



IMMANUEL BAPTIST CHURCH

SERIES: WHO IS JESUS

TITLE: THE RISEN ONE

SCRIPTURE: MARK 16:1-8

DATE: APRIL 5, 2026

INTRODUCTION

Today is Easter morning! Jesus has risen; He has risen indeed!

In Sunday school over the last several weeks we have been trying to answer the question: Who is Jesus? Thus far, we have learned that Jesus is the Prophesied One, the Miraculous One, the Incomparable One, and the Misunderstood One. And if any of you happened to attend our Good Friday service, you heard Pastor Kyler teach that Jesus was the Crucified One.

This morning, as you might expect, we are looking at a passage of Scripture that declares Jesus to be the Resurrected One. The story of Jesus' resurrection is filled with rich detail, deep emotion, and extraordinary significance. Apart from Jesus rising from the dead, our faith becomes futile. As we learn about the details and eyewitnesses to Jesus' resurrection, we hope you will come to cherish the event more and more.

Text

Mark 16:1-8

16 When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” ⁴And looking up, they saw that the stone had been rolled back—it was very large. ⁵And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶And he said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. ⁷But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.” ⁸And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

Explanation

Context

Of the women mentioned in our story, several go by the name Mary. Admittedly, this can be confusing, since there are many women in the Gospels called Mary. Perhaps you have heard of other “Mary’s” who are not involved in our story today. Jesus’ mother, of course, was named Mary. Many of you may also recognize another Mary, the sister of Martha and Lazarus. It was this Mary who anointed Jesus at Bethany just before Jesus’ Triumphal Entry (Jn. 12:1-8).

In our text, we first hear about Mary Magdalene. From what we know of her, Jesus once cast seven demons out of her. She then, along with some other women, helped provide for Jesus and the disciples out of her financial means (Luke 8:1-3). Mary Magdalene is also noted for being present at Jesus’ crucifixion, watching from a distance (Mark 15:40).

A second Mary is also present in our story, identified as the mother of James and Joses (also Joseph). Mark 15:41 mentions that this Mary was also at the crucifixion. There, we learn that she is the mother of James “the younger.” We do not know with complete certainty who James “the younger” was. Some scholars speculate that he was one of the twelve disciples, perhaps identified as James the son of Alphaeus (Mark 3:18). James “the younger” is not to be confused with James, the brother of John, one of Jesus’ inner three disciples.

Nor should we confuse him with James, the brother of Jesus, who wrote the New Testament letter and was a leader in the early church. (I know... there are many men named James and women named Mary—it can be hard to keep up.)

We also see that a woman named Salome is present. Our best understanding of her identity comes from comparing Matthew's and Mark's accounts. Mark tells us that Salome was present at the crucifixion (15:40). When Matthew records the women at the crucifixion, he lists Mary Magdalene, Mary the mother of James, and a woman described as the mother of James and John (Matthew 27:56). Thus, it is reasonable to conclude that Salome is the mother of James and John, the disciples of Jesus.

Before we examine our text, it is important to note that Jesus had just been crucified. Each of these women was present at His crucifixion, watching from a distance. They saw Jesus die on a Friday. After Jesus' death, a man named Joseph of Arimathea asked Pilate for His body. Joseph provided a tomb for Jesus' burial. Quickly, he wrapped Jesus' body in a linen shroud and placed it in a tomb, which was then sealed with a large stone. In doing so, Joseph fulfilled Deuteronomy 21:23, which says that a body of a man who was hanged on a tree must be buried the same day. Mark 15:47 tells us that Mary Magdalene and the other Mary saw where Joseph had laid Him.

The Women Plan to Anoint Jesus' Body

Because there was little time to anoint the body before the Sabbath (Saturday), these women returned to Jesus' tomb to anoint Him. In Jewish practice, anointing was not intended to embalm the body, but rather to reduce the odor. It was also an act of devotion and respect for the deceased.

The text makes it clear that the day was Sunday. The Sabbath had passed, and the women arrived at the tomb on the first day of the week. They arrived just after sunrise. This detail highlights both their obedience in not working on the Sabbath and their urgency to anoint the body as soon as possible. It is also possible they hoped to do this quietly, without drawing attention.

Their actions demonstrate genuine love and respect for Jesus. No doubt, those who followed Him closely would have been deeply confused by His death. All indications suggest that His followers were not expecting Him to die, and most of His disciples fled when He was arrested. His death marked for some a loss of hope that He would redeem Israel (Lk. 24:19-21). It is understandable that Jesus' followers were filled with sorrow and confusion. They may have

questioned what the last three years had meant. Yet these women, despite their grief, faithfully carried out this act of devotion.

As they walked to the tomb, they wondered who would roll the large stone away. This suggests they had not coordinated with Joseph of Arimathea and were acting on their own initiative.

Jesus Has Risen

As the women approach the tomb, they quickly notice that the large stone has already been rolled away. Matthew explains that there had been an earthquake, and an angel of the Lord descended from heaven and rolled back the stone (Matthew 28:2).

Looking into the tomb, they see a man dressed in white sitting on the right side. This man is an angel (Matthew 28:5), and Luke tells us that his appearance was dazzling (Luke 24:4). There is likely no special significance to the angel sitting on the right side; it probably is simply a vivid detail remembered by the women.

As expected, they are alarmed. This reaction is understandable for several reasons. First, encounters with angels often produce fear due to their overwhelming appearance. Second, the women were not expecting to find the tomb open or the body missing, which would have added to their confusion and fear.

The angel addresses their concerns. He knows they are looking for Jesus, who was crucified. They came to anoint His body, but the angel tells them that He has risen. Luke adds that the angel reminded them of Jesus' own words—that He would be delivered into the hands of sinful men, be crucified, and rise on the third day (Luke 24:7). Luke also tells us that the women remembered Jesus uttering those words (Luke 24:8).

The angel gives them instructions: they are to go and tell Peter and the other disciples that Jesus is going ahead of them into Galilee. Implicit in this command is the message that Jesus has risen (Matthew 28:7). The disciples are to leave Jerusalem and go north to the region of Galilee (70 miles north), where Jesus had carried out much of His ministry.

The women respond with trembling and astonishment. Mark tells us they fled from the tomb and initially said nothing to anyone because they were afraid.

This likely means they did not speak to others along the way, but instead went directly to the disciples. The other Gospels tell us that the disciples initially responded with skepticism (Luke 24:11). Peter and John ran to the tomb to see for themselves (Luke 24:12; John 20:3).

When comparing the Gospel accounts, it becomes clear that both the women and the disciples experienced a mixture of belief and unbelief until they personally encountered Jesus. For example, Mary Magdalene experienced both fear and great joy after hearing the angel's message (Matthew 28:8). Although she remembered Jesus' prediction of His resurrection (Luke 24:7–8), she initially told the disciples, "They have taken the Lord out of the tomb, and we do not know where they have laid Him" (John 20:2). Mary even spoke these words to Jesus Himself, mistaking Him for a gardener. It was only when Jesus called her by name that she recognized Him (John 20:11–16). A similar tension appears with Peter and John. When they saw the linen cloths lying in the tomb, John records that he "saw and believed; for as yet they did not understand the Scripture that he must rise from the dead" (John 20:8–9). Thomas is also well known for doubting the testimony of the other disciples (John 20:24–29). This mixture of belief and doubt suggests that they needed divine help to fully understand what had happened. Luke records on amidst several of appearances from Jesus, He had to open [the disciples] minds to understand (Luke 24:31, 45).

Here is a list of the resurrected appearances of Jesus recorded in the Gospels. We have done our best to list them in order.

- According to John's Gospel, after Peter and John left the tomb, Mary Magdalene remained. Jesus then appeared to her (John 20:11–18). It is possible that either at this moment or shortly afterward, Jesus also appeared to the other women as they were leaving the tomb (Matthew 28:9).
- That same day, Jesus appeared to two followers, one of whom was named Cleopas. He appeared to them as they traveled on the road to Emmaus (Luke 24:13–35).
- That same evening, Jesus appeared to the disciples while they were gathered behind locked doors out of fear (John 20:19–23; Luke 24:36–49).
- Eight days later, He appeared to them again, this time with Thomas present (John 20:24–29).
- Later, Jesus appeared to Peter, Thomas, Nathanael, James, and John while they were fishing in Galilee by the Sea of Tiberias (John 21:1–25).

Discussion Questions

- Do you think there is any significance to the women being the first ones to see the resurrected Jesus?
- Does anything stand out to you about Mary Magdalene in this story?
- What do you think the women would have concluded if the angel had not been there to greet them at the tomb?
- Do you notice any comparisons or contrasts between the women and the disciples?
- Why do you think Jesus chose to appear to his followers rather than to the masses?
- Do you think there is any significance to Jesus having been *buried for 3 days* before he arose? Why not a shorter period like 1 day or perhaps 10 days?
- The women acted in devotion to Jesus even in confusion and grief. What does their example teach us about **faithfulness in uncertain or discouraging seasons**?
- The disciples initially dismissed the women's report as unbelievable. What does this teach us about how we sometimes respond to truth that challenges our expectations?
- Many needed Jesus to "open their minds" to understand what had happened. In what ways do we today need help (through Scripture, the Holy Spirit, or others) to truly understand and believe?

Conclusions or Applications

JESUS THE RESURRECTED ONE

Christianity depends upon Jesus rising from the dead. It is absolutely essential! Paul will explain in 1 Corinthians that "If Christ has not been raised, then our preaching is in vain, and your faith is in vain... And if Christ has not been raised, your faith is futile and you are still in your sins" (1 Cor. 15:14, 17). Here are several reasons why the resurrection is vital.

The Resurrection validates Jesus as Son

Jesus made many bold claims about Himself. He said that He was God (Jn. 5:18; 8:59; 10:30). He said that He was the only way to the Father (Jn. 14:6). Jesus

also clearly said that if one believes in Him, then they will have eternal life (Jn. 3:16). And if one does not believe in Him, then they will die in their sins (Jn. 8:24).

Admittedly, any person can make bold claims, but we all understand that just making a claim does not make it true. Yet, Jesus' claims are not just bold claims. They are true and we can know they are true because He rose from the dead. Romans 1:4 states this point most clearly, "and [Jesus] was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead..."

The Resurrection Enables us to Have New Life Living Within

It is important to note that we not only need our sins forgiven, but we also need new transformed hearts to empower us for obedience. Jesus' resurrection is vital for us to have new life within. Romans 6:4-11 explains:

⁴We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶We know that our old self^[a] was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷For one who has died has been set free^[b] from sin. ⁸Now if we have died with Christ, we believe that we will also live with him. ⁹We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The Resurrection Ensures that We Will Rise on the Last Day

Because Jesus rose from the dead bodily, we too can expect after our deaths to be raised bodily in the New Heaven and New Earth. First Corinthians 15:20-23 explains the connection, "²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. ²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ."