

“Did the Resurrection really happen?”

Matthew 28:1-20

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Matthew 28:1-20

The Resurrection

¹Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ²And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³His appearance was like lightning, and his clothing white as snow. ⁴And for fear of him the guards trembled and became like dead men. ⁵But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶He is not here, for he has risen, as he said. Come, see the place where he lay. ⁷Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” ⁸So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. ⁹And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. ¹⁰Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

The Report of the Guard

¹¹While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. ¹²And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers ¹³and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’ ¹⁴And if this comes to the governor’s ears, we will satisfy him and keep you out of trouble.” ¹⁵So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Great Commission

¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷And when they saw him they worshiped him, but some doubted. ¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Introduction

https://www.youtube.com/watch?v=8gx6_rGLz20

The video is emotional yet very uplifting. But is it logical? Did the resurrection really happen? If you are not Christian, as you hear today’s message, you will hopefully start to question whether the resurrection really happened and be open-minded to the possibility of it. If you are a Christian, hopefully the message will help you gain insightful knowledge that you can use to talk to people with questions about Christianity or about the resurrection.

There are three questions that we can ask regarding the resurrection of Jesus Christ: “Can it be possible?”, “Can it be true?”, and “Can it be relevant?” The first question “Can it be possible?” addresses the

possibility of the resurrection. This question is mainly addressed for doubters to gain confidence in the fact that the resurrection really occurred. The second question, “Can it be true?” is for seekers; it will look at the plausibility of the resurrection of Jesus Christ. Possibility opens up the idea of the resurrection, while plausibility gives it credibility. Thirdly, the question “Can it be applicable?” is helpful to believers in the sense that as we talk about the resurrection today, it will be both informative and helpful to us.

I. Can it be possible? – The possibility of the resurrection

Matthew 28:4-6 – ⁴*And for fear of him the guards trembled and became like dead men.* ⁵*But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified.* ⁶*He is not here, for he has risen, as he said. Come, see the place where he lay.*

A. The possibility of the existence of god

Rather than proving the existence of God, I think we should check the possibility of the existence of Him because you cannot really prove or disprove His existence. We also need to think about the alternative beliefs of a non-believer. Take for example the origin of the universe or life itself. You cannot really prove this. A common belief among non-believers is that the universe exists out of nothing, a virgin birth of the universe.

When you look at the order of the universe, there is an amazing logic behind how the universe works. Through this logic and intricacy, you can probably speculate that God exists, or at least the possibility that God may exist.

The most common objection to the existence of God is through the viewpoints of those who believe in science. This being said, I want to explain two things regarding this.

1. The scientific laws can be viewed as the laws that God had made.

It is important to note that not everything that science claims is correct. Science keeps changing because scientists are constantly discovering new truths. Scientists are discovering the laws that God had already placed in the natural realm when He created the universe.

Science and the Bible do not always have to contradict one another. Rather, they can be complementary and can be used to explain how God created the universe. I have often come across non-Christians that claim they believe in science when I talk about Creationism as if these two things contradict. I believe otherwise.

2. The scientific laws are only a small part of the realities of the world.

Scientific laws cannot be the basis to explain everything in the world. There are so many laws that have yet to be discovered. Do we even know 1% of the laws that exist in the physical world? There are probably far more unknown laws and principles than we even realize.

But the knowledge of science is just one aspect of a much greater reality of the world. For example, if you are sick, you eat medicine because you are physically sick. But there are other people who are not only physically sick but psychologically sick,

emotionally sick, etc. These cannot be healed simply by eating medicine because we are not just mere biological beings. According to the Bible, we are also emotional beings, spiritual beings, etc. So, the biological or physical aspect is just one small realm of the many realities of this world; hence why science cannot prove everything.

Thus, even if you believe in science, you can still think about the possibility of the existence of God.

B. The possibility of the existence of the God of Christianity

Many people will say that all religions are the same, but that would mean that either all religions are true, or all religions are false.

When thinking about the difference between Christianity and other religions, one of the best ways to check the validity of a religion is to check the credibility of their foundational documents. For Christians, the Bible is the foundational document. Christianity says that God is in control of everything and that God is in control of history. Therefore, as we study the Bible, read it carefully and test it. There is incredible historicity, accurate history, in the Bible. That is what separates the Bible from any other religious book in the world.

Now what is history? History is a written record of significant events of the past by credible people. It is basically testimonies written by credible people. Now the Bible is not a history book, but it tells a lot of facts about history like kings, places, etc. That means the historicity of the Bible is so credible that credible non-Christian historians are trying to find flaws in the Bible rather than mere credibility.

So, when comparing the books and foundational documents of different religions, we can see there's a difference in terms of how credible Christianity is. Because the Bible makes the claim that God is in control of history, you can determine how accurate, how credible, and how possible the existence of God is by checking the historicity of the Bible.

C. The possibility of the resurrection

Genesis 1:1 – *¹In the beginning, God created the heavens and the earth.*

When there was nothing, God, out of nothing, somehow created everything. If He can make life out of nothing, he can certainly resurrect a person from death to life. Resurrection seems more possible if you go through that logic, maybe even more plausible.

The difference between possibility and plausibility is this: possibility means that there might be some validity to it, but plausibility means you could possibly agree with it but want to check the credibility behind it.

II. Can it be true? – The plausibility of the resurrection

A. The plausibility of historicity [11-15]

¹¹While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. ¹²And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers ¹³and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' ¹⁴And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." ¹⁵So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

In verses 11 through 15, there was a fabrication of the story concerning the empty tomb. There was a rumor being spread that the disciples stole the body of Christ.

Matthew 28:11 says, "*While they were going, behold, some of the guards*", most likely the Roman guards who guard the most important criminals, felt an earthquake, and saw that Jesus' body was missing. Keep in mind that these Roman soldiers were considered fighting machines. No one would ever dare to get close to them because they were the fiercest soldiers in the history of mankind. But after everything happened, one of those guards went into the city and told the chief priest all that had taken place. When they assembled with the elders and taken council, the elders gave a sufficient sum of money to the soldiers to keep quiet. So obviously, these religious leaders did not want the truth to spread about Jesus being resurrected. In Matthew 28:13 it says, "*Tell people, the disciples came by night and stole him away while we were asleep.*" We, as Christians, know the disciples were so scared of even the Jews, let alone Roman soldiers, that they hid themselves after Jesus died.

So, if this rumor really was spread around, then we can justify that Jesus did historically exist. Otherwise, why else would this rumor have been a topic people talked about? If this rumor was spread during that time, and if the existence of these rumors is historical fact, then a lot can be concluded from this. For example, if this kind of rumor truly spread and if this is the truth that some of the people were saying, then we can at least historically conclude that Jesus undeniably existed. We can also conclude from the rumors that there seemed to be an empty tomb. If we can say that this is historical, then not only can you talk about the plausibility of empty tomb but also the definite probability of the empty tomb, the plausibility of the resurrection of Christ, and validity to the historicity of the Bible.

Now there was a historian named Tacitus, a first century Roman. Tacitus is considered one of the more accurate historians of the ancient world, and he gives an account of the Great Fire of Rome in AD 64. This is when many Christians died, including Paul and Peter who were martyred. The Roman Emperor Nero blamed Christians for the fire in Rome hence why so many Christians were martyred during that time. Tacitus touched on the fact that Nero tried to pass the blame for the fire by accusing Christians. This is historical writing from Tacitus, only 30 years after Jesus' resurrection. He accused Christians, who got their name from Christus, the one who Pontius Pilate put to death. But after his death, his followers gained new momentum due to what Tacitus describes as the most mischievous superstition that broke out not only in Judea, the first place of evil, but even in Rome.

We know the superstition mentioned by Tacitus refers to the resurrection of Jesus Christ. Again, we cannot prove that the tomb was empty or that Jesus Christ resurrected, but there's definitely

plausibility at least to the empty tomb and possibly to the resurrection. And this is only one sentence in the Bible we're referring to. There are hundreds, maybe even thousands, of sentences in the Bible that give plausibility to the historicity of the Bible.

Josephus, who lived in 37-100AD, around the time of Jesus, was a Pharisee of the priestly line and a Jewish historian. His writing also confirmed the New Testament's report that Jesus was a real person in the first century and that others identified him as Christ. He recorded many statements that verify either generally or in specific terms, the historical nature of the Old and New Testament. How do you prove history? Credible records, words of people, testimonies of credible people, and as you do research, you listen to them and you verify. Many historic workers in the Bible as well as historians during that time seem to give plausibility to the historicity of the Bible and Christianity.

Now here's an account of an accurate and well-known journalist named Frank Morrison who set out to refute evidence for the resurrection. He declared that he was going to prove that there are many flaws to the resurrection theory, but as he examined the facts with his journalist background and training, he actually became Christian. He eventually wrote a best-selling book called "Who Moved the Stones" where he examined and set forth the evidence that he found in support for the reality of Christ's resurrection.

Similar to this, a man named Simon Greenleaf, a distinguished professor of law at Harvard University, discovered evidence in favor of the resurrection when he intended on disproving the resurrection. He thought that the evidence discovered was so overwhelming that he said, "It takes more faith not to believe that Jesus rose from the dead than it takes to believe it." Again, we cannot prove the resurrection's occurrence, but we can give credibility to at least the possibility and plausibility of resurrection.

Now, we will examine what eye-witnesses we have as evidence to Jesus' resurrection. How convincing was this evidence that it convinced Simon Greenleaf to believe it? Here are some very compelling books I recommend you read that explain this evidence:

Who Moved the Stone – Frank Morrison

Evidence That Demands a Verdict – Josh McDowell

The Case for Christ – Lee Strobel

The Reason for God – Tim Keller

The Case for Faith – Lee Strobel

Scandalous: The Cross and Resurrection of Jesus Christ – D.A. Carson

More Than a Carpenter – Josh McDowell

The Resurrection and the Son of God – N.T. Wright

Each book is an excellent representation of the resurrection of Christ. The first book is *Who Moved the Stone?* by Frank Morrison who, as we mentioned before, was an English journalist. The next book is *The Case for Christ*, by Lee Strobel, a journalist who worked for the Chicago Tribune and a pastor of Willow Creek Church. He also wrote two excellent books that were very easy to read: *The Case for Christ* and *The Case for Faith*. Other great factual books include *More*

than a Carpenter, and *Evidence That Demands a Verdict* by Josh McDowell. *The Reason for God*, another book by Lee Strobel, is an excellent, more detailed treatment of the subject. *Scandalous: The Cross and Resurrection of Jesus Christ* by D.A. Carson, probably one of the best New Testament scholars of our time, was actually a speaker for our church at all-campus worship. The last one is *The Resurrection of the Son of God* by N.T. Wright.

B. The plausibility of the eye witnesses [1, 11]

¹*Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.*

¹¹*While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place.*

John 19:38 – ³⁸*After these things Joseph of Arimathea, who was 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 away his body.*

1 Corinthians 15:7, 6 – ⁷*Then he appeared to James, then to all the apostles.*

⁶*Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.*

When Biblical writers started writing the Bible, they talked to people of their accounts and later recorded these in books. Now, the first accounts Matthew talked about in Matthew 28:1 are Mary Magdalene and the other Mary who were both females. It's important to understand that during that time and in Greek, Jewish, and Roman culture, women's testimonies were not even admitted into courts. So, if the story of the resurrection really were fabricated, the accounts of these two women are definitely not something that should have been written about. But why would they mention these names to use, out of all people, to verify the resurrection? Because they were the first ones to see this empty tomb and the first ones to meet the resurrected Christ.

John 19:30 mentioned a man named Joseph of Arimathea, a famous religious and political leader during that time. The tomb Jesus was buried in is mentioned belonged to Joseph of Arimathea.

In 1 Corinthians 15:7, Jesus appeared to a man named James. James was the half-brother of Jesus Christ. The historian Flavius Josephus mentions James in his historical record. He talks about James, the brother of Jesus, and he talks about how he was killed. He was delivered to them to be stoned. Thinking from the perspective of James, if you have a brother who you've known for 30 years and He claims to be the Messiah, would you believe in what he's saying? Would you convert yourself to the religion that He created? We know that the brother of Jesus, who spent time with him for 33 years or so, made the decision to become a follower of Jesus Christ.

In 1 Corinthians 15:6, it states that there were more than 500 witnesses. Verse 6 reads, "*then He appeared to more than 500 brothers at one time, most of whom are still alive, though some have fallen asleep.*" This is what Paul preached everywhere with his written record while people were alive. They could have easily verified the facts and testimonies, 500 people, at one time, and they

were equally talking about the resurrection of Jesus Christ, whom they had not seen and met. If the tomb had not been empty when apostles began preaching the resurrection of the dead, the Jewish leaders would have marched to the tomb, found the body, and kicked the disciples out of town—none of which happened. They could only spread a rumor that the disciples stole the body.

25 years after the resurrection of Jesus Christ, Paul writes this public document that is spread all over the Roman Empire. Let's compare this to CFC, a church that is now holding its 29th Easter service; I think I preached in every one of them. At the first service, 29 years ago, at Wesley United Methodist Church, there were 120 people who came; it was an incredible beginning, so blessing. Imagine if I told you that somebody got so blessed that he died, and that after I prayed for him, he came back to life. If I said that, wouldn't a natural response be to ask for the names of those present in order to verify that it happened? You can easily verify the truth, even events from 30 years ago. That is exactly what's happening here—25 years later, Paul states that 500 people testified that Jesus resurrected, and these people kept that testimony throughout their life.

Another example is of Chuck Colson, an advisor for Richard Nixon, impeached through what we know now as the embarrassment of U.S. history: the Watergate Scandal. Colson later became Christian and wrote this, "I know the resurrection is a fact and Watergate proved it to me. How? Because 12 men testified they had seen Jesus raised from the dead, then they proclaimed that truth for 40 years, never once denying it. Everyone was beaten, tortured, stoned, and put in prison. They would not have endured that if it weren't true. Watergate embroiled 12 of the most powerful men in the world and they couldn't keep a lie for three weeks! You're telling me 12 apostles could keep a lie for 40 years? Absolutely impossible." Yet, that is what happened.

C. The plausibility of the powerful impact of the eyewitnesses [18-20]

¹⁸*And Jesus came and said to them, "All authority in heaven and on earth has been given to me.*

¹⁹*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*

This is the plan of God in Matthew 28:18 – "*All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age*" and these disciples changed the world. The powerful change in their lives as people who once hid themselves in fear of the Jews, were going out, risking their lives to proclaim that Jesus is risen from the dead.

How did the disciples of Christ die? Peter died hanging upside down. Peter was supposed to die the same way Jesus had, but because Peter denied Jesus Christ, Peter said, "I'm not worthy to die in the same way as Jesus," and so he died upside down. Another disciple, James, was executed by sword. Thomas was speared to death. Matthew was also speared to death. Philip was tortured and crucified upside down. Bartholomew was skinned alive and crucified upside down. Andrew, James, Thaddeus, and Simon were crucified. John tried to die, but he wouldn't die. We don't know if it's true or not, but it is said he went into a boiling pot of oil and didn't die. So, they

kicked him out to an island called Patmos. There he wrote many books of the Bible: the gospel of John, 1 John, 2 John, 3 John, and the book of Revelation. Did they risk their lives for a lie that they proclaimed as truth? Or did they really believe in the truth? Did they believe there was power and authority in heaven and on earth that has been given to them in such a way that they changed the lives of other people, including us, 2000 years later? Maybe there is plausibility to this resurrection.

III. Can it be relevant? – The applicability of the resurrection

A. Vision [10]

¹⁰*Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”*

John 20:29 – ²⁹*Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”*

In Matthew 28:10 it says, “*Then Jesus said to them, ‘Do not be afraid go and tell my brothers to go to Galilee, and there they will see me’*” The Bible says we can see Jesus and that it is possible to see Him. And you may say, “Pastor Min, they literally saw the resurrected Jesus, but we cannot.” Well, John 20:29 says, “*Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have believed,’*” meaning there is another way of seeing than through our eyes; we see him through the Word of God and through our hearts as Ephesians talked about. We can see through the pages of the Bible. There are many people who have seen Jesus who still would not believe, but we have seen Jesus through the Word of God, through the testimonies of other people, and through our encounter with Him.

B. Worship [17]

¹⁷*And when they saw him, they worshiped him, but some doubted.*

Worship basically means “worth-ship” of someone. When you see someone and you really believe they’re worthy—whatever is worthy to you, whether they are beautiful, whether they are smart, whether they are amazing, whether they have good character—you worship them, and you are amazed by them. Matthew 28:17 says “*When they saw him, they worshiped him*”. This is how we should be towards Christ, but there are three kinds of people:

1. *Non-worshippers*

People who don’t know Christ and haven’t seen Him.

2. *Trivial worshippers*

People who think they have seen Christ but have only seen shallow Christ. They don’t really know Him, so they give trivial worship which happens when you have a low view of God.

3. *Wholehearted-worshippers*

People who have a high view of God that leads to high and holy worship. Hopefully this is who we are. Wholehearted worship means that God is so worthy, we try to give him the

worship that he deserves but can't because he deserves an infinite, eternal worship. So, all we can do, as people who have seen Jesus, is given an imperfect attempt to give wholehearted worship. Our worship will get deeper, longer, higher, and greater as we get to see him more.

C. Doubt [17]

¹⁷And when they saw him they worshiped him, but some doubted.

If you see Him, you worship Him. But in the midst of that, as we live our lives, we'll have doubts and fears. It says in Matthew 28:17 "*but some doubted.*" There are always going to be people who doubt. Now, when I say doubt, it's not doubting completely. It's not an all or nothing thing like you either doubt or believe. There are instances where it can be like that, but not everybody doubts completely or believes completely. Doubt and faith are a process, and as we get to know Him slowly from our doubts to faith, we will slowly come to believe more.

I remember when I grew up in South Korea, someone invited me to church for the first time when I was 8 years old. When I first walked into church, it was a Sunday School service with about 300 people. When I walked in, they were singing "Jesus loves me this I know, for the Bible tells me so." I did not know anything about Christianity but somehow, I really believed that some kind of being existed. I was probably an unbeliever, but I started believing a little bit and then when I came to the United States, I accepted Jesus Christ as my Savior and Lord.

When I came to college, in the midst of trying to be a committed Christian, I read this Christian book that said if you don't believe, you're going to go through all kinds of suffering. I read this book and I got so scared and really started to doubt. Not doubting about God or Jesus, but about myself and whether I had faith or not. Even as a pastor now, I still struggle with doubts, but that's the journey from doubt to faith. It's not all or nothing. All of us will struggle with doubt to some degree, but in this world, we're going to grow through that process.

D. Fear [10]

¹⁰Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

Fear is also a process. It says in Matthew 28:10, "*Then Jesus said to them, 'Do not be afraid'*", That's the first thing Jesus said to them because we fear. We have fear and we have courage, but we are growing in that process. When I get scared, rather than thinking about what I see or what others might do to me, I think about whom I don't see but is present with me at all times. I just picture who God is and that He's right there beside me. I really believe in the presence of God more than your physical presence in this place. God is in this place.

It's hard to get scared when you think that way. God is with you. God is behind your back. Whenever you get scared, just picture God who is already there with you, guiding you and protecting you because you're slowly going to grow from fear to courage.

E. Power [18]

¹⁸*And Jesus came and said to them, “All authority in heaven and on earth has been given to me.*

It says in Matthew 28:18, “*All authority in heaven and on earth has been given to me.*” That is a biblical way of saying “everything, everywhere, all authority in heaven and on earth has been given to me”, and we have that through the Word of God. We have that through the Holy Spirit. We have that through the presence of God. We have that through the authority that He has given to us in Jesus Christ. As we proclaim the Word, there’s power in our hearts to change the lives of other people.

F. Message [7, 13, 11-12]

⁷*Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.”*

¹³*and said, “Tell people, ‘His disciples came by night and stole him away while we were asleep.’*

¹¹*While they were going, behold, some of the guard went into the city and told the chief priests all that had taken place. ¹²And when they had assembled with the elders and taken counsel, they gave a sufficient sum of money to the soldiers*

We have power, and we also have a message. Matthew 28:7 says that those who have encountered the resurrected Lord said, “*Then go and quickly tell his disciples’*. They are giving the message of Jesus “*that he has risen from the dead*”. We can either give a true message or false message, Matthew 28:13, “*Tell people ‘His disciples came by night and stole him.’*” Often, we give false messages, but we need to give the true message of Jesus Christ. Matthew 28:11, even the people who did not know Christ were telling the truth about Jesus because Jesus is the truth. It says, “*While they going, behold, some of the guard went into the city and told the chief priests all that had taken place*” On Judgement Day, everyone will tell the truth about Jesus Christ. Even through our doubts and fears, we’ll have the message of Jesus Christ.

Beth Moore wrote this, “You’re discouraged, you’re fighting for what you believe is right and feel like nobody is listening. Wrong! God is. You have some hope, but its been deferred. It feels like nothing is ever going to change. Wrong! You changed. You didn’t have the guts five years ago that you have now. You have a message, content, substance, as you see Him and worship Him. As the Word of God gets into you, the message of Jesus will come out of your mouth and through your life.”

G. Purpose [19-20, 10]

¹⁹*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”*

¹⁰*Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”*

In Matthew 28:19 it says, “Go”—we have a direction in our lives to live for Christ—“*therefore and make disciples of all nations, baptizing them...teaching them to observe all that I have commanded you, And behold I am with you always, to the end of the age.*” If you are intimidated

by how big of a span all nation implies, then go to the closest person. You don't have to go to all the nations for now. If God calls you to, then go, but go to someone at least. Go to a brother and encourage them, go to a sister and talk about Christ to them, love them, and be kind to them.

If this plan is too big, take a private step of faith and tell your own personal story of Jesus Christ. Matthew 28:10 says, "*Then Jesus said to them 'Do not be afraid'*", encourage somebody, "*go and tell my brothers*", tell your story. You don't have to talk about intellectual stuff, nor do you have to talk about things you don't know. Talk about what you have experienced and what He has done for you. Your personal story doesn't have to be great. The way you tell it doesn't have to be amazing, but make sure you tell it because all authority in heaven and earth has been given to you. God will use your lips to change one person and the world one heart at a time. A.W. Tozer said, "too often, not wanting to offend anyone, we end up reaching no one." Just love people and take care of them the way you were called to.

Conclusion

If we see Christ, we should always worship Him. We will go through doubts and fears in our lives, but we have power through the Holy Spirit, and we have the message of Christ so we can live purposefully.

I was thinking about the Saturday, the day after Good Friday and before resurrection Sunday. I was reminded of a time I received an email from a pastor in Southeast Asia, a close friend of mine. I used to go to this country for 27 years to train the pastors. He asked me, "Pastor Min, what is the meaning of Saturday? What is the meaning of burial, that Jesus died and rose again?" So, I gave five theological answers, but I'll just talk about two for the sake of time: the theological reason and the practical reason.

The first part of the theological reason is that we came from the dust, out of soil, and God made man. We came out of that and part of the curse is that we die and go back into the soil. Next part involves how Jesus Christ's death and burial was symbolic to becoming part of the soil, and how he takes all our curse into the ground on our behalf, and then he rose again from the dead. That means all humanity is gone, and there is new humanity in Jesus Christ. We are new creations in Jesus Christ. It is the beginning of new creation, new humanity with Jesus Christ.

When explaining the practical reason, I explained that, "the silence of God doesn't mean the absence of God." Saturday is the day after Good Friday, the day that Jesus died, and before the resurrection Sunday. Saturday is the day between the promise and the fulfillment. Saturday is a day when we could be confused about what's going on, when we have doubts, or when we have fears. Most of our life is Saturday, waiting between the promise and fulfillment. But the silence of God never means the absence of God. In the Saturdays of our lives, when God seems absent, know that God may be preparing his greatest work in His silence.

Whether you are on the Fridays of your life, when you are suffering and going through hardship, maybe even the most excruciating pain in your life, or whether you are in the Saturdays of your life, when it seems like God is absent or silent in your life, know that God may be preparing the greatest work in your life for your joy and for His glory. Whether it is Friday or Saturday, suffering or silence, Sunday's

coming. Jesus is coming back. The silence of Saturday will soon be shattered with the shouts of Sunday.
Happy Easter, Sunday's coming. Jesus will return, and we'll celebrate forever.