## New Beginnings, Empty Tomb Edition Mark 16

| Mark 16   |
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| Rich O'Toole 03/31/24   |
| I. A Sunday morning new beginning. Mark 16:1-5  |
| Jesus was the offering of God. He was the first of all the                              |
| people who will rise from the dead. 1 Corinthians 15:20-22                              |
| <ul> <li>Jesus died on the Cross, but He rose on the third day. If we accept</li> </ul> |
| Him as Lord and Savior, we can experience resurrection, where a                         |
| spiritually sinner becomes a child of God.  |
| Remember, the Creator of the universe was placed in that tomb, but the                  |
| angel did not roll away the stone to let Jesus out, he rolled away the stone            |
| to let humanity see the tomb. <i>Matthew 28:1-2</i>                                     |
| II. Peace and assurance. Mark 16:6-8  |
| <ul> <li>"When we see the place where they laid Him is now empty, we see</li> </ul>     |
| that the Father did not Jesus." (Guzik)   |
| • When we see the place where they laid Him is now empty, we see                        |
| that death is" (Guzik)  |
| • When we see the place where they laid Him is now empty, we see                        |
| that we have a living in Jesus." (Guzik)  |
| The angel communicated what Jesus was, but also what He is, as the angel                |
| said, "Look to the where they laid Him."  |
| <ul> <li>"They said nothing to anyone, for they were afraid", means that</li> </ul>     |
| as they left the scene of the empty tomb, they were so                                  |
| that they did not discuss it among themselves.  |
| III. During their fear, Jesus appeared. Mark 16:9-13                                    |
| Jesus' followers were so full of grief they had the promises                            |
| of God. When we are filled with grief, we need to remember the Lord is                  |
| able to keep His promises, as well.   |
| Every world religion tells people to do things to try and                               |
| their God. But the God of heaven became a man, took the Cross                           |
| to pay for sin, and then rose on the third day to prove who He is.                      |
| IV. Go and tell. <i>Mark</i> 16:14-20   |
| The word "go" in Matthew 28:19 is actually a verb that means to follow a                |

lead from someone and to on one's journey.

. " (R.T. France)

• "In the name is literally 'into the name', implying entrance into an

## **Small Group Discussion**

Looking back at your notes from this week's sermon, was there anything that particularly caught your attention, challenged, or confused you?

- 1. Read **1** Corinthians **15:20-28.** Discuss the differences of the Old Testament Firstfruits offering compared to the idea of Jesus being the Firstfruits offering of God. What does the idea of Firstfruits have to do with Christians?
  - Exodus 23:16, Exodus 34:22, Numbers 18:12, Deuteronomy 15:19, Deuteronomy 18:4
- 2. Read **Mark 16:3.** What were the women concerned with while on the way to the Tomb? Why were they alarmed? Why did Rich say the angel rolled away the stone from the Tomb? **Matthew 28:1-2, John 11:38-44, John 20:1, Luke 24:1-7**
- 3. Read *Mark 16:6-8*. Discuss the three points from David Guzik found within point II. of the sermon note sheet. When the angel spoke, what two things did he communicate about Jesus (past and present)? Who did the angel tell the women to go tell and why is that significant?
  - John 18:17, 25-27, John 16:33, Isaiah 26:3
- 4. Read Mark 16:9-13. Why were the women so shocked according to the sermon? When we are filled with grief, what should we call back to memory? What statement was made about the difference between all religions in the world and faith in Christ?

  Romans 1:1-4, 1 Thessalonians 4:14, Ephesians 2:8-9, John 3:16
- Read Mark 16:14-20 and Matthew 28:18-20. Discuss the different commands and promises from Jesus in these passages.
   Zachariah 4:6, Romans 6:3-4, Acts 4:13, Philippians 1:6, Hebrews 13:5
- 6. Discuss the practical Application of the sermon.