

ELEMENTS

"THRONE"

MARK 16:1-20

This Week's Core Competency

Hope – I can cope with the hardships of life and with death because of the hope I have in Jesus Christ. Hebrews 6:19-20, *We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf.*

In Jesus' day, people in the ancient world believed in life after death. They believed the immaterial soul lived on after the physical body died. Jews and Christians, however, believed in life after life after death. They believed that the soul lived on after the body died and following the resurrection, the soul would live in the resurrected body. An expert on the subject writes: "We cannot stress too strongly that from Homer onwards the language of 'resurrection' was not used to denote 'life after death' in general, or any of the phenomena supposed to occur within such a life. The great majority of the ancients believed in life after death; many of them developed, as we have seen, complex and fascinating beliefs about it and practices in relation to it; but, other than within Judaism and Christianity, they did not believe in resurrection. 'Resurrection' denoted a new embodied life which would *follow* whatever 'life after death' there might be. 'Resurrection was, by definition, not the existence into which someone might (or might not) go immediately upon death; it was not a disembodied 'heavenly' life; it was a further state, out beyond all that. It was not a redescription or redefinition of death. It was death's

"Resurrection" is not part of the pagan hope.

– N. T. Wright

reversal" (N. T. Wright, *The Resurrection of the Son of God*, Christian Origins and Questions of God, vol. 3, 82-83).

Mary and Martha are examples of pious Jewish women in Jesus' day who believed in resurrection. When Jesus returned to Bethany following the death of Lazarus, Martha met him outside the village. The first thing she said to him was, "Lord, if you had been here, my brother would not have died" (Jn 11:21). She wasn't scolding him; she was confessing her faith in him—something Mary did, as well, when she saw Jesus (v. 32).

Jesus responded by assuring her that Lazarus would rise again. Martha agreed, saying, "I know he will rise again in the resurrection at the last day" (v. 24). She was well aware of what Daniel, the prophet, had written: "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, other to shame and everlasting contempt" (12:2). No doubt, Mary shared her sister's belief in resurrection.

Resurrection is the hope believers have in Christ. Because Jesus has been raised from the dead, believers expect to be raised from the dead, too. Paul told the Corinthian Christians, "For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, the Firstfruits; then when he comes, those who belong to him" (1Co 15:22). In other words, Jesus was resurrected first; those in Christ will be resurrected when he comes back. When he returns to rescue the church from coming wrath, those who have died in Christ will be raised. Paul's comforting words to the Christians at Thessalonica indicate as much. He writes: "For the Lord himself will come down from heaven, with a loud command, with the trumpet call of God, and the dead in Christ will rise first" (1Th 4:16). Others will take part in the first resurrection unto life when

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he returns to rule over Israel and Gentiles. The apostle John describes that return in Revelation 19:11-21. In that description of Christ's return he writes: "The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the nations. 'He will rule them with an iron scepter.' He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS" (vv. 14-16).

What follows in chapter 20 is a description of what happens next. According to verses 2-3, Satan is bound for a thousand years "to keep him from deceiving the nations anymore until the thousand years were ended." And according to verse 4, those who had been martyred for their faith because they had not worshiped the beast prior to the Lord's return "came to life and reigned with Christ a thousand years." They are also participants in the first resurrection. In other words, the first resurrection unfolds sequentially: Jesus first, then the dead in Christ at the rapture, and finally, the dead who believe in him when he returns to rule.

John concludes his description of what happens immediately after Christ returns with the following benediction expressing the believer's hope: "Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years" (v. 6).

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Mark 16:1-20

1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus' body. 2 Very early on the first day of the week, just after sunrise, they were on their way to the tomb 3 and they asked each other, "Who will roll the stone away from the entrance of the tomb?"

4 But when they looked up, they saw that the stone, which was very large, had been rolled away. 5 As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

6 "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

8 Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid.

[The earliest manuscripts and some other ancient witnesses do not have verses 9-20.]

9 When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had

driven seven demons. 10 She went and told those who had been with him and who were mourning and weeping. 11 When they heard that Jesus was alive and that she had seen him, they did not believe it.

12 Afterward Jesus appeared in a different form to two of them while they were walking in the country. 13 These returned and reported it to the rest; but they did not believe them either.

14 Later Jesus appeared to the Eleven as they were eating; he rebuked them for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.

15 He said to them, "Go into all the world and preach the gospel to all creation. 16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. 17 And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; 18 they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well."

19 After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. 20 Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

EXAMINE – what the passage says before you decide what it means.

- * Box "when" indicating *temporal* connection in v. 1.
- * Box "so that" indicating *purpose* in v. 1.
- * Underline "very early" and "just after sunrise" in v. 2.
- * Bracket the question in v. 2.
- * Box "but" indicating *contrast* in vv. 4, 7.

- * Bracket "which was very large" in v. 4.
- * Circle "young man" in v. 5.
- * Highlight "He is risen" in v. 6.
- * Circle and Peter in v. 7.
- * Box "because" indicating *reason* in v. 8.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. If the Sabbath ended around 6:00 on Saturday night, why would the women wait till Sunday morning to visit the tomb?
2. If anointing Jesus' body was not for the purpose of preserving it, what *purpose* could it possibly serve?
3. Why would Mark bother to mention the women's question about the stone blocking the entrance to the tomb?
4. Comment on the *passive voice*, "had been rolled away," in verse 4.
5. Mark doesn't tell his readers that the "young man" was an angel, so how could they know?
6. The tomb was empty. Why did the angel have to tell them Jesus had risen?
7. Mark uses "alarmed," "trembling," and "bewildered" to describe the women's reaction. Why were they not overjoyed?
8. The angel tells the women to "tell his disciples and Peter." Explain why "and Peter."
9. Reconcile the angel's command with the women's response, "they said nothing to anyone."
10. **Discussion:** Talk about how Mark's Gospel ends. Why so abruptly?

EXAMINE – an explanation of its message to clarify your understanding of the passage.

Chapter 16 contains Mark's account of the resurrection, the importance of which to Christianity cannot be overestimated. One commentator rightly observes: "The climax to Mark's Gospel is the Resurrection. Without it the life and death of Jesus, though noble and admirable, are nonetheless overwhelmingly tragic events. With it Jesus is declared to be the Son of God with power (Rom. 1:4), and the disciples are transformed from lethargic and defeated followers into the flaming witnesses of the Book of Acts. The Good News about Jesus Christ is that God, by the resurrection of Jesus, defeated sin, death, and hell. It was this message that lay at the heart of the apostolic preaching" (Walter W. Wessel, "Mark," in *The Expositor's Bible Commentary*, 8:786).

Mark's Gospel begins *abruptly* with word of John the Baptist's announcement, "After me will come one more powerful than I, the thongs of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but he will baptize you with the Holy Spirit" (1:7) and ends abruptly with word of the angel's announcement, "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him" (16:6).

The resurrection of Jesus is central to the Christian message. Paul tells the Corinthian believers, "And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ we are to be pitied more than all men" (1Co 15:17-19). He takes a breath and then assures them, "But Christ has indeed been raised from the dead, the Firstfruits of those who have fallen asleep" (v. 20). The same commentator above puts it nicely when he says: "All four Gospels tell the story of the Resurrection and do so with the same dignity and restraint they use in telling the story of the Crucifixion. As the Crucifixion was a historical event—viz., something that actually happened at a specific time and place—so the tomb in which Jesus had been placed on Friday afternoon was actually found to be empty on the following Sunday morning. To this fact all four Evangelists bear witness. The explanation of the historical event, unavailable to men apart from divine revelation, is given by the young man (his robe identifies him as an angelic being): 'He has risen!' This word of revelation, the truth of the resurrection of Jesus, is the focal point in all four gospel accounts. Any claim that the

Resurrection was a fabrication (cf. Matt 27:62-65) or a delusion is implicitly denied" (786).

Mark's account of what the women find when they visited Jesus' tomb is short. They arrive early on the first day of the week with spices to anoint his body, which was taken down from the cross by Joseph and placed in the tomb hurriedly, leaving no time for the customary expression of devotion. On their way, the women ask each other, "Who will roll the stone away?" The stone, no matter what kind of stone it was, would be difficult for them to move. "A circular stone, though relatively easy to put in place since usually it was set in a sloped track, once established in place was very difficult to remove. It would either have to be rolled back up the incline or lifted out of the groove and then removed. Any other kind of stone placed in front of the tomb's entrance would be as difficult or even more difficult to remove" (787). So their concern with moving the stone was a very real one; Mark includes it to emphasize that what happened in the darkness the night before was a miracle, or perhaps to suggest that the young man they saw was really an angel, the one responsible for moving the stone so they could see for themselves that the body of Jesus was not there.

Of course, they are dumbfounded by what they see, or rather by what they don't see, that is, the dead body of Jesus. Once they have a look inside the tomb, the young man dressed in white explains, "He has been raised" (NET), a *divine passive* indicating that Jesus' resurrection was the work of God. The angel tells the women to let the disciples know that they will see Jesus in Galilee. The angel's "and Peter" reveals God's gracious provision for the apostle who had denied Christ three times and therefore needed to be reassured of his forgiveness and restoration. Of course, they leave the experience trembling and bewildered. Who wouldn't? Apparently they say nothing to anyone until they speak to the disciples. If the Gospel of Mark ends with 16:8, which it likely does, the author intentionally emphasizes the mystery and awesomeness of the resurrection.

The so-called "Longer Ending" (vv. 9-20) contains four sections: 1) the appearance to Mary Magdalene (vv. 9-11); 2) the appearance to the two men (vv. 12-13); 3) the appearance to the Eleven and the Great Commission (vv. 14-18); and 4) the Ascension followed by the disciples' response (vv. 19-20). A thorough treatment of it and the arguments for and

against its inclusion in the text of the Second Gospel can be found in Wessel's commentary on Mark in *The Bible Expositor's Commentary* (788-93). While the commentators are divided, like the arguments for and against, I believe the following summary is reasonable. In the words of one commentator: "As regards the longer ending itself, it may be fairly described as showing knowledge of the subject matter of John 20:1-8 (the story of Mary Magdalene),

along with that of Luke 24:13-35 (the story of the Emmaus road), and Matthew 28:18-20 (the great commission). If so, it must be later than these other gospels, and therefore later than Mark. It is, in fact, a short harmony of resurrection appearances, a skeleton outline which can be easily filled in from the other gospel narratives" (R. Alan Cole, *The Gospel According to Mark*, TNTC, 335).

The Message of the Passage

When the women visit Jesus' tomb on Sunday morning, they find it empty because he has been raised from the dead as the angel said.

day **4** **EMBRACE** – how God spoke to you through his word.

Our desire is to not be merely hearers of the word, but doers of the word as James teaches in James 1:22. Reflect on the three "living questions" below to apply what you have learned this week.

• **Journal your answers to the following living questions:**

–How is God making himself known to you?

–How does God want to change you?

–How is God calling you to change your world?

“Throne”

(Use the space below for Sunday's message notes)

notes STUDY – the commentaries to answer the questions.

v. 1 **when** The Sabbath ended around 6:00 p.m. on Saturday evening. "With the end of the Sabbath, shops would reopen and the women would be able to purchase 'spices' (aromata) for the purpose of anointing 'him,' that is, the body of Jesus (cf. T. Ab. 20.10-11)" (Robert H. Stein, *Mark*, BECNT, 729).

v. 1 **so that** "The three women brought aromatic oils to anoint the body of Jesus. These were apparently in addition to the spices and perfumes that were prepared before the Sabbath began (cf. Luke 23:56). The anointing was not for the purpose of preserving the body (embalming was not practiced by the Jews) but was a single act of love and devotion probably meant to reduce the stench of the decomposing body" (Wessel, 786). Perhaps they wanted to rectify what had not been done in connection with Jesus' hurried burial (cf., 15:45-46) (see Stein, 729). "The women Mark mentioned coming to the tomb were the same ones he said observed Jesus on the cross (15:40-41). Two of them had already visited Jesus' tomb late Friday afternoon (15:47). However, there were several other women who accompanied them now (cf. Luke 24:10)" (Thomas L. Constable, "Notes on Mark," 2016 ed., 227, www.soniclight.com).

v. 2 **very early** "Ordinarily 'very early' would refer to the period before 6:00 A.M., when it would still be dark (cf., John 20:1); but used here with the expression 'just after sunrise,' it must mean the period of time immediately after the sun rose on Sunday morning" (Wessel, 786-87). Perhaps "the women left their homes before dawn and arrived at the tomb just after sunrise (Matt. 28:1; Luke 24:1; John 20:1)" (Constable, 228).

v. 4 **had been rolled away** "The passive 'had been rolled away' is a divine passive indicating that God was the ultimate cause for the stone's removal from the entrance of the tomb" (Stein, 730).

v. 5 **young man** Cf., Mt 28:2. "He appeared as a youth, but his strength and his unusual dress indicated that he was an angel (cf. 9:3)" (228-29).

v. 6 **He has risen!** Another *divine passive*; "He has been raised" (NET). "The angel then spoke the revelatory word 'He has risen!' and invited them to see the evidence of the empty tomb. An empty tomb, however, only invites the question What happened to the body of Jesus? There needed to be a word from God to interpret the meaning of the empty tomb, and the angel was God's gracious provision. The explanation is resurrection!" (Wessel, 787).

v. 7 **and Peter** "This special nod to Peter hints at his full restoration despite his extraordinary breach of faith. Jesus does not give up on his disciples, no matter how great their failure or how many their faults" (David E. Garland, *The NIV Application Commentary: Mark*, 614). "Peter is singled out because he had denied Jesus (14:66-72) and now needed reassurance that he was not excluded from the company of the disciples. Jesus had forgiven and restored him" (Wessel, 787-88).

v. 8 **because** "The women were so upset by what had happened, that when they left the tomb, they told no one what they had seen-at first. However, it was not long before they were spreading the news that Jesus was alive again (Matt. 28:8; Luke 24:9)" (Constable, 230). "Only Mark tells us, 'They said nothing to anyone,' which probably means that they were so frightened and confused that they were at first silent. After they had collected their wits, they did a lot of talking (cf., Matt 28:8; Luke 24:9)" (Wessel, 788).

v. 20 **right hand of God** Cf., Ac 2:32-36. The resurrection and exaltation of Jesus means that God has made him "both Lord and Christ" (v. 36). (For a helpful discussion of Peter's use of Ps 110 in his Pentecost sermon see Robert L. Saucy, *The Case for Progressive Dispensationalism*, 69-76).

Family Talk

Encouragement from one parent's heart to another

All month we have been focused on making Easter a focal point of our family time. As we look forward to Resurrection Sunday, let's make the most of every opportunity to keep Jesus the center of this Holy Week. Plan simple activities every day to focus on the events in Jesus' life during that special week. Here are some ideas:
Today—Palm Sunday was a day of celebration and anticipation. Plan a special ice cream outing and go celebrate today!
Monday—On this day Jesus cleared the temple out of zeal for God's house. Pray together for Pantego Bible Church, our pastor and church leaders.
Tuesday—This is the day Jesus taught on the Mount of Olives. He taught us to love our neighbors. Be creative and bless a neighbor today!
Wednesday—No specific activity recorded but Jesus likely spent the day with His followers. Spend time with other believers today.
Thursday—Gather your family for a foot washing experience or research and try some elements of a Seder dinner. This out of the ordinary experience is sure to great a lasting memory!
Friday—Attend the Good Friday service with your kids. You will be glad you did.
Saturday—Take a walk in a quiet place. The day Jesus laid in the grave was likely a very somber one for His followers. Take some time for peace and quiet together.
Sunday—Happy Easter! See you at church!

What Does The Bible Say

Weekly Verse: Mark 16:1-20

1. What question did the women ask as they traveled to the tomb?
2. What did they see when they arrived there?
3. In verse 15, what did Jesus tell His followers to do?

What Do You Think

Put yourself in the place of Mary or one of the disciples after seeing Jesus alive. How would you have felt? What's the first thing you would have asked Him? How would you explain it to someone else?

What R U Going To Do

Make a fun invitation to give someone this week asking them to come to church with you on Easter. You could plan a scavenger hunt with an invite at the end. You could put each word of the invitation in individual plastic eggs and have them unscramble it. Be creative and have fun!!!

Core Comp

Hope - I can cope with the problems of life and death with the help of Jesus.

Memory Verse

Ro 5:8 - But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

KIDPIX COUPON

I memorized my verse _____, completed *Scrolls* _____, brought Bible _____, brought a friend _____.

Series Discipleship Challenge located in KidPix Store.

Child's name _____ Grade ____ Parent's signature _____

Earn 1 token by completing the PantegoKids Bible study and another token by reciting the memory verse.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-six years and have one son, Zach.

Wendy Hollabaugh (B.S.W. University of Texas at Arlington) is the Children's Minister at Pantego Bible Church. Wendy has over ten years of experience in Children's Ministry. She has a passion for leading families to connect with God and each other. She enjoys creating compelling environments where kids fall in love with God and His Truth. Wendy and her husband, Greg, are also involved in their own personal youth ministry as they are training their three teenagers, Hannah, Aaron and Noah.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

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