

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabile.org](mailto:pastorpat@waukeshabile.org).

**Date:** April 24, 2011 (Easter)

**Title:** The Non-Negotiable -- “He is risen; He is not here”

**Text:** Mark 16:1-8

**Theme:** Only because of the resurrected Christ can we find hope, healing, and wholeness in our world of despair, disease, and dysfunