



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V23 N14

April 4, 2021

KING JESUS

"After Yesterday"

Mark 16:1-8

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.

"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead."

1 Peter 1:3



How would you distinguish between false hope and true hope?

English vernacular provides a number of idioms that stem from Greek mythology. The sayings "Achilles heel," "Midas touch," and "sour grapes" each come from Greek fables. A most common Greek idiom is the phrase "Pandora's Box." Merriam Webster defines "Pandora's Box" as "a source of many troubles: something that will lead to many problems." Pandora, a beautiful young woman, was warned by the gods to not open a particular bejeweled box that contained many mysteries. Not knowing what was inside seemed impossible for her to resist. When she finally succumbed to the desire to do what was forbidden, she opened the box. Out from the box flew all of the evils of the world: hate, jealousy, murder, mayhem, etc. Pandora quickly tried to shut the lid, but it was too late. All the horrors in the box escaped into the known world. Pandora was extremely regretful for having opened the box.

After hastily closing the lid, Pandora learned that there was one thing in the box that did not escape. Some tellings of the story have Pandora keeping this thing locked the box as a treasure. Other tellings have Pandora releasing this final thing from the box as a measure of relief. What was the one thing that did not escape from Pandora's Box? The thing that remained was "hope."

While "Pandora's Box" is a commonly used idiom for describing chaos, many are unaware of the "hope" that remained. Philosophers have long argued about the "hope" that remained. Some have argued that "hope" was the one redeeming virtue that controlled all the

vices that escaped into the world. Others have claimed that "hope" was the one element that could combat or even reverse the effects of evil in the world. Others like Nietzsche claimed that "hope" itself was the most evil of all spirits haunting humanity. Nietzsche exclaimed, "Hope in reality is the worst of all evils because it prolongs the torments of man." Thinkers like Nietzsche thought that hope made humans weak and dependent upon religious fairy tales. Such thinkers want humanity to be free from false hopes so as to be strong on its own merits. This school of thought truly "hopes against hope."

As Christians, our connection to "hope" is historical and not merely mythological. Christians believe that a historical Jesus died at the hands of a historical Pilate, was buried in the tomb of a historical Joseph and rose again from the dead after three days to be witnessed, as alive and resurrected, by hundreds of eyewitnesses (1 Cor. 15:3-8). To not believe in a resurrected Jesus is to have no real hope (1 Cor. 15:19). If Jesus is resurrected, then we have the hope of resurrection as well (1 Cor. 15:20-23; 51-57). Jesus exiting the grave resurrected is truly letting "hope out of the box!" The world will never be the same! Jesus' resurrection is the solution to all the evils of the world and provides strength and endurance for us in a hopeless world today (1 Cor. 15:54-58)!

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.

After reading the text, practice your Observation skills by noting the following:

- After reading the passage, practice your observation skills by noting the following:
- Underline the phrase in Mark 16:1 that identifies the time this incident happened.
- Above the names found in Mark 16:1, write the verse reference from Mark 15 that lists these names as well.
- Double underline the phrase that identifies the purpose of the visit to the tomb in Mark 16:1.
- Draw a line connecting all the occurrences of the word "they" in Mark 16:1-8.
- Underline the phrase that identifies the actual day this incident occurred in Mark 16:2.
- Draw a line connecting all the references to the "tomb" in Mark 16:2-8.
- Draw a line from the descriptive phrase in Mark 16:4 to the word "stone" in Mark 16:3.
- Circle the words in Mark 16:1-8 that reveal the emotions experienced by the characters in this episode.
- Draw a box around each word related to "sight" or "seeing" in Mark 16:4-7.
- Place brackets around the name of the disciple specifically mentioned in Mark 16:7.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about _____."



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. The women who came to the tomb of Jesus were also at the crucifixion of Jesus (Mark 15:40). What is significant about the mention of these witnesses to the death and burial of Jesus?
2. Why would the women be traveling so early to the tomb of Jesus (Mark 16:2)?
3. What were the women expecting as they made their way to the tomb of Jesus?
4. What surprises did the women experience when they arrived at the tomb of Jesus?
5. What details are mentioned in Mark 16:4-6 that underscore the miraculous claims made by the man dressed in white?
6. What clues are shared in Mark 16:1-8 that convince the reader that this story of the empty tomb is not a hallucination or a fabricated story?
7. What is “other-worldly” about the words of the man in the white robe (Mark 16:6)?
8. How are the words of the man in the white robe full of hope (Mark 16:7)?
9. Why would the women flee the tomb in great fear?
10. Mark 16:9-20 reflects much of what we learn from the other Gospel accounts. What do we learn additionally from Mark 16:9-20 about Jesus and his resurrection?

Commentary On The Text

The Gospel of Mark begins without the charms and mysteries of Jesus' nativity and ends without the glory of Jesus' resurrection appearances. Mark opens with a camel-skinned witness crying in the lonely wilderness and ends with a white-robed messenger interpreting an empty tomb. The humble beginning and ending of this book highlight the straightforward message of the "good news of Jesus, the Christ, the Son of God."

When reading the last chapter of Mark, the reader is immediately faced with the dilemma of how to understand the ending of this great literary work. Readers of the NIV translation will encounter the notation regarding Mark 16:9-20. Other translations may end the Gospel with Mark 1:8. As some of the oldest copies of the New Testament (from AD 300) do not contain the longer ending of Mark, one must wonder about how to read beyond the story of the witness of the empty tomb.

A majority of scholars agree that Mark 16:9-20 was most likely supplied later and was not written by Mark. Some suggest that the original ending of Mark may have been lost or accidentally torn from the scroll containing it. Others offer that perhaps Mark was not able to finish the Gospel due to illness or persecution. Still others conjecture that Mark intended to end his story abruptly with verse eight.

"What is perhaps rather more worth speculating about is what the original ending, whether lost or never written, might have contained . . . Mark and Matthew run closely parallel throughout the passion narrative, even though Matthew has a number of independent details not found in Mark. At the point where Mark's text stops, Matthew's resurrection appearances are about to begin, first in Jerusalem to the women and then in Galilee to the eleven disciples. It is thus a reasonable guess (it can be no more) that Mark's original ending (planned or executed) would have followed similar lines, thus fulfilling the promise of 14:28 and 16:7 with an account of a Galilean rendezvous which would suitably round off the marked contrast between Galilee and Jerusalem which has run through this gospel as through Matthew's . . . That Mark at least intended something similar as the conclusion of his work is a suggestion which seems reasonably to fit the features of his gospel and its relation with Matthew" (R. T. France, *The Gospel of Mark*, NIGTC, 674).

There is nothing new or novel in the longer ending that would not fit in the other Gospels or the Book of Acts. While the longer ending may not be original, it was found in a number of Greek manuscripts in the third century (AD 400s). An honest understanding of the longer ending should not present a stumbling block to the reader of Mark. The debated ending should not keep the reader from the powerful witness of the empty tomb clearly detailed in Mark 16:1-8.

"In 16:1-8, the Jesus who was left abandoned by his followers to face execution alone, who suffered the callous and shameful ridicule of the Jewish and Roman authorities, and

who had to be buried at the charity of Joseph of Arimathea, is proclaimed to be powerfully alive and vindicated by God against all the slanders and charges. And, very importantly, the risen Jesus summons the same disciples who abandoned and denied him (Peter) to renew their discipleship and to become again his followers. Thus, this earliest form of the proclamation of the Christian gospel in Mark, the news of the risen Jesus, not only heralds the victory of Jesus over death but also announces and embodies the forgiveness that is part of the gospel message. The cowardly disciples are implicitly forgiven their cowardice in the words of the 'young man,' and this forgiven core of disciples becomes the foundational group of the Christian community of others who likewise know themselves to be forgiven of their sins. Whatever Mark may have intended with reference to the women who, at least initially, flee from the tomb too frightened to comply with the command, the reader certainly has been given the news of Jesus' resurrection and is called to follow the risen Jesus, proclaiming the victory and forgiveness of the gospel" (Larry W. Hurtado, *Mark*, UBCS, 284-285).

