



The Reverend Dr. David V. Silvernail, Jr.  
Mark 16:1-8

Easter Sunday, April 12, 2020  
English Standard Version

---

## *“Hopes and Fears”*

The 26th Sermon in a series on The Gospel of Mark entitled  
*“The King and His Cross”*

Hey. Welcome to Potomac Hills. I’m glad you’ve joined us this Easter morning. This is our 5th week meeting all over Northern Virginia as a church distributed. We are blessed to be able to meet this way, especially on this day. We have tried our best to make this Easter service meaningful for you. So before I start, please turn in your Bibles to **The Gospel of Mark, chapter 16**, and listen carefully as I read our Scripture passage for today.

### **Mark 16:1-8**

*“When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint Him. <sup>2</sup> And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup> And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” <sup>4</sup> And looking up, they saw that the stone had been rolled back — it was very large. <sup>5</sup> And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. <sup>6</sup> And 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. <sup>7</sup> But go, tell His disciples and Peter that He is going before you to Galilee. There you will see Him, just as He told you.” <sup>8</sup> And 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**.”

***The Word of the Lord***  
***Thanks be to God***  
***Let's pray ...***

*Heavenly Father, this is Your Word and we need it. Thank You for giving us the Scriptures and making us Your people. You have brought us to this amazing Gospel to learn more about your Son, Jesus. We ask You this morning to give us the grace to **hope**, and not to **fear**. Life in a coronavirus world is getting scarier by the day, and we don't know what tomorrow is going to bring. We live in a time of **fear** and sadness, knowing we should rejoice on this Resurrection Sunday, but perhaps we're finding that hard to do. We need Jesus. We need the risen Savior. We need the **hope** that Easter brings. So help us to see Jesus in Your Word this morning. Help us to see the Glory of God in the Resurrection of our Lord and Savior, Jesus Christ. And so we pray, speak through the Gospel of Mark this morning, and by the power of the Holy Spirit, help us see Jesus, for in His name we pray, amen ... and amen.*

**INTRODUCTION: “We need to feel the fear”<sup>1</sup>**

Like us, a number of churches are celebrating Easter online this morning. Many are on YouTube, some are on Facebook, others are livestreaming, and some are meeting on Zoom. But I read one comment this week that said if you want to make your Zoom Easter service more realistic, it should probably **only include women**. The meeting should start before daybreak. And the women should be cloaked **in fear and sadness** ... though not a few may be plotting how to overthrow the empire. So let's put ourselves in their dusty sandals on that early Sunday morning so long ago. It's time to invoke the imagination.

Daylight spreads slowly across the sky. Away to the east, beyond the towers of the temple and the adjacent Roman fortress, the sun rises above the horizon as they make their way out of the city gate. Already at this early hour there are people moving about; here, business starts at daybreak. But these three women have business of their own. Last night, they pooled their limited funds to buy the spices needed to prepare a body for permanent burial. Just a couple of hundred yards beyond this gate, the body of someone special awaits their attention. They have had to wait until now because of the Sabbath; **everything** stops for the Sabbath; only when yesterday evening came could they get hold of what they needed, and only now, Sunday morning, can they make their way to the tomb.

The weather is warm; He's been dead for over thirty-six hours now; they really can't wait any longer to honor their dead Master. All three of them watched Him die on the cross, that moment of death on Friday afternoon when He cried out, and two of them observed the hurried burial nearby. They saw Joseph and the others rolling the great stone down its slot; they heard the **thud** as it reached its resting place in front of the doorway. That, they know, will be their problem. As they walk the last few yards, they are asking each other, 'How in the world are we

---

<sup>1</sup> The Introduction is adapted from A Ransom for Many: The Gospel of Mark Simply Explained, by Dr. Steven Wilmschurst, pages 397–404.

going to roll the stone away again?’ They know these tombs are made to be easy to close but hard to open. They might have to enlist the help of some people passing by ... they have to get in somehow. That thought brings them to the old quarry where a number of tombs have been cut into the face of the rock. Here’s the one; it’s rather grander than the others, after all, Joseph of Arimathea is a wealthy man. The tomb has an outer chamber; beyond it lies the burial chamber, sealed by the stone; but here comes the shock.

As they enter the outer chamber and come face to face with the tomb itself, to their utter **amazement** they see that the stone has already been moved. It’s been rolled back and, even more **shocking**, there’s someone sitting just inside, waiting for them. He doesn’t seem all that surprised to see them, but at the sight of him ... **they’re terrified**. In appearance he’s a young man, robed all in white, but a white that can be clearly seen even in the darkness of the tomb.

It’s disturbing enough to find the tomb open and someone inside. But they’re way past surprise; it is **dread**, it is **terror** they feel, because they recognize this is no ordinary young man. This is **an angel of God**; this is an eruption of heavenly glory into their grey world. What can the messenger of God be doing here ... inside a grave? The words he speaks in **verses 6–7**, words which will transform their lives forever, add **astonishment** to their **fear**, “*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. <sup>7</sup> But go, tell His disciples and Peter that He is going before you to Galilee. There you will see Him, just as He told you.*”

The women don’t need another invitation to back out of the tomb. The encounter with the angel, coupled with the stunning news that Jesus is not here, leaves them trembling with fear. Their heads are spinning as they run back to the city. They careen down the streets ... now filling with people ... heads turning at the unusual sight of three women running full speed down the road, but they utter **not a word** until they’ve done what the angel told them to do.

Before we can begin to grasp the astonishing story of Jesus’ resurrection, we need to enter into the experience of these three women that early Sunday morning. We need to feel something of their **fear** and their **bewilderment** as they encounter the angel and the overwhelming shock of the news that the One they loved ... has risen from the dead ... hence my attempt to capture these feelings by retelling the story this morning.

It’s clear that Mark is still interested in confirming the facts of what happened at the resurrection, just as he was with Jesus’ death. The time, the day, the details of the preparation, the problem of rolling away the stone, the fact that **it is moved**, the repeated confirmation that the body of Jesus has gone, even the reference to meeting Him in Galilee — all this demonstrates that Mark intends us to take the resurrection as **a historical reality**, rooted in a **real** place, marked on a **real** calendar. There’s no place here for the **idea** that the resurrection is merely some kind of **metaphor**, a picture representing new **hope**, or the disciples’ determination to carry on the ministry and message of Jesus after His death. In fact, after the crucifixion all the disciples are determined to do is to keep their heads down! The idea of selling a false resurrection “for the cause” ... is completely alien to the New Testament accounts, all of which are fully convinced that this actually happened; this event on which our faith stands or falls.

The resurrection of Christ is such a pivotal event that, forever after, Sunday, the resurrection day, the Lord’s Day, became the church’s day of worship. We should note, by the way, that the enemies of the church never denied the claim of the empty tomb. Within a few

weeks the young church will be preaching a message that is squarely based on **what actually happened**, at a time when it could easily be disproved ... if only their opponents could find a way of doing so.

Thus Mark clearly establishes the **reality** of the empty tomb; he wants us to be sure it really happened. But that's not enough. The belief that Jesus rose from the dead is of no value unless we understand **what it means**. If you simply believe that Jesus rose to new life, as amazing as that is, all you have is a sort of a happy ending to a sad story. They crucified Him — tragic, unjust, horrible! But He rose again — so that's OK! **No**, the facts of the resurrection are the foundation; but like the women we need more, because this is no mere happy ending. So, let's see what happens. Turn with me to **Mark 16**, starting at **verse 1**, where we find ...

**v. 1-4: THREE WOMEN** <sup>2</sup>

There is a strange redundancy in Mark's account. If we go back to **chapter 15, verses 40 and 47**, we will see that within a span of just eight lines, Mark records the names of **three women** who witnessed these events, and he does it **three times** — Mary Magdalene, Mary the mother of James, and Salome. Biblical scholar Richard Bauckham says that this is another way Mark is letting us know that he's recording an historical account, not writing a legend. The repeated names of the women here are **source citations** — we could call them **footnotes**. These women must have been alive at the time Mark was writing, or he wouldn't have cited their names repeatedly. By including their names, Mark was saying to anyone reading this gospel, "If you want to check out the truth of my story, go talk to these three women. They're still alive, and they can corroborate everything I've said." So what is it that these women witness? They have brought spices and are on their way to the tomb to finish the burial rites on Jesus's dead body. Mark writes, "*When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint Him.* <sup>2</sup> *And very early on the first day of the week, when the sun had risen, they went to the tomb.* <sup>3</sup> *And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"* <sup>4</sup> *And looking up, they saw that the stone had been rolled back — it was very large.*"

Something curious is going on. On the third day after Jesus's death, there are **no male disciples around**; the female disciples appear, but they're bringing along all the spices with which a **dead** body was customarily anointed. Nobody's expecting a resurrection. If you were Mark, trying to write a credible account, and you had Jesus repeatedly saying to His disciples that He would rise on the third day, wouldn't you have at least one disciple thinking this through after Jesus's death and saying to the others, "Hey, it's the third day. Maybe we should take a look at Jesus's tomb. What can it hurt?" That's reasonable. But nobody said that. In fact, they didn't expect a resurrection at all. It didn't even occur to them. In **verse 7**, the angel had to remind the women, "*You will see Him, just as He told you.*" If Mark had made up the story, he wouldn't have written it this way.

---

**2 The Exposition of the text is adapted from the books, Jesus the King: Understanding the Life and Death of the Son of God (previously published as The King's Cross: The Story of the World in the Life of Jesus), by Dr. Tim Keller, pages 232-246; Jesus and the Eyewitnesses by Dr. Richard Bauckham; and New Testament Commentary: The Gospel of Mark by Dr. William Lane, pages 582-592. **The article, "Risen and Ascended"** by Rev. Matthew Redmond, [www.hereadstruth.com](http://www.hereadstruth.com). **And the sermon, "Too Good to be True"** by Rev. Billy Dempsey, First Presbyterian Church (PCA), Jackson, MS, 4/16/14, [www.fpcjackson.org](http://www.fpcjackson.org).**

Here's the point — The resurrection was as **inconceivable** for the disciples, as **impossible** for them to believe, as it is for us today. Granted, their reasons would have been different from ours. The Greeks didn't believe in resurrection; in the Greek worldview, the afterlife was liberation of the soul from the body. For them resurrection would never be part of life after death. For the Jews, some believed in a future general resurrection when the entire world would be renewed, but they had no concept of an individual rising from the dead. The people of Jesus's day were not inclined to believe in a resurrection any more than we are.

Celsus, a Greek philosopher who lived in the 2nd century A.D., was **highly antagonistic** to Christianity and wrote a number of works against it. One of the arguments went like this: Christianity can't be true, because the written accounts of the resurrection are based on **the testimony of women** — and we all know that women are hysterical. That's what he said. And at the time, everybody believed him. For them, that was a major problem. In ancient societies, women were **marginalized**, and the testimony of women wasn't given much credence.

We see that even in the gospels, **Luke 24:10-11**, "*Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things [about the resurrection] to the apostles, <sup>11</sup> but these words seemed to them an idle tale, and they **did not believe them.***" Even the disciples didn't believe the women ... at first. But do you see what this means? If Matthew, Mark, Luke, and John were making up these stories to get their movement off the ground, they would never have written women into the story as **the first eyewitnesses** to the empty tomb. The only reason for the presence of women in these accounts is that they **really** were present, and they **really** reported what they saw. The stone has been rolled away, the tomb is empty, and an angel declares that Jesus is risen. Not only does the Gospel present the women as **credible witnesses**, but the truth of Easter, and thus the truth of Christianity, **depends on it**.

So we start with some unlikely witnesses, no disciples, but three women ...

#### **v. 5-8: AND AN ANGEL**

<sup>5</sup> *And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were **alarmed**.* <sup>6</sup> *And 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.* <sup>7</sup> *But go, tell His disciples and Peter that He is going before you to Galilee. There you will see Him, just as He told you."* <sup>8</sup> *And 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**."*

The women in the story are **alarmed**, but in other versions that word is translated as **amazed** and **shocked**. The parallel passage in Luke says they were **terrified**. This word that Mark uses in **verse 5** is **very strong** — not just because they're **shocked**, not just because they've seen **an angel**, but because they've witnessed God doing something **spectacularly supernatural**. This is God turning all human expectations upside down — there wasn't a single person on the earth who expected Jesus to rise from the dead that Sunday morning. Anyone can be executed, but not anyone can emerge from the grave a few days later!

This is **the same fear** the disciples felt when they saw Jesus calm the storm in **Mark 4** — remember, they were more **frightened after** the storm, than they were **in the middle of it** when they thought they were going to drown, because in that moment, when He calmed the storm, they've had a glimpse of God. It's **the same fear** they felt on the Mount of Transfiguration in **Mark 9** where they saw the Lord Jesus revealed for just a moment in all His divine glory. It's

**the same fear** they felt when they saw Him drive a horde of demons out of the man called Legion in **Mark 5**. And again, it's **the same fear** they felt when they saw Him walk on the water in **Mark 6**. These were great wonders, but their overwhelming reaction every time they saw **God revealed** ... in the person of Jesus Christ ... **was fear**. Now these women feel it too. And unless you and I, in reading this story, feel something of that **unsettled disruption** ourselves, then we've yet to grasp the full meaning of the resurrection.

Imagine showing up at a funeral and the body isn't there. The funeral director tells you, "**He has risen; He is not here.**" **Hope?** Yes. But also **fear** ... because this is not what you expected. It would be easy to read into how these women didn't tell anyone what they had seen, even after the angel instructed them to go tell the disciples. Their world just went tilt. The thoughts and feelings and **fears** these women had going to the tomb were now mixed with new **hope**, eclipsing whatever plans they had made. I have to wonder if a version of the moment these women had at Jesus' tomb ... is coming for all of us whose faith is in Christ — a reckoning where all our **hopes and fears** are met with the reality of the risen Christ. I look forward to that day. I look forward to the moment when "**the hopes and fears of all the years are met in Thee tonight.**" I mean, can you imagine how these women felt, what they were thinking, as they heard these words, "**He has risen! He is not here!**"? They had come to the tomb expecting to find a dead body. Instead they hear the words, "**He has risen! He is not here.**"

Now, truth be told, they shouldn't have been completely surprised. Repeatedly in Mark, Jesus said to His disciples, "**I will rise on the third day.**" He said it in **Mark 8**, again in **Mark 9**, and again in **Mark 10**. As you've seen, Mark's writing is characterized by great economy of style; his accounts are short and to the point. If, then, Mark quotes Jesus saying something three times, it probably means that Jesus was saying this over and over again, "**I will die, but I'll rise on the third day. I will rise on the third day. I will rise on the third day.**"

Our passage concludes with **verse 8**, "**And 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.**" The women they leave not in praise or wonder or excitement; they leave in **trembling** and **astonishment**. They're too **afraid** to talk to anybody because what the angel is telling them **is too good to be true**. Mary Magdalene in John 20 goes to the disciples and says, "**Somebody stole His body!**" She can't imagine that there's been a resurrection. That's **too good to be true**. Listen to the angel's message. There's something that's **too good to be true** in what the angel says. Now let's think a little bit about angels. Remember that angels are given tasks by God the Father. They're given tasks to do and when they deliver messages, they're not delivering their message; they're delivering the message of the One who sent them. I think it's reasonable to expect that what the angel says here in **Mark 16** is exactly what Jesus told the angel to say. And he says, **verse 6**, "**Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; He is not here.**" That message **is too good to be true**.

And you know what? The first person who said, "**He has risen; He is not here**" – no one ever saw him except these women. No one was able to question him. He disappeared. And why is Mark saying that? Because Mark wants us to focus not on the faith of the disciples, because they didn't have any; and not on the faith of these women, because they didn't have much, either. But he wants us to focus on the power of God manifested in that empty tomb.

You can imagine it, can't you? The camera focusing on that empty tomb and panning out ... and there's the start of it. **There's the realization** of the resurrection. The putting forth of the

sovereign, supernatural, power of God in raising His Son from the dead, and in so doing, He demonstrates **the validity** of Jesus' divinity, **the validity** of everything that Jesus ever said and did, **assures** us of the forgiveness of our sins by faith alone in Christ alone, **promises** us a bodily resurrection in the life to come, and says **with absolute certainty** — not because it's based on the faith of the women or the faith of the disciples, but because it's based on **the power of God** — that all of this ... all of this ... is true.

**CONCLUSION: *What we fear most*** <sup>3</sup>

The well-known historian, David McCullough, wrote a book (I think back in the 80's) that has an important lesson for our day. The book is The Johnstown Flood and it's not only a harrowing history of that tragic event, but a powerful historical lesson for our times: the danger of assuming that because people are in positions of responsibility they are necessarily behaving responsibly. You see, in the mountains above Johnstown, Pennsylvania, an old earthen dam had been hastily rebuilt to create a lake for an exclusive summer resort patronized by the tycoons of industrial prosperity, among them Andrew Carnegie and Andrew Mellon. Despite repeated warnings of possible danger, nothing was done about the dam. And so, the Johnstown flood of 1889 is still one of the great natural disasters of American history. It was a tragedy that became a national scandal. After days of torrential rain, with two rivers that met at Johnstown already overflowing their banks and with the water rising in the town to unprecedented levels, a poorly maintained earthen dam in the mountains, 14 miles above Johnstown, **broke** ... sending **20 million tons of water** in a concentrated wave roaring down the valley, sweeping entire villages off the face of the earth before falling on Johnstown, it has been calculated, **with the force of Niagara Falls**. In a few minutes – homes, churches, factories, stores, trees, animals, locomotives – were all swept away by the roaring wall of water. Children were swept away in front of their parents and husbands were torn from the arms of their wives.

The richly textured prose of David McCullough gives us a typical passage, where we read, “*How the two women, each with a child, ever got to the third floor as fast as they did was something she was never quite able to figure out. Once there, they went to the front window, opened it, and looked down into the street. Gertrude described the scene as looking ‘like the Day of Judgment I had seen as a little girl in Bible histories,’ with crowds of people running, screaming, dragging children, struggling to keep their feet in the water.*”

*Her father, meanwhile, had reached dry land on the hill, and turning around saw no signs of the rest of his family among the faces pushing past him [the two women and Gertrude]. He grabbed hold of a big butcher boy named Kurtz, gave him [the baby], told him to watch out for the other two girls, and started back to the house. But he had gone only a short way when he saw the wave, almost on top of him, demolishing everything, and he knew he could never make it. There was a split second of indecision, then he turned back to the hill, running with all his might as the water surged along the street after him. In a few seconds, fighting the current around him that kept getting deeper and faster every second, he reached the hillside just as the wave pounded by below. Looking behind he saw his house rock back and forth, then lunge sideways, topple over, and disappear.”*

---

<sup>3</sup> The Conclusion is adapted from the sermon, “*The Great Surprise*” by Dr. Robert Rayburn, Pastor Emeritus, Faith Presbyterian Church, Tacoma, WA 7/20/08, [www.faithtacoma.org](http://www.faithtacoma.org). Quotation comes from The Johnstown Flood by David McCullough, page 161.

In a moment, the daily routine **was shattered**, and thousands of people, **all at once**, came face to face with **the terrifying reality of death**. More than 2,200 died, many thousands more carried the terror of that day with them for the rest of their lives. The reality of life and death, of the value of life, of the tragedy of death, of **the hunger to live** that burns in the human heart ... all of this was discovered, suddenly, at Johnstown that day.

And the very same things, **the very same things**, were realized with terrible power at the empty tomb that wonderful Sunday morning. It's always so whenever the realities of life and death are forced into our consciousness. One weeps at the greatest conceivable news and then trembles at what might have been. What the resurrection of the Son of God **means** ... is that the meaning of life is not found in the daily routine, that the great issue of human existence is just what we've always known it to be ... **the reality of death** and the possibility of life beyond the grave. **We know that, but we don't admit it** ... because we're so **afraid**. We must die, and we can't bear to think about it, so we **don't** think about it. But the reality isn't altered by refusing to face it. We will die. Whether suddenly in a terrible flash flood or in our beds of some terminal disease or alone in the ICU wasting away from the coronavirus ... in the last analysis ... it just doesn't matter. We all must die. But **we don't want** to die. The fact that we hardly ever think about death, and certainly not our own death – as certain as it is – is the best evidence of just how much **we don't want** to die. **We want to live!** However, can we escape death? Is it possible to conquer death? Is there a way to live on after death? These are the great questions of human existence and the fact that we think so little about them is an indication of just how **profoundly** they bother us. If we have no answer, we won't ask the question.

The women at Jesus' grave that first Easter morning were the first people **to actually see the reality of eternal life** break upon the world ... and it **shattered** them ... it **terrified** them. Eventually, of course, it filled them with unspeakable joy. But at first, it **frightened** them; they ran away from the tomb because they were **afraid** of what they'd encountered. **Something** so tremendous, **something** erupting into our life from another world, **something** so powerful as to conquer our greatest enemy, all of this was more than they could manage at that moment. Could it be true? They were **afraid** even to **hope**. All the **fears** of death they had ever felt deep within themselves, all the **fears** they had kept at bay all their lives finally rushed into their hearts.

And we have those same **fears**. You know we still suffer; we still deal with disappointment; our dreams are still crushed – how do we face failing bodies? How do we face wasting away from disease? How do we face letting go of someone we love as they slip away from us? How do we deal with the loss of jobs and the loss of income? **Those things hurt**. Those things are **deep wounds** for us. Those things spell a loss for us that we can't just blink our eyes and pretend they don't exist. **That pain is real**. And in these days of a global pandemic that pain is going to get worse. Probably much worse.

But sometimes we need to remember that the pain is worse for us because we think that this broken world is **the only world** we're ever going to have. Because we think this breaking body is **the only body** we're ever going to have. Because we think these relationships are **the only relationships** we're ever going to have, that this love is **the only love** we'll ever know. That the wealth we gain is **the only wealth** we'll ever have. But **He is risen!** The tomb is empty. Our future is brighter and richer and fairer **by far** than our present, more than we could ever ask or imagine. Only the resurrection of Jesus makes the promise of **new bodies** as well as **new minds** and **new hearts**, a **new heaven** and a **new earth**. In fact, in **Revelation 21**,

the resurrected Jesus stands and shouts, “**Behold, I am making all things new!**” That’s where the resurrection hits us here and now. It’s telling us that this is **not** all there is and that the story **isn’t** finished. And so **we can live** with heartbreak here. **We can live** with loss here. **We can live** with deep hurts here – **in light of there** – because that’s the world that’s waiting for us, that’s the world that the resurrection shouts is still to come.

Whatever you do, however you think about these things, don’t domesticate the resurrection of the Lord Jesus Christ. Life breaking into the history of **this world of death** is the greatest thing that’s ever happened, and we can hardly begin to fully understand it. It answers the great question of human existence in **the most dramatic and decisive way** possible. Death is so terrifying we don’t even want to think about it. The conquest of death is something of such great magnitude that we can’t fully take it in. But the resurrection of Jesus Christ is as much a fact as our death will be ... and **that** is far and away the most important thing any person can know. You must face death in order to learn of the **conquest** of death. So this Easter, screw up your courage and look death in the eye and then turn and look at the Lord Jesus Christ who conquered death **to give you life!** Jesus once looked death in the eye and said, **John 11:25-26**, “*I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live,*”<sup>26</sup> *and everyone who lives and believes in Me shall never die. Do you believe this?*” For it ... is the Good News of Easter.

**Christ is risen! He is risen indeed!**

And that makes everything true!

You need to pray. Take a moment to do that, and then I’ll close.

*Our Lord and our God, thank You, for giving us **Easter**. Thank You that You have spoken to us by Your Son. Open our eyes that we might see our sin and then see our Savior. Thank You for Your great mercy, which has caused us to be born again to a living **hope** through the resurrection of Jesus Christ from the dead. Thank You for those beautiful words, “**He has risen; He is not here.**” And this day, more than any other day, help us to know and believe the remarkable truth that was revealed to us at the Empty Tomb. Lord, thank You that Christ was raised from the dead on the third day, as the Scriptures said, proving that all His claims are true. Drive these truths deep in our hearts, and help us not to respond in **fear**, but in **hope**, this Easter, in the Name of Your Son, **who lives** and reigns with You and the Holy Spirit, One God, now and forever. Amen.*

This message has been lightly edited and formatted for the web page. No attempt has been made to alter the basic extemporaneous delivery style, or to produce a grammatically accurate, publication-ready manuscript conforming to an established style template. There may be slight differences with the audio version. Should there be any questions regarding grammar or theological content, the reader should presume any error to be with the original speaker and should contact him directly. For full copyright, reproduction and permissions information, please visit the PHPC Copyright statement at [www.PotomacHills.org](http://www.PotomacHills.org).

### **John 20:30-31**

*“Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.”*