

Mark Chapter Sixteen

The Empty Tomb (vv. 1-8)

VERSE 1 When the Sabbath was over, Mary Magdalene, and Mary the *mother of*

James, and Salome, bought spices, so that they might come and anoint Him (Καὶ

διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη

ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν [*conj + aor.dep.part.gen.nt.s. diaginomai*

pass (of time); 3x: Acts 26:13; 27:9 + d.a.w/noun gen.nt.s. Sabbath + noun nom.f.s.

Mary + d.a.w/noun nom.f.s. Magdala + conj + noun nom.f.s. Mary + d.a.w/gen.m.s.

James + conj + noun nom.f.s. Salome + aor.act.ind.3p. agorazo purchase + noun

acc.nt.p. aroma spices + conj hina + aor.act.part.nom.f.p. erchomai come +

aor.act.subj.3p. aleipho anoint + pro.acc.m.s. autos]).

VERSE 2 Very early on the first day of the week, they came to the tomb when the

sun had risen (καὶ λίαν πρῶτῃ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος

τοῦ ἡλίου [*conj + adv lian very + adv proi early morning + d.a.w/adj.loc.f.s. heis one; "first*

day" + d.a.w/noun gen.nt.p. Sabbath, week + pres.dep.ind.3p. erchomai come + prep

epi + d.a.w/noun acc.nt.s. mnemeion tomb + aor.act.part.gen.m.s. anatello rise; "had

risen" + d.a.w/noun gen.m.s. hilios sun]).

VERSE 3 They were saying to one another, "Who will roll away the stone for us

from the entrance of the tomb [καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ

τῆς θύρας τοῦ μνημείου [*conj + impf.act.ind.3p. lego + prep pros + pro.acc.f.p. heautou*

one another + interrof.nom.m.s. tis who? + fut.act.ind.3s. apokulio roll away + pro.dat.p.

ego "for us" + d.a.w/noun acc.m.s. lithos stone + prep ek + d.a.w/noun abl.f.s. thura

door, entrance + d.a.w/noun gen.nt.s. mnemeion tomb])."

VERSE 4 Looking up, they saw that the stone had been rolled away, although it was extremely large (καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα [*conj + aor.act.part.nom.f.p. anablepo look up + pres.act.ind.3p. theoreo see, notice + conj hina + perf.pass.ind.3s. apokulio roll away + d.a.w/noun nom.m.s. lithos + impf.act.ind.3s. eimi + conj gar + adj.nom.m.s. megas large + adv sphodra extremely; used in Matt. 27:54 for the fear that came over the crucifixion detail*]).

VERSE 5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed (καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν [*conj + aor.act.part.nom.f.p. eiserchomai enter + prep eis + d.a.w/noun acc.nt.s. mnemeion tomb + aor.act.ind.3p. eidos saw + noun acc.m.s. neaniskos young man + pres.dep.part.acc.m.s. kathemai sit + prep en + d.a.w/adj.loc.nt.p. dexios right hand; “at the right” + perf.mid.part.acc.m.s periballo put on, dress; “wearing” + noun acc.f.s. stole robe + adj.acc.f.s. leukos + conj + aor.pass.ind.3p. ekthaubeomai alarmed, shocked; “were amazed”*]).

VERSE 6 And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified (ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· [*d.a.nom.m.s. ho “he” + conj de and + pres.act.ind.3s. lego say + pro.dat.f.p. autos + neg me + pres.pass.impf.2p. ekthaubeomai amazed + noun acc.m.s. Jesus + pres.act.ind.2p. zeteo seek + d.a.w/adj.acc.m.s. Nazareth + d.a.w/perf.pass.part.acc.m.s. stauroo crucify*]).

He has risen; He is not here; behold, here is the place where they laid Him (ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν [*aor.act.ind.3s. egeiro rise + neg ouk +*

pres.act.ind.3s. eimi + adv ode here + interj. ide Look! Behold! + d.a.w/noun nom.m.s. topos place + adv hopou where + aor.act.ind.3p. tithemi put; "laid" + pro.acc.m.s. autos]).

VERSE 7 "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you (ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν [*conj alla but + pres.act.imper.2p. hupago go + aor.act.imper.3p. eipon "tell" + d.a.w/noun dat.m.p. mathetes disciple + pro.gen.m.s. autos + conj + d.a.w/noun dat.m.s. Peter + conj hoti + pres.act.ind.3s. proago go ahead + pro.acc.p. su + prep eis + d.a.w/noun loc.f.s. Galilee + adv ekei there + pro.acc.m.s. autos + fut.dep.ind.2p. horao see + conj kathos just as + aor.act.ind.3s. eipon "told" + pro.dat.p. su])."*

VERSE 8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid (καὶ ἐξεληθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ [*conj + aor.act.part.nom.f.p. exerchomai go out + aor.act.ind.3p. pheugo flee, run away + prep apo + d.a.w/noun gen.nt.s. mnemeion tomb + impf.act.ind.3s. echo have; "had gripped" + conj gar + pro.acc.f.p. autos + noun acc.m.s. tromos trembling + conj + noun nom.f.s. ekataois amazement; cf. Matt. 5:42; Lk. 5:26; Acts 3:10; 10:10; 11:5; 22:17 + conj + adj.dat.m.s. oudeis nothing ; "to anyone" + adj.acc.nt.s. oudeis nothing + aor.act.ind.3dp. eipon said + impf.dep.ind.3p. phobeomai be afraid + conj gar]).*

ANALYSIS: VERSES 1-8

1. Jesus was resurrected on the 3rd day as He said (Matt. 16:21; 17:23; 20:19; Mk. 8:31; 9:31; 10:34; Lk. 9:22; 18:33; Jn. 2:19; cf. 24:46) which was the first day of the week.

2. The date is April 5, 33 AD.
3. Matt. 12:40 is explained as follows: Jesus soul/spirit was in “the heart of the earth” beginning with His death late Friday evening and all day and night on Saturday (Sabbath) and for a short time on Sunday morning.
4. This adds up to three days (remember that part of a day equals a full day) but only two nights (Friday and Saturday).
5. The apparent discrepancy of one missing night is accounted for by the fact that Jesus returned to “the heart of the earth” on Sunday evening in His resurrection body to “led captive a host of captives” after He had also descended into the lower parts of the earth” (Eph. 4:8-9).
6. This was His first ascension into the 3rd heaven and His first ever appearance in heaven in His humanity.
7. All believers who had ‘fallen asleep’ up to that point were relocated from the underworld of Sheol-Paradise into heaven above.
8. What the Father said to Him on that occasion is found in Ps. 2:7 “You are My Son, today I have begotten You.”
9. Jesus was resurrected from the dead very early on Sunday morning with no eyewitnesses while it was still dark (cf. Jn. 20:1).
10. Immediately after Jesus was raised from the dead, according to Matthew’s account, a “severe earthquake” (not to be confused with the earthquake that hit the land at the moment of Jesus’ death) occurred along with an angel removing the stone blocking entrance to the tomb (Matt. 28:2).
11. It is important to note that the stone did not need to be removed for Jesus to exit the tomb with a new prototype humanity that was not subject to the limitations of His incarnate humanity (doesn’t require rest or food, etc.).
12. He could enter rooms without opening doors (Lk. 24:15; Jn. 20:19); He could appear and disappear at will (Lk. 24:15; Jn. 20:19); He could travel to the center of the earth and transport all the souls of the saints through stellar space to the 3rd heaven (Eph. 4:8-10).
13. The angel had the appearance of “lightning” (*astrape*) as he sat upon the stone (Matt. 28:3).
14. The trauma this induced in the Roman guard was such that they all passed out due to extreme fear for their lives (Matt. 28:4; cf. Matt. 27:62-66).
15. Upon awaking the guard fled from the scene, and sometime soon after, made their way to the religious authorities informing them of what had happened.
16. They were bribed by the chief priests, and told to spread the lie that the disciples stole the body while they slept, and in return they were promised protection from their superiors (a cover-up; Matt. 28:11-15).
17. Meanwhile, back to the scene; three prominent women devotees of Jesus were making their way to the tomb to anoint the body (16:2; Matt. 28:1-3; Lk. 24:1; Jn. 20:1).
18. It was still dark (Jn. 20:1) and they must have been affected but not deterred by the earthquake.
19. The sun was just beginning to rise (16:2; Lk. 24:1 “at early dawn”).

20. But they had a problem that they were discussing as they made their way to the grave site that had to do with the need for assistance in removing the stone from the tomb's entrance (16:3; reported by Mark).
21. They were unaware of the posting of a Roman guard.
22. Remember these women knew the location of the tomb since they witnessed the body being placed in the tomb and the large stone set in place to seal the entrance (15:46-47).
23. Why had the women not taken into consideration the presence of the stone?
24. Their zeal overrode their common sense.
25. Clearly, they were not expecting a resurrection!
26. "Looking up" (aor.part.) is the moment of discovery and the shock and surprise that greeted them (v.4).
27. Mark's notation that the stone was "very large" provides an exclamation point to the scene that they were the initial witnesses to.
28. The rolling back of the stone was accomplished by an angel (Matt. 28:2).
29. As noted, this was not so Jesus could get out of the tomb; the purpose was to reveal that the tomb was empty.
30. In John's account he uses a different verb for the removal of the stone (Jn. 20:1).
31. The verb *apokulio* used in the rolling away of the stone is found in the Synoptic Gospels (Matt. 26:2; Mk. 16:3, 4; Lk. 24:2) but John uses the perfect passive participle of *airo* which means to take up/raise.
32. Apparently the stone was rolled some distance from the tomb which works against the robbery theory.
33. Their natural instinct was to immediately enter the tomb (16:5; Lk. 24:3) expecting to find Jesus' body.
34. The accounts of the women's encounter with angelic beings vary and present a challenge to harmonization.
35. Mark has them entering the tomb and discovering that it was not empty but in place of Jesus' body there was a young man sitting to their right wearing a white robe (16:5).
36. The angel in the tomb informs them with regard to Jesus' resurrection and gives them instructions (16:6-7).
37. Matthew skips over the detail of their entrance into the tomb recording the only the angelic instructions to report all this to the disciples.
38. Luke's account has them entering and not finding the body and being perplexed when two men suddenly appeared in "dazzling apparel" causing the women to fall to the ground in terror followed by notification of Jesus' resurrection with instructions to report all to the disciples (Lk. 24:4ff.).
39. John reports nothing but the fact of the stone's removal followed by the women running off to tell the disciples of their discovery (Jn. 20:1-2).
40. Their reaction to encountering this stranger dressed in white is seen in the verb "were amazed" (v. 5) a word only found in Mark (9:15; 14:33; 16:5, 6).
41. The verb *ekthambeo* denotes an intense emotional state.
42. It is used of Jesus' distress in the garden of Gethsemane (14:33) and the shock of the people when Jesus returned from the transfiguration (9:15).

43. Alarm at the sight of an angel is often followed with words of encouragement (Gen. 21:17; Judg. 6:23; Dan. 10:12; Matt. 1:20; Lk. 1:13; 2:10).
44. The angel's words "stop being amazed/terrified" is immediately followed up with an announcement that explains the empty tomb (v. 6).
45. His word "you are looking for (seeking) Jesus of Nazareth who was crucified (narrows the field to one individual)" recognizes the effort of the women to honor the body of Jesus.
46. The words "He has risen!" is an explanation for the empty tomb not proof of the resurrection.
47. "He is risen" is an aorist passive indicating that the body of Jesus received the action of the verb.
48. Deity raised Jesus from the dead (Acts 2:24; 3:15; 4:10; 5:30; 10:40; 13:30; Rom. 4:24; 6:4; 8:11; 10:9; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Gal. 1:1; 1 Pet. 1:21).
49. In Jn. 10:17-18 Jesus said that He had authority (e.g., power) to lay down His life and take it up again.
50. So these women are informed with respect to the missing body of Jesus and invited to again look at "the place where they laid Him."
51. They were present when Jesus was placed in the tomb and saw the large stone set in the entrance.
52. The angel proceeds to give the women an assignment (v. 7), directing them to "go and report to His disciples and Peter" that Jesus "is going ahead of you into Galilee, there you will see Him, just as He told you" (v. 7).
53. Obviously they related their experience at the empty tomb, but the specific message was "He is going ahead of you to Galilee; there you will see Him, just as He told you."
54. This refers back to Jesus' words in 14:28.
55. At the Last Supper Jesus had predicted that the disciples would fall away and be scattered (14:27), and that Peter would deny Him (14:30-31), but also that He would "go ahead of you into Galilee" (14:28).
56. What does it mean to "go ahead" of them?
57. Galilee was the place of the original calling out of the disciples and where most of Jesus' public ministry took place.
58. Galilee then was the logical and ideal place for this reunion to take place.
59. Jesus would "go ahead" of them in a very different way than He had during His public ministry.
60. This post-resurrection appearance was the one that is featured in Matthew's gospel at the very end of that book.
61. On that occasion Jesus would give them their marching orders for the rest of their lives.
62. This is known as the Great Commission (Matt. 28:16-20).
63. Peter is singled out for special attention no doubt due to his unsettled state after his denial of Christ.
64. Peter received a special resurrection appearance according to Lk. 24:34 and 1 Cor. 15:5.
65. Actually more was said to these women than is reported in Mark as reported in Lk. 24:6-7.

66. We are not told how the women came to know Jesus' predictions of His crucifixion and resurrection on the third day.
67. They left the scene with a mingling of "joy" and "fear" (Matt. 28:8).
68. Mark focuses on their extreme agitation (v. 8).
69. These are understandable reactions to something that for them was surreal.
70. They then were the first humans to announce the fact of the empty tomb.
71. Some time must have elapsed between their rapid exit from the place to their actually reporting their experience to Jesus' disciples (v. 8b cp. Matt. 28:8; Lk. 24:9-10).
72. The initial reaction of the eleven was to reject the report of the women (Lk. 24:11).
73. Nevertheless, Peter and John could not resist the urge to investigate the matter for themselves.
74. Their race to the tomb and what they discovered upon their arrival and their response to it all is found in Jn. 20:2-10; cp. Lk. 24:12).
75. Sometime shortly after this Mary Magdalene came to the tomb by herself.
76. And there she encountered Jesus and was the very first eyewitness of Him after His resurrection.
77. This incident is recorded in Jn. 20:11-18.
78. That same day Jesus appeared to Peter (Lk. 23:33-35; cp. 1 Cor. 15:5a).
79. Late that day Jesus appeared unrecognized to two otherwise unknown disciples on the Emmaus road (Lk. 24:13-32; cp. 33:-35).
80. Then there is the report by Matthew of Jesus appearing to other women (28:9-10) and Jesus telling them what the angel earlier had told them to tell His disciples "to leave for Galilee" and there they would see Him (this occurred after Sunday).
81. While they were telling the disciples that they had seen Him, Jesus suddenly appeared in their midst (Lk. 24:36-43; Jn. 20:19-25).
82. Eight days later (following Sunday) Jesus appeared to the eleven in the Upper Room (Jn. 20:26-29).
83. He appeared later to seven disciples while fishing (Jn. 21:1-25).
84. He appeared to the eleven in Galilee where He gave them instructions for the future (Matt. 28:16-20).
85. Jesus appeared privately to His brother James (1 Cor. 15:7).
86. His final appearance was in Jerusalem at His ascension (Acts 1:3-12; Lk. 24:33-49).