

“The Resurrection”
Mark 16:1-10
(Preached at Trinity, November 4, 2015)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. We now come to the account of our Lord’s great victory over the grave – the Resurrection.
2. First we find the two Marys rising early to go to the tomb of Jesus. Luke records that there were others with them. It was the earliest possible hour – the break of dawn. John records that they actually left their homes while it was still dark.
 - A. Once again we find the dedication of these women. You can imagine they laid awake waiting for morning. Their faith was not a casual thing like so many professing Christians. It dominated their life.
 - B. Their purpose in coming was to properly prepare the body of Jesus for His burial. There had been no time on Friday evening.
Mark 16:1 NAU - "When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him."
3. As they went along the way to the tomb they voiced concern among themselves how they would manage to move the stone away from the entrance to the tomb.
Mark 16:3 NAU - "They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"
4. God did for them what they could not do for themselves
Mark 16:4 NAU - "Looking up, they saw that the stone had been rolled away, although it was extremely large."
5. Mark records the appearance of an angel
Mark 16:5 NAU - "Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed."
 - A. The appearance of the angel was a fearful sight – Matthew records that it caused even the guards to tremble.
Matthew 28:3-4 NAS - "And his appearance was like lightning, and his garment as white as snow; ⁴ and the guards shook for fear of him, and became like dead men."
 - B. Comparing the Gospels we know there were actually two angels –
 - a. Matthew records one angel on the outside sitting on the stone
 - b. Mark speaks specifically of an angel on the inside.
 - c. Both Luke and John record two angels.
Luke 24:2-4 NAU - "And they found the stone rolled away from the tomb, ³ but when they entered, they did not find the body of the Lord Jesus. ⁴ While they were perplexed about this, behold, two men suddenly stood near them in dazzling clothing;"

John 20:11-12 NAU - "But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; ¹² and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying."

5. The angel speaks to the women,

Mark 16:6-7 NAU - "And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him. ⁷ "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'" – *A confirmation of His Word* – "*just as He told you*"

Matthew 28:5-7 NAS - "And the angel answered and said to the women, "Do not be afraid; for I know that you are looking for Jesus who has been crucified. ⁶ "He is not here, for He has risen, just as He said. Come, see the place where He was lying. ⁷ "And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you."

1. At the sight of the angels they were moved with fear and amazement
The angels command them, "Do not be amazed" "Do not be afraid" This was not a time to fear. It was not a time to mourn. It was a time of great joy.

2. They remind them that Jesus had done precisely what He said He would do.
Matthew adds:
"He has risen, just as He said."

3. The angels command them to quickly go and tell the disciples

6. This is why the shorter ending of Mark seems strange.

Mark 16:8 NAU - "They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid."

A. We can surely understand their astonishment, but their silence with no further information seems strange. The tomb is empty. He has risen as He said. Go tell His disciples. What about Christ's post resurrection appearance?
If the book ends here it is the only Gospel without an appearance of Christ in His resurrection.

B. And the ending here - ἐφοβοῦντο γάρ - To end the book with a conjunction seems very unusual.

C. This leads some of those who doubt verses 9-20 still to suppose that Mark must have had a longer ending. Either something kept him from writing it or it has been lost.

7. Or this is indeed the ending Mark intended. With the longer version we have the post resurrection appearance of Christ.

8. Tonight I want to direct your attention to the resurrection according to Mark's Gospel.

I. **Verse 9** begins with the appearance of Christ

A. Many today claim this verse is unnatural.

1. They stress the word "now" should connect it to the previous verses. Two thoughts on this.

a. First, it does loosely connect it. Mary was one of the first to arrive at the tomb on Sunday morning. Mark is now letting us know she is also the first to see Jesus.

- b. Second, the word translated “now” is not the Greek adverb νῦν but the much weaker conjunction δὲ which simply designates a transition. The two Marys left the tomb in astonishment and fear and then Jesus appears to Mary.
 - 2. Some also stress that Mark identifying here as the one "*from whom He had cast out seven demons*" seems out of place. He would have made this distinction in **Verse 1**. Stressing it here merely reinforces the transforming grace of our Redeemer.
- B. In **Verse 10** we find the great contrast between Mary’s joy and the disciples’ grief
 - 1. Mary had seen Christ and she was ecstatic
John 20:16 NAU - "Jesus said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" – My Master! or My Teacher!
 - 2. She came excitedly to tell the disciples. Her heart was a heart of astonishment, and yet a heart of joy and belief.
Matthew 28:8 NAU - "And they left the tomb quickly with fear and great joy and ran to report it to His disciples"
John 20:18 NAU - "Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and *that* He had said these things to her."
 - 3. The disciples, however, were filled with grief
Mark 16:10 NAU - "She went and reported to those who had been with Him, while they were mourning and weeping."
 - 4. The report from Mary seemed unbelievable
Mark 16:11 NAU - " When they heard that He was alive and had been seen by her, they refused to believe it."
Luke 24:9-11 NAU - "returned from the tomb and reported all these things to the eleven and to all the rest. ¹⁰ Now they were Mary Magdalene and Joanna and Mary the *mother* of James; also the other women with them were telling these things to the apostles. ¹¹ But these words appeared to them as nonsense, and they would not believe them."
Mark 16:13 NAU - "They went away and reported it to the others, but they did not believe them either."

II. They were rebuked for their unbelief

Mark 16:14 NAU - "Afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen."

- A. Jesus often rebuked His disciples for their unbelief
 - 1. We saw it in **Chapter 4** as the disciples cried out in the storm
Mark 4:38-40 NAU - "Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?" ³⁹ And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm. ⁴⁰ And He said to them, "Why are you afraid? Do you still have no faith?"
Matthew also records the account:

Matthew 8:26 NAU - "He said to them, "Why are you afraid, you men of little faith?"

2. The same happened when Peter cried out as he sank into the water
Matthew 14:30-31 NAU - "But seeing the wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!"³¹ Immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?"

B. But the unbelief here is particular and the rebuke is severe. Genuine faith is a growing faith, an increasing and strengthening faith.

1. The phrase in **Verse 11** - "they refused to believe it" is a single word in the Greek - ἀπιστέω - it's a verb meaning to disbelieve or be faithless
2. This is a serious situation – they were disbelieving the resurrection and in doing so they were disbelieving the Word of our Lord—the Word of God!
3. Jesus had taught them clearly about His resurrection
Matthew 16:21 NAU - "From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day."
Matthew 28:6 NAU - "He is not here, for He has risen, just as He said."
4. Jesus gave them a stern rebuke
Mark 16:14 NAU - "He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen."
5. We need to grant them some graciousness here. Much has happened. They were still dazed over the events of the last two days. And it was this side of Pentecost. Their faith was immature and they didn't have the benefit of the completed New Testament, nor of the indwelling Spirit
6. Its interesting though that while the disciples doubted in disbelief the women remembered our Lord's words and believed
Luke 24:6-8 NAU - "He is not here, but He has risen. Remember how He spoke to you while He was still in Galilee, ⁷ saying that the Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." ⁸ And they remembered His words"

III. Today we are judged at a much stricter standard

A. We have the full testimony of the completed Word of God.

1. It is full and sufficient. It is God's full revelation of the Gospel. It must be believed
2. The resurrection is an essential element of the Gospel. It is essential to the Christian faith – it must be believed.
Romans 10:9 NAU - "that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;"
3. In other words, a person's attitude about the resurrection as revealed in the Word of God is a matter upon which his salvation rests.
4. If you remove the resurrection you remove the essence of Christianity
1 Corinthians 15:1-4 NAU - "Now I make known to you, brethren, the gospel which I preached to you, which also you received, in

which also you stand, ² by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. ³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures"

5. In other words, if there is no Resurrection there is no Gospel – we are without hope

1 Corinthians 15:16-17 NAU - "For if the dead are not raised, not even Christ has been raised; ¹⁷ and if Christ has not been raised, your faith is worthless; you are still in your sins."

- B. Why is the resurrection so important? Why is it essential to our faith?

1. It proves that His sacrifice satisfied Divine justice - God raised Him
2. The Resurrection proves our justification
Romans 4:25-5:1 NAU - "*He* who was delivered over because of our transgressions, and was raised because of our justification. "
3. The atoning sacrifice was a marvelous work of substitution
 - a. Jesus went to the cross – innocent and spotless but He became sin. He took upon Himself our sin
 - b. God poured the whole cup of His wrath upon His Son
Jesus took our sin, bore our judgment
His righteousness was imputed to us
 - c. How do we know? How do we know His sacrifice was accepted?
How do we know His death was any different from any other death?
How do we know? The resurrection!
4. The Resurrection proves that the sacrifice of Christ was accepted by the Father - It proved that His sacrifice satisfied Divine justice - God raised Him.
"Come My Son. Return to the glory we shared for all eternity."
John 17:4-5 NAU - "I glorified You on the earth, having accomplished the work which You have given Me to do. ⁵ "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was."

Conclusion:

1. Have you believed the Gospel?
The resurrection is at the heart of the Gospel
2. The disciples were immature and unbelieving. But not for long. The resurrection would become the very heart of apostolic preaching. They would die preaching it.
3. The resurrection proves that the death of Christ on the cross fully satisfied God's divine judgment. Are you resting upon this perfect fulfillment of God's redeeming grace?