

He is Risen Indeed (Mark 16:1-8)

Café Church - 03-Sept-17

To begin the Service: Read Jonah 1:1-17

There are Bibles on the table in front of you

And a sermon outline

And some questions

Let me pray first...

Context

[PowerPoint 1-Context]

Before we begin - let's get the context of where we are:

Last time (2 weeks ago)

We left Jesus having died on Preparation Day

Preparation Day is day before Sabbath = Friday = Good Friday

Jesus died at 3pm

Sabbath starts at 6pm Friday

So no time to prepare Jesus' body properly before burial

Women saw where Jesus was laid

Women culturally not credible witness - but Mark believes so!

Reminder of Jesus' Words

[Powerpoint 2-Reminder of Jesus' Words]

Lookup Matthew 12:38-41

³⁸Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."

³⁹He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. ⁴⁰For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will stand up at the judgment with this generation and condemn

it; for they repented at the preaching of Jonah, and now something greater than Jonah is here.

See also Matthew 17:22-23

²²When they came together in Galilee, he said to them, "The Son of Man is going to be delivered into the hands of men.²³ They will kill him, and on the third day he will be raised to life."

How long did Jesus say he would be in the grave?

[Accept answers]

3 days - 3 nights

Friday, Saturday, Sunday

Explain how Jewish days' work...

Women approach tomb (vv1-3)

[PowerPoint 3-Women approach]

Women approach the tomb?

To anoint Jesus' body - v1 - there had been no time before his burial

Spice girls!

It's the first day of the week (Sunday) - see v2

They have a big concern

How will they roll away the stone covering the entrance to the tomb?

Explain why that is a problem...

Also remember they had seen the stone being pushed across the entrance (Mark 15)

Again Mark is using the women as witnesses

Which wouldn't help people believe his story - unless it was really true!

Inside the tomb (vv4-7)

When they get to the tomb

[Powerpoint 4-Inside the tomb]

The stone is already rolled away - see v4?

Who could have rolled the stone away?

See Matthew 28:1-2

28 After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb.

²There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it.

So a supernatural event has rolled away the stone
They saw a man dressed in white inside the tomb - v5
An angel (Matthew 28:2 and John 20:12)

The women were afraid -
Why?
[Open for answers]

Angel says they don't need to be afraid - v6 - because Jesus is not there anymore - He's not dead - yes He was crucified - but now He's risen and the angel points to where Jesus lay
John 20 tells us that the strips of linen that Jesus was wrapped in were left intact in the tomb - but no body!

The angel says in v7
Go and tell the disciples and Peter
Why Peter?
[Open for answers]
Peter was the one who denied him - how would Peter have been feeling
Jesus knows how Peter would have been feeling
That's the compassion of Jesus to those who fail
Jesus is always eager to comfort the repentant sinner than punish them!
Jesus is basically giving a message to Peter - it's ok - it's going to be alright
The angel says Jesus has gone ahead to Galilee - and the disciples can see him there - just like Jesus promised he would
When did Jesus promise that?
Lookup Mark 14:27-28

²⁷"You will all fall away," Jesus told them, "for it is written:

“I will strike the shepherd,
and the sheep will be scattered.’

²⁸ But after I have risen, I will go ahead of you into Galilee.”

And Jesus kept his promise

He did meet them in Galilee

Lookup John 21:1-14

The Risen Jesus has breakfast with the disciples

Dead men don't eat breakfast!

Leaving the tomb (v8)

When the women heard what the angel said

[Powerpoint 5-Leaving the tomb]

That Jesus had risen and gone to Galilee

It was all too much for them

See v8

They were trembling and bewildered

They ran from the tomb

They said nothing

Why?

They were only to do what the angel said and tell the disciples and Peter only!

This does not mean that they made no report of the resurrection because we plainly know that they did ([Mark 16:11](#) and [Luke 24:9](#)). It means that as they left the scene of the empty tomb, they did not discuss it among themselves. They didn't try to figure it out or match their stories. They simply went to make a report to the disciples as the angel invited them to do.

Response

[Powerpoint 6-Response]

Now obviously there's always going to be people who are skeptical about Jesus' resurrection

Skeptics will suggest

Story is made up

Jesus' body was stolen by the Romans or Jewish authorities

But why didn't they produce the body - it would have stopped the spread of Jesus' message straight away if they did?

Some may say - Jesus wasn't dead - he was just unconscious

But over the last few weeks we've read about eye witnesses (who weren't all Jesus' followers) - like Pilate and the centurion - who saw how he was punished and whipped and scourged and died - they knew he was truly dead

At the end of the day though it's a matter of faith

Like any story from history

Whether it be story of Julius Caesar or Ned Kelly?

We always rely on the eye witnesses who were there at the time at wrote it down

And that's the Apostle Paul's point in 1 Corinthians 15 - the 2nd reading we had tonight

Turn to 1 Cor 15

According to Paul

The risen Jesus

Appeared to Peter and the other disciples - v5

Then to over 500 people (a whole school full of people)

How many witnesses do we use in court to proof something?

Most of those 500 people that Paul talked about we still alive at the time of his writing - so they could confirm the truth

Then the risen Jesus appeared to James - v7

Then to Paul Himself

Then Paul goes on to say in verses 12 to 14

We can't preach that Jesus has been raised from the dead

And then say that believers don't rise from the dead

We can't preach that believers just die and that is it - end of story - no life with God forever

That's not consistent with Jesus teaching (John 3:16)

Also - he makes the point in v14

That if Jesus didn't rise from the dead

Then all our preaching is useless - a complete waste of time
 And there's no point in having any faith - if Jesus didn't die
 Our faith is useless - hopeless - meaningless
 And our hope of own resurrection is hopeless too!

But Christ has indeed been raised - Paul says in v20

The Risen Jesus doesn't leave us the option to just know about Him - like we might now about the Queen, or the PM or Princess Diana or Donald Trump
 The Risen Jesus requires people to make a response
 And believe in Him and know him - not just know about Him
 The best proof of the Risen Jesus is the existence of the Christian Church - nothing else could have changed despairing men and sorrowful women into people radiant with joy and bold to proclaim and stand up for Jesus. We only have to see the change in the apostles in the book of Acts compared to when they were with Jesus before His death.

There is a tradition in Eastern Orthodox Church (based on Luke 24:34)
 "The Lord has risen indeed, and has appeared to Simon!"

The tradition is that at Easter

One person says: "He is risen"

And the other says: "He is risen indeed"

Jesus' resurrection is core to our faith

If we have faith in Jesus' resurrection from the dead

Then it means we believe

Jesus died for our sins to be forgiven

And that he rose to life to defeat the ultimate punishment for sin - death

And so Jesus has defeated death for us

So when we die - we still live eternally

See John 11:25-26 to finish up

Q & A

Later manuscripts have Mark 16:9-20

Because people not satisfied with Mark's ending

So added from other Gospels and sources

Not necessary - as other Gospels plus 1 Cor 15 support Mark's story

Preface to [Mark 16:9-20](#): Do these verses belong in our Bible?

1. In many Bibles, this last portion of the Gospel of Mark is footnoted in some way, indicating that it did not exist in the earliest Greek manuscripts of the gospel of Mark. This troubles some Christians regarding the reliability of God's Word. They wonder if this passage belongs in our Bible.

2. The argument against including [Mark 16:9-20](#) in our Bibles.

a. The two oldest existing Greek manuscripts (dated from 325 and 340 a.d.) do not contain this section and neither do about 100 other ancient manuscripts translated into other languages. A few ancient manuscripts put asterisks next to [Mark 16:9-20](#) to indicate that it is an addition to the original text.

b. According to their writings, almost all the Greek manuscripts known to Eusebius (who died in 339) and Jerome (who died in 419) did not have these verses.

c. In a few other manuscripts there are two other endings – one shorter, one with some additions.

d. About one-third of the vocabulary is totally different from the rest of the Gospel of Mark and there is a very awkward grammatical transition between [Mark 16:8](#) and [16:9](#).

e. Most contemporary scholars reject these verses as original.

3. The argument for including [Mark 16:9-20](#) in our Bibles.

a. Many very early Christian writers refer to this passage in their writings. This shows that the early Christians knew about this passage in the Gospel of Mark and accepted it as genuine.

- Papias refers to [Mark 16:18](#). He wrote around a.d. 100.
- Justin Martyr's first [Apology](#) quoted [Mark 16:20](#) (a.d. 151).
- Irenaeus in [Against Heresies](#) quoted [Mark 16:13](#) and remarked on it (a.d. 180).
- Hippolytus in [Peri Charismaton](#) quoted [Mark 16:18](#) and [16:19](#). In his homily on the heresy of Noetus, he refers to [Mark 16:19](#). He wrote while he was Bishop of Portus (a.d. 190-227).
- Vicentius, Bishop of Thibari, quoted from 2 of the verses in the 7th Council of Carthage held under Cyprian (a.d. 256). Augustine, a century and a half later, in his reply, recited the words again.
- The apocryphal [Acts of Pilate](#) contains [Mark 16:15-18](#) (thought to be written in the somewhere around a.d. 200).

· The *Apostolic Constitutions* clearly allude to [Mark 16:15](#) in two places and quote [Mark 16:16](#) outright (thought to be written somewhere in the late third century or the early fourth century).

b. The overwhelming majority of ancient manuscripts *do* include this passage.

4. Thoughts on the problem of including or not including this passage.

a. It is highly unlikely that the Gospel of Mark ended so abruptly at [Mark 16:8](#), with the women simply being afraid but seeing no concrete evidence of the resurrected Jesus, only of an empty tomb. However, it is possible that the original ending of Mark's gospel was lost rather early.

i. Noted Greek scholar A.T. Robertson wrote, "It is difficult to believe that Mark ended his Gospel with [verse 8](#) unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll."

b. But importantly, the *earliest* testimony we presently have, from writers like Irenaeus and others, argues that the *earliest* Christians accepted [Mark 16:9-20](#) as genuine.