Women lead us to the tomb in mourning a crucified Christ (Mark 16:1-3). The women flee the tomb in fear at the realization of a resurrected Christ (Mark 16:8). The witness of the women drips with authenticity and truthfulness. Their fear and flight rule out hallucinations and grieving wish fulfillment. The angel's message is direct: The crucified one has now been raised by the power of God from the dead. He is to be seen alive by his disciples and even Peter in Galilee (Mark 16:4-7). Jesus' tri-fold prediction (Mark 8:31; 9:31; 10:33-34) is now fulfilled and authenticated with his resurrection. Like much of the Gospel of Mark which precedes it, Mark 16 showcases a triumphant Jesus who leaves amazed and bewildered followers in his wake.

"Mark's Gospel ends with a dramatic finish, emphasizing once again the awesome power of Jesus, who not only astounded people during his ministry but also astounded people in his death and in his resurrection. At the beginning of the Gospel Jesus is identified as the 'son of God' (1:1), an identity later confirmed by the heavenly voice (1:11). At the end of the Gospel the Roman centurion, the very man who supervised the execution of Jesus and who probably had taken part in the mockery of Jesus, confesses that the crucified one is indeed the "son of God" (15:39), a confession confirmed by the resurrection, the discovery of the empty tomb, and the young man whom the women encountered. Jesus had drunk the cup that his Father had given him, which required that he 'give his life as a ransom for many' (10:45). However, as confidently predicted, he has been raised from the dead and will go before his disciples and continue to give leadership. Therefore, the mission of his disciples, chosen and commissioned earlier in the ministry, may now continue with renewed vigor and vision" (Craig A. Evans, *Mark 8:27-16:20*, Vol. 34B, *Word Biblical Commentary*, 540).

Word Studies/Notes

v. 1 **Mary** “The presence of women’s names attests to the relative early dating of Mark’s Gospel. It also attests to the veracity of the resurrection narrative, for had early Christians fabricated the resurrection story, the testimony of women (in all four Gospels!) was no way to go about it. Some two centuries after the Gospels were written, the pagan Celsus could still needle Origen on “the gossip of women about the empty tomb” (Origen, *Contra Celsum* 2.55). The witness of Mary the mother of James and Josés, Salome, and especially Mary Magdalene (v. 1), whose name heads the resurrection witnesses in all four Gospels, endows the resurrection narratives with the highest degree of probability. Unless women were actually present at the tomb, the early church would scarcely have placed them there since Judaism did not accept the testimony of women” (James R. Edwards, *The Gospel According to Mark*, PNTC, 491-492).

v. 1 **anoint** “The women had to wait until the shops opened for a few hours of brisk trade after the Sabbath had ended. The first day of the week began at the same time the Sabbath was ending at 6:00 PM. Apparently they wanted to anoint Jesus’ body with the fragrant ointments as an expression of their love for him. Their desire to ‘anoint’ him probably means they planned to pour the oil over his head or his body. These spices were probably used to reduce the stench of a decomposing body, but they did not help in preserving it. Apparently they planned to anoint the body now since Joseph of Arimathea had not done that when he hurriedly buried the body just before the Sabbath began” (Richard C. Blight, *An Exegetical Summary of Mark 9–16*, 317).

v. 3 **stone** “Mark comments that the stone was ‘very large.’ His reference to the size of the stone, while explaining the women’s concern in 16:3, emphasizes even more the supernatural presence of God in the account in 16:4. 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. The majority of such stones discovered in Israel from Jesus’s day are square blocks rather than circular stones. Only the wealthy could afford the circular kind of stone. Joseph of Arimathea, however, was a wealthy man (Matt. 27:57), and the verbs (*apokylisei*) and [*apokekylistai*] (16:3–4) are best translated ‘will roll’ and ‘had been rolled away.’ The reason for this miraculous act is not to allow Jesus to leave the tomb (cf. John 20:19) but to allow the women into the tomb to see that it was empty” (Robert H. Stein, *Mark*, BECNT, 729-730).

v. 5 **white robe** “Although Mark does not explicitly say that the man was in reality an angel, his description leaves little doubt that this is his understanding . . .

White, shining clothes are marks of a heavenly visitation (Matt. 28:3; John 20:12; Acts 1:10; 10:30; cf. Dan. 7:9; 1 En. 62:15–16; 87:2). Angels are sometimes described as ‘young men’ (2 Macc. 3:26, 33; 5:2; Josephus, *Ant.* 5.522). A man with an extraordinarily white robe sitting suggests authority. The words that he speaks (vv. 6–7) could hardly come from an anonymous passerby. And the women were alarmed: shock and fear are the responses to an encounter with heavenly envoys (Judg. 6:22–23; 13:6, 22; Dan. 8:16–18; Tob. 12:16; Luke 1:12–13; 2:9). In verse 8 Mark further describes the women’s reaction: they were ‘trembling and bewildered’ and ‘fled from the tomb’. They knew that they had met an angel” (Eckhard J. Schnabel, *Mark*, TNTC, 436).

v. 6 **risen** “His greeting assures them that they are at the right tomb: ‘See the place where they laid him.’ They have not made a mistake. The angel also identifies the one they seek as ‘Jesus the Nazarene’ (see 1:24; 10:47; 14:67), the crucified and risen one. His terse announcement of Jesus’ resurrection, ‘he has risen,’ is similar to Mark’s description of his execution: ‘and they crucified him’ (15:24). The resurrection erases the disdain associated with the name ‘Nazarene’ and the dishonor connected to being crucified” (David E. Garland, *The NIV Application Commentary: Mark*, 613-614).

v. 7 **Peter** “Mention of Peter reveals how gracious was the provision God made for Peter’s special need through the word of the angel. 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” (Walter W. Wessel, “Mark,” in *The Expositor’s Bible Commentary*, 787–788).

v. 8 **bewildered** “The resurrection does not magically dispel fear and cowardice, transforming fallible human characters into faithful disciples. Faithful discipleship consists of following Jesus, not contemplating doing so; acting courageously on his behalf, not standing on the sidelines and watching. In the concluding sandwich of the Gospel, Joseph does the former, the women the latter. Throughout the Gospel, Mark has warned that signs, miracles, and portents do not evoke faith (8:11–13). The same note persists at the resurrection, the greatest of all signs: even the visitation of angels at the empty tomb fails to produce faith. Faith comes rather through hearing the gospel and personal encounter with the One who was crucified and is now raised from the dead. Even at the close of the story, the human characters fail the divine will: in his earthly ministry, Jesus commanded people to silence, and they spoke; in his resurrected state, the women are commanded to speak, and they flee in silence” (Edwards, 496).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Jesus, who was crucified and buried for three days has been raised from the dead. His resurrection has been witnessed by many. Go and be witnesses of resurrected life.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



FAMILY TALK

When I was a kid, we celebrated Easter with our next-door neighbors, whom we dearly loved. We had an amazing breakfast where my dad always made the yummiest, melt-in-your-mouth home fries followed by a giant Easter egg hunt. Every year Mr. Neighbor would tell the group of kids about a special egg with a \$100 bill. This was absolute gold to a young kid in the 70's. We would race off grabbing as many eggs as we could, hoping one of them would make us rich. Somehow, one of his girls always managed to find that special egg. Though I never caught on, I'm pretty confident he whispered a secret hint to them so they could easily find the treasure. I always walked away discouraged that they got the special egg with the money, and all I got was a basket of candy. As followers of Christ, we have daily opportunities to drop hints and whisper direction to our children as we lead them to explore and discover their own journey to salvation. We have nuggets in our pocket that can easily make a trail leading our kids to understand how to live for God's glory. Following Christ isn't a Sunday experience or a checkbox on our weekly "to do" list. It's a daily exploration of discovery and awe of our amazing risen Savior. Are you leading your kids toward the gold mine or just filling their basket with fluff? Consider this week going deeper. Start with a simple question like, "What's your favorite Bible story?" We are praying for you!

What Does The Bible Say?

Read Mark 16:1-8.

1. Who went to anoint Jesus' body?
2. Describe what they found when they arrived at the tomb.
3. What message did the angel have for the women?

What Do You Think?

Why was an angel in the tomb?

What Do You Do?

Make Resurrection Cookies or Rolls (recipe online). How do you think the women felt when they arrived at the tomb? How do you feel knowing Jesus has risen?

CORE COMPETENCY: Hope

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

MEMORY VERSE: Matthew 28:6

"He is not here; He has risen, just as He said."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME _____

GRADE PARENT SIGNATURE _____

OUR CORE COMPETENCIES

CENTRAL BELIEFS

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.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

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.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

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.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

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.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with 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.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

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.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him 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.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

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The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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