples have made up the whole story?

1. Pascal gives a simple, psychologically sound proof for why this is unthinkable:

The hypothesis that the Apostles were knaves is quite absurd.

Follow it out to the end, and imagine these twelve men meeting after Jesus' death and conspiring to say that he had risen from the dead. This means attacking all the powers that be. The human heart is singularly susceptible to fickleness, to change, to promises, to bribery. One of them had only to deny his story under these inducements, or still more because of possible imprisonment, tortures and death, and they would all have been lost. Follow that out. (*Pensées* 322, 310)

2. If they made up the story, they were the most creative, clever, intelligent fantasists in history, far surpassing Shakespeare or Dante or Tolkien. Fishermen's "fish stories" are

never that elaborate, that convincing, that life changing and that enduring.

3. The disciples' character argues strongly against such a conspiracy on the part of all of them, with no dissenters. They were simple, honest, common peasants, not cunning, conniving liars. They weren't even lawyers! Their sincerity is proved by their words and deeds. They preached a resurrected Christ and they lived a resurrected Christ. They willingly died for their "conspiracy." Nothing proves sincerity like martyrdom.

4. There could be no possible motive for such a lie. Lies are always told for some selfish advantage. What advantage did the "conspirators" derive from their "lie"? They were hated, scorned, persecuted, excommunicated, imprisoned, tortured, exiled, crucified, boiled alive, roasted, beheaded, disemboweled and fed to lions—hardly a catalog of perks!

5. If the resurrection were a lie, the Jews would have produced the corpse and nipped this feared superstition in the bud. All they had to do was go to the tomb and get it. The Roman soldiers and their leaders were on their side, not the Christians'. And if the Jews couldn't get the body because the disciples stole it, how did they do that? The arguments against the swoon theory hold here too: unarmed peasants could not have overpowered Roman soldiers or rolled away a great stone while the guards slept on duty.

6. The disciples could not have gotten away with proclaiming the resurrection in Jerusalem—same time, same place, full of eyewitnesses—if it had been a lie. “If there had been a conspiracy, it would certainly have been unearthed by the disciples' adversaries, who had both the interest and the power to expose any fraud. Common experience shows that such intrigues are inevitably exposed” (Craig, *Knowing the Truth About the Resurrection*, chap. 6).

Peter Kreeft and Ronald K. Tacelli, *Pocket Handbook of Christian Apologetics*, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2003), 72–74.

Explore:

Refutation of the hallucination theory: thirteen arguments.

If you thought you saw a dead man walking and talking, wouldn't you think it more likely that you were hallucinating than that you were seeing correctly? Why then not think the same thing about Christ's resurrection?

1. There were too many witnesses. Hallucinations are private, individual, subjective. Christ appeared to Mary Magdalene, to the disciples minus Thomas, to the disciples including Thomas, to the two disciples at Emmaus, to the fishermen on the shore, to James (his “brother” or cousin) and even to five hundred people at once (1 Cor 15:3–8). Even three

different witnesses are enough for a kind of psychological trigonometry; over five hundred is about as public as you can wish. And Paul says in this passage (v. 6) that most of the five hundred are still alive, inviting any reader to check the truth of the story by questioning the eyewitnesses. He could never have done this and gotten away with it, given the power, resources and numbers of his enemies, if it were not true.

2. The witnesses were qualified. They were simple, honest, moral people who had firsthand knowledge of the facts.

3. The witnesses saw Christ together, at the same time and place.

4. Hallucinations usually last a few seconds or minutes; rarely hours. This one hung around for forty days (Acts 1:3).

5. Hallucinations usually happen only once, except to the insane. This one returned many times, to ordinary people (Jn 20:19–21:14; Acts 1:3).

6. Hallucinations come from within, from what we already know, at least unconsciously. This one said and did surprising and unexpected things (Acts 1:4, 9)—like a real person and unlike a dream.

7. Not only did the disciples not expect this, they didn't even believe it at first—neither Peter, nor the women, nor Thomas, nor the eleven. They thought he was a ghost; he had to eat something to prove he was not (Lk 24:36–43).

8. Hallucinations do not eat. The resurrected Christ did, on at least two occasions (Lk 24:42–43; Jn 21:1–14).

9. The disciples touched him (Mt 28:9; Lk 24:39; Jn 20:27).

10. They also spoke with him, and he spoke back. Figments of your imagination do not hold profound, extended conversations with you, unless you have the kind of mental

disorder that isolates you. But this “hallucination” conversed with at least eleven people at once, for forty days (Acts 1:3).

11. The apostles could not have believed in the “hallucination” if Jesus’ corpse had still been in the tomb. This is a very simple and telling point; for if it was a hallucination, where was the corpse? They would have checked for it; if it was there, they could not have believed.

12. If the apostles had hallucinated and then spread their hallucinogenic story, the Jews would have stopped it by producing the body—unless the disciples had stolen it, in which case we are back with the conspiracy theory and all its difficulties.

13. A hallucination would explain only the postresurrection appearances; it would not explain the empty tomb, the rolled-away stone or the inability to produce the corpse. No theory can explain all these data except a real resurrection.

Peter Kreeft and Ronald K. Tacelli, *Pocket Handbook of Christian Apologetics*, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2003), 74–76.

Explore:

Refutation of the myth theory: six arguments. How do we know Christ's resurrection isn't just a myth?

1. The style of the Gospels is radically and clearly different from the style of all the myths. Any literary scholar who knows and appreciates myths can verify this. There are no overblown, spectacular, childishy exaggerated events. Nothing is arbitrary. Everything fits in. Everything is meaningful. The hand of a master is at work here.

Psychological depth is at a maximum. In myth it is at a minimum. In myth, such spectacular external events happen that it would be distracting to add much internal depth of character.

That is why it is ordinary people like Alice who are the

protagonists of extraordinary adventures like Wonderland. The character depth and development of everyone in the Gospels—especially, of course, Jesus himself—is remarkable.

It is also done with an incredible economy of words. Myths are verbose; the Gospels are laconic.

There are also telltale marks of eyewitness description, like the little detail of Jesus writing in the dirt when asked whether to stone the adulteress or not (Jn 8:6). No one knows why this is put in; nothing comes of it. The only explanation is that the writer saw it. If this detail and others like it throughout all four Gospels were invented, then a first-century tax collector (Matthew), a “young man” (Mark), a doctor (Luke) and a fisherman (John) all independently invented the new genre of realistic fantasy nineteen centuries before it was reinvented in the twentieth.

2. A second problem is that there was not enough time for myth to develop. The original demythologizers pinned their case onto a late second-century date for the writing of the Gospels; several generations have to pass before the added mythological elements can be mistakenly believed to be facts.

Julius Muller challenged his nineteenth-century contemporaries to produce a single example anywhere in history of a great myth or legend arising around a historical figure and being generally believed within thirty years after that figure's death. No one has ever answered him.

3. The myth theory posits two layers. The first layer is the historical Jesus, who was not divine, did not claim divinity, performed no miracles and did not rise from the dead. The second, later, mythologized layer is the Gospels as we have them, with a Jesus who claimed to be divine, performed miracles and rose from the dead. The problem with this theory is simply

that there is not the slightest bit of any real evidence whatever for the existence of any such first layer. The two-layer-cake theory has the first layer made entirely of air.

4. A little detail, seldom noticed, is significant in distinguishing the Gospels from myth: the first witnesses of the resurrection were women. In first-century Judaism, women had low social status and no legal right to serve as witnesses. If the empty tomb were an invented legend, its inventors surely would not have had it discovered by women, whose testimony was considered worthless. If, on the other hand, the writers were simply reporting what they saw, they would have to tell the truth, however socially and legally inconvenient.

5. The New Testament could not be myth misinterpreted and confused with fact because it specifically distinguishes the two and repudiates the mythic interpretation (2 Pet 1:16). Since it explicitly says it is not myth, if it is myth, it is a deliberate lie

rather than myth. The dilemma still stands: it is either truth or lie, whether deliberate (conspiracy) or nondeliberate (hallucination). There is no escape from the horns of this dilemma. Once a child asks whether Santa Claus is real, your “yes” becomes a lie, not myth, if he is not literally real. Once the New Testament distinguishes myth from fact, it becomes a lie if the resurrection is not a fact. R. L. Purtil summarizes the textual case:

Many events which are regarded as firmly established historically have (1) far less documentary evidence than many biblical events, (2) and the documents on which historians rely for much secular history are written much longer after the event than many records of biblical events. (3) Furthermore, we have many more copies of biblical narratives than of secular histories, and (4) the surviving copies are much earlier than those on which our evidence for secular history is based. If the biblical narratives did not contain accounts of miraculous events ...

biblical history would probably be regarded as much more firmly established than most of the history of, say, classical Greece and Rome. (Thinking About Religion, pp. 84–85)

If everything we have said so far is true, a surprising consequence necessarily follows: there are only two things that are needed for anyone to be converted to Christ. (Grace is also needed from God, of course, but God is willing to give his grace to anyone who is willing to seek and receive it.) These two things are awareness of the data and intellectual and moral honesty. This is exactly the attitude most unbelievers praise and claim to have: tough-minded, skeptical, scientific, logical honesty. Well, if they really have that, it will lead them to Christ.

Peter Kreeft and Ronald K. Tacelli, Pocket Handbook of Christian Apologetics, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2003), 76–78.

Explore:

How many angels were actually at the tomb when the women arrived? Skeptics claim Matthew and Mark contradict Luke and John regarding the number of angels present at the tomb. Is this an actual contradiction or just different writers focusing on different details? We should keep in mind that each gospel account is very selective, with the writers focusing on certain details and writing from their own perspective, background, etc. None would include all the details of an event such as this. Luke and John report that there were two angels present, while Matthew and Mark focused only on the one angel that spoke.

Explore:

While chapter 27 ends on a sad and solemn note, chapter 28 contains the greatest news ever told. One can only imagine the fear, trepidation, and hurt that the followers of Jesus were

experiencing after the Crucifixion. They felt they had lost everything. To their surprise, however, Jesus' tomb was empty.

Explore:

Matthew 28:1-6

Unlike the Jewish leaders, the women were broken hearted and spent their Sabbath in sad anticipation of the grim task they would face on the first day of the week. From Matthew 27:61, we know that these women were aware of where Jesus' body had been buried. In fact, from a distance they had watched as Joseph and Nicodemus rolled the stone over the entrance to the tomb. Their purpose in returning to the tomb, as we learn from Mark 16:1, was to anoint the Lord's body for burial, a typical custom of their day. The women went to the tomb only to find the stone had been rolled away by an angel.

While they were en route to the tomb, an earthquake occurred, the second in a three-day period (verse 2). There was not only an earthquake when Jesus died, but also when He arose. This particular earthquake was in conjunction with the angel coming from Heaven and rolling the stone away from the entrance to the tomb. The angel's appearance was like lightning and his clothes were as white as snow (verse 4). Seeing the angel caused great consternation among the Roman soldiers, so that they trembled and fainted. This was a typical response to witnessing divine encounters such as this (Genesis 28:12-17; Luke 1:11-12, 2:8-9).

In verses 5 and 6, the angel invited the women to come see that Jesus' body was no longer in the tomb. The expression he has been raised is a passive verb, indicating that the Resurrection was an act of God. All this was precisely what Jesus had told His followers would happen. This first proof of His resurrection was significant considering how secure the chief priests had made

the tomb (Matthew 27:62-66). No band of fisherman could have circumvented the guard, broken the seal, and stealthily removed the stone. From a human standpoint, this would have been an impossible task.

Explore:

Each of the Gospels mentions the stone that was set in place at the entrance to the tomb of Jesus. Entrances to Jewish tombs were typically fairly small. A circular, wheel-shaped stone would be rolled down into a groove or small trench to cover and seal the entrance. Despite the fact that the stone was very heavy, its design would allow two men to move such a stone into place. Removing it would have been much more difficult. Putting the stone in place would usually be slightly downhill, while removing it would have meant rolling it up out of the groove and uphill. This would have been virtually impossible for a healthy man, much less one that had just been tortured, beaten, and

crucified. Further, the notion that the disciples could have moved such an object without being seen or heard by at least one of the trained Roman soldiers is unimaginable. Another consideration was the seal put in place by Pilate. This “sealing” involved stretching a cord across the stone and then fastening it at either end with a sealing clay. Anyone found tampering with or violating this seal would then incur the wrath of the Roman government.

Explore:

Matthew 28:7-10

The angel then instructed the women to go and inform the disciples of the news of the Resurrection, and that they would see the Lord in Galilee (verse 7). Again, these words matched and confirmed what Jesus had told them before His crucifixion, even though they did not understand at the time (Matthew 26:32).

The women immediately obeyed and were ecstatic about the

news they had just heard (verse 8). At the same time, because they could not understand all the ramifications of what they had seen and heard, they remained fearful. This combination of fear and joy seems to be a logical combination in such unusual circumstances. Nonetheless, the women ran to tell the disciples the good news.

As they hurried on their way, they encountered the Lord (verse 9). Hearing His greeting, the women immediately fell at the Lord's feet and began to worship Him. Matthew's mention of the women taking hold of His feet is significant. This is one indicator that Jesus actually arose from the dead in bodily form and not only in spirit or in the minds of His followers, as has often been suggested by skeptics.

By His appearance and joyful greeting, He eased their fears and repeated the same message of "fear not" they had previously heard from the angel (verse 10). He also repeated the instruction

to go and tell the disciples that He was alive. Interestingly, Jesus referred to the disciples as His brothers. In spite of the fact that they fled when He was arrested, He referred to them with a familial term of endearment and respect. This term itself would have been very reassuring to the disciples who likely felt much guilt because of abandoning their Lord.

Jesus' interaction with the women proved that His body had not been stolen. In a society in which women were often viewed as second-class citizens, the fact that Jesus appeared to them first and that their accounts are so prominent is striking; it actually lends much credibility to the Gospel accounts. The gospel writers would not have depicted Christ appearing first to women if they had simply made up their accounts. They would have chosen men whose testimony would have had more credibility. Other accounts show that He appeared to many others as well, including the other disciples, James, Paul, and more than five hundred people at once (1 Corinthians 15:3-8). He even ate fish

and showed His scars from the nails and the spear. The women had no doubt it was Jesus and worshiped at His feet before going to tell the others.

Explore:

Matthew 28:11-15

While the women were hurrying to spread the good news of the Resurrection, another group was at work to counteract the truth. Having heard from the soldiers what had happened at the tomb, the religious leaders gave a large sum of money to the soldiers and ordered them to propagate a story that the disciples came in the night and stole the body of Jesus (verse 13).

Explore:

The tearing of the Temple curtain illustrates how we now have access to the Father because He offers salvation and forgiveness through faith in Jesus Christ.

This cover-up is implausible for several reasons. First, the idea that every member of the Roman guard fell asleep during this overnight shift would be very unlikely. This is the case, not just because of the size of the Roman guard, but also in light of the fact that this kind of dereliction of duty could cost them their lives. Second, the possibility of all the guards sleeping through the disciples' efforts to move such a large stone is far-fetched, at best. Third, if they were asleep so soundly, how could they know what happened and who was responsible for taking the body of Jesus?

Regardless of how unlikely the story was, the religious leaders promised the guards they would convince the governor to accept their story and keep them out of trouble (verse 14). This promise must have been a relief to the soldiers. They took the money offered to them and did exactly as they were told (verse 15). Matthew then recorded that this story continued to be circulated in his day, and history says that the same story was being used

well into the second century to discredit the fact of the Resurrection.

In spite of everything Jesus's enemies tried— to secure the tomb, to lie about what happened, to frighten his followers— nothing kept this news from spreading globally. The fact that the message did not die at the hands of those with power, but instead was radically communicated by those without power, testifies to its veracity.

Explore:

Some question how Jesus could have been in the tomb for three days and still be resurrected on Sunday. The Jews calculated the Sabbath, a day in which no work could be performed, from sundown on Friday night to sundown on Saturday night. For Jewish intents and purposes, Friday, the day on which Jesus died, was counted as day one. Saturday, the day of rest, was considered day two. And Sunday, the first day of the week, was reckoned as

day three. Although Jesus had not been in the tomb for 72 hours, in the Jewish system of calculating days, the Lord's time in the grave spanned three days. Some scholars also recognize the possibility that the Passover, a high holy day or High Sabbath, could have occurred on Friday, which would have added an additional day of "rest" to the weekend. In this scenario, the crucifixion would have been on Thursday.

Explore:

The Bible lists the names of the twelve disciples in Matthew 10:2–4, Mark 3:16–19 and Luke 6:13–16. However, the New Testament records the death of only two of the apostles – Judas Iscariot and James the son of Zebedee. Most of what we know about the other apostles' deaths is derived from old Christian authors and church tradition which can't be confirmed. One thing is sure that all the disciples suffered greatly for their

witness and in most cases met cruel deaths (see also What happened to the 12 disciples after the ascension of Christ?).

1- Simon (who is called Peter)

A second-century apocryphal text called Acts of Peter claimed that Peter was crucified upside down, at his request for he didn't feel worthy to die as Jesus did. The apostle was murdered in Rome by Emperor Nero around 64 AD, after the Great Fire of Rome.

Jesus predicted Peter's death when He said to him, "when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go" (John 21:18). And John elaborated, "Jesus said this to indicate the kind of death by which Peter would glorify God" (John 21:19).

2-Andrew

According to the apocryphal book of Acts of Andrews, this apostle was martyred by crucifixion in the Greek city of Patras

around 60 AD. Like his brother Peter, Andrew didn't consider himself worthy to die in the same manner as Jesus. And so he was tied to a cross which was hung in an X shape instead of a T shape.

3-James son of Zebedee

We read about his death in the book of Acts: "It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword" (Acts 12:1–2). King Herod wanted to please the Jews by killing him (Acts 12:3). Scholars generally believe he was killed in Jerusalem in 44 AD.

4-John (brother of James son of Zebedee)

Tertullian, a Christian writer in the second and third centuries, recorded that before the Romans exiled John, they brought him into a coliseum and immersed him in a barrel of boiling oil.

When he emerged unharmed, the entire coliseum converted to

Christianity. Later, during Domitian's persecution in the middle '90s, he was exiled to the island of Patmos. There, he died a natural death as an old man.

5-Philip

The Acts of Philip document gives an account of his martyrdom. It records that he led a proconsul's wife to the Lord. So, the proconsul, in revenge, killed him.

6- Bartholomew

Foxe's Book of Martyrs claims that in India, "He was at length cruelly beaten and then crucified by the impatient idolaters."

7-Thomas

The apocryphal Acts of Thomas says this apostle was martyred in Mylapore, India, where he was stabbed with spears. Syrian Christian tradition postulates he was martyred in Mylapore on July 3, 72 AD.

8-Matthew the tax collector

In Foxe's Book of Martyrs, it is recorded about Matthew: "The scene of his labors was Parthia, and Ethiopia, in which latter country he suffered martyrdom, being slain with a halberd in the city of Nadabah, A.D. 60."

9-James son of Alphaeus

Hippolytus, a theologian who lived in the second and third centuries, recorded about James' death: "And James the son of Alphaeus, when preaching in Jerusalem was stoned to death by the Jews, and was buried there beside the temple."

10- Thaddaeus

Luke replaces the name Thaddeus with "Judas son of James" (Luke 6:16 and Acts 1:13). And John mentions Thaddeus, calling him "Judas (not Iscariot)" (John 14:22).

According to "The Golden Legend," when Simon and Jude commanded demons to come out of idols, the religious leaders

killed them: “And when the bishops saw this, they ran upon the apostles and hewed them to death anon. And that same hour, which was right fair weather, came so great thunder and lightning that the temple was smitten in three, and the two enchanters were turned into coals by the stroke of thunder. And the king bare the bodies of the apostles into his city, and did do make a church of marvellous greatness in the honour of them.”

11-Simon the Zealot

There are different records of Simon the Zealot’s death. In the fifth century, Moses of Chorene recorded that Simon the Zealot was martyred in the Kingdom of Iberia. “The Golden Legend” says he was martyred in Persia in 65 AD. Also, the Ethiopian Christians claim he was crucified in Samaria. And in the sixteenth century, Justus Lipsius recorded that he was sawed in half.

12-Mathias

This is the disciple that replaced Judas Iscariot (Acts 1:12-26) that betrayed Jesus and then hanged himself (Matthew 27:5).

One tradition records that he was stoned by cannibals in Aethiopia (Georgia). Another tradition says, he was stoned by Jews in Jerusalem and then beheaded.

Question 1 of 5

Why is it important to interpret Scripture in the context of the rest of Scripture? What are the dangers if we fail to do this?

Question 2 of 5

Does thinking about both the positive and negative sides of each commandment change how you view the Ten Commandments?

In what way(s)?

Question 3 of 5

How does the empty tomb with the stone rolled away affirm that Christ has risen from the dead?

Question 4 of 5

What makes the Resurrection so crucial to the Christian faith?

Question 5 of 5

What evidence and reasoning have we seen today that we can cite to assert the truthfulness of the Resurrection?