

3. Never before had anyone ever been entrusted with such a burning message of supreme joy and eternal significance.
- III. JESUS APPEARS FIRST TO MARY MAGDALENE (16:9; John 20:14-17).
- A. "Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons" (9).
1. At first sight she did not recognize Jesus (John 20:14).
  2. After Jesus first spoke, Mary still did not recognize him, but when he called her by name she recognized him at once (John 20:15-17).
- B. The second appearance of Jesus, soon after the first to Mary Magdalene, was evidently to the other women (as a group) returning from the tomb on the same day (Matt. 28:9,10), with the message of the angels.
- C. His third appearance was to Peter alone (Luke 24:34) near Jerusalem. His fourth (or third) was to the two going to Emmaus on the evening of the same day (Luke 24:13-35; Mark 16:12,13).
- D. It is likely not possible to arrange an exact order of events, as related by the four chronicles of that morning. It is enough to believe the facts.
- IV. THE GOOD NEWS ANNOUNCED TO THE DISCIPLES (Mark 16:10,11).
- A. As they wept: "She went and told them that had been with him, as they mourned and wept" (10).
1. Their disappointment, confusion and grief which followed his death was evidently so intense as to blast all hopes of the kingdom.
  2. The others had probably learned of the missing body from Peter and John's visit to the tomb (John 20:9,10), which added to their grief.
  3. Their unbelief of the report of Mary Magdalene is actually strong testimony in favor of the resurrection: The two great historical facts which support the resurrection are (a) the empty tomb, which the Jews cannot explain to this day, and (b) the appearances to the disciples which convinced doubting, skeptical, fearful men they had honestly and absolutely seen the Lord himself, resulting in living hope in all and transforming them into fearless martyrs.
- B. They disbelieved: "And they, when they heard that he was alive, and had been seen of her, disbelieved" (11).
1. No event in history is more solidly supported by credible evidence.
  2. The resurrection gives the gospel unfailing power to save.

## STUDIES IN MARK--LESSON FORTY-SIX

### The Resurrection of Jesus

Mark 16:1-13; Matt. 28:1-10,16-20; Luke 24:1-12; John 20:1-18

#### INTRODUCTION -

##### I. LESSON LINKS AND CONTEXT.

- A. Jesus did God's will on the cross, submitting even unto death, at the request of the Jewish authorities, by permission of Pilate.
- B. "The Lamb of God that taketh away the sin of the world" had been offered once and for all (John 1:29; Hebrews 9:12,26).
- C. His body was granted by Pilate to Joseph of Arimathea, who buried it in his own new tomb, assisted by Nicodemus, under Roman guard.
- D. Having anointed and buried Jesus, his Jewish friends, with mixed emotions, rested on the Sabbath "according to the commandment" (Luke 23:56).

##### II. NATURE AND IMPLICATIONS OF THE LESSON.

- A. The disciples did not expect Jesus to arise from the dead, though all had heard him promise to come forth. Their hopes died when he did.
- B. The entire Christian system rests upon his resurrection for validity: If he did not arise, all is vain, lost and false (1 Cor. 15:12-19).
- C. The crowning miracle of God is "his resurrection," which gives the gospel infinite power to save, assuring us of future life and hope (Romans 1:4).
- D. The wisdom and uplifting power of the cross is authenticated by the matchless truth and power of his resurrection (Phil. 3:10). Death need not be the champion of any life.
- E. Our Lord's darkest hour thus became his most glorious victory, as Clement of Alexandria expressed it: Something happened which "changed sunset into sunrise." The world would never be the same again.

#### DISCUSSION -

##### I. THE WOMEN VISIT THE TOMB (16:1-4).

- A. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him" (1).
  1. "Sitting over against the sepulcher" (Matt. 27:61), they had watched as Joseph and Nicodemus buried Jesus (John 19:38-40; Mark 15:42-47).

2. Having "beheld where he was laid," "they returned, and prepared spices and ointments" (Luke 23:56), to be ready for an early start on Sunday.
  3. The women came "on the first day of the week, at early dawn....bringing spices they had prepared" (Luke 24:1).
- B. The first day of the week: "And very early on the first day of the week, they come to the tomb when the sun was risen" (2).
1. Whatever Matthew means by "late on the sabbath day," a careful reading of Mark 16:1-8, Luke 24:1-6, and John 20:1-10 make absolutely certain to the Bible student that Jesus arose "on the first day of the week."
  2. Mark 16:1 and Luke 24:1 make it clear the women arrived "when the sabbath was past," "on the first day of the week, at early dawn..." They evidently departed their homes "while it was yet dark" (John 20:1), and arrived "very early...when the sun was risen" (Mark 16:2).
  3. The spices in their hands was evidence of their vanished faith and hope: They had come to anoint a body, not greet a risen, living Lord.
- C. How to remove the stone: "And they were saying among themselves, Who shall roll us away the stone from the door of the tomb" (3)?
1. There were evidently two Marys, Salome, Joanna, and other women in the group (Mark 16:1; Luke 24:10), though John mentions only Mary Magdalene, because of the signal honor which came to her (John 20:1-18).
  2. As they came, they were wondering how they would get the stone rolled back, and the tomb opened, to anoint the body--evidence they knew not of the guard and seal which had been placed, and did not expect his resurrection. Otherwise, they would not have come to anoint his body.
- D. It was exceeding great: "And looking up, they see that the stone is rolled back: for it was exceeding great" (4).
1. It was the grave of a rich man, "hewn in stone" (Luke 23:53), evidently horizontally cut (John 20:3-8), large enough for more than one man to walk into at a time. Hence, a very large stone would be needed as a door.
  2. The women had been engrossed in their talk or walk, and "looking up," they discovered their anxiety had been useless, about opening the tomb.
- II. THE MESSAGE OF THE ANGELS TO THE WOMEN AT THE TOMB  
(Mark 16:5-8; Matthew 28:5-7; Luke 24:4-7).

- A. A heavenly messenger: "And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed" (5).
1. Matthew 28:5 calls the "young man" "the angel," who "descended from heaven." Luke 24:4 mentions "two men stood by them in dazzling apparel."
  2. Seeing the stone rolled away, Mary Magdalene ran to tell Peter and John (John 20:1,2), while the other women proceeded to enter the tomb.
  3. When they entered the tomb they found the body of Jesus missing, but two angels who said, "Why seek the living among the dead" (Luke 24:5)? This is a good question--many still do!
- B. He is risen: "And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!" (Mk. 16:6).
1. Those were grand and far-reaching words: All they could then see was "the place where they laid him," but which could not hold him (Acts 2:24)!
  2. "Even as he said" (Matt. 28:6): On several occasions Jesus has said he would rise from the dead (Matt. 16:21; Luke 9:30,31; 24:6,7; 1 Cor. 15:4).
  3. The invitation, "Come, see the place where the Lord lay," may have been to reveal to selected witnesses some remarkable evidence of the Lord's miraculous departure from the tomb. See Coffman, Matthew, p. 517.
- C. Go and tell: "But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you" (7).
1. Matt. 28:7: "And go quickly, and tell his disciples."
  2. The arrangements for the meeting with his disciples in Galilee had been made prior to his death (Matt. 26:31,32; Mark 14:28).
  3. Specific mention of Peter in this message must have been a source of comfort to Peter, letting him know Jesus was willing to forgive his denials, oath and cursing.
- D. They went out trembling: "And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to anyone; for they were afraid" (8).
1. The angel had tried to calm them, saying, "Fear not" (Matt. 28:5).
  2. "And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word" (Matt. 28:8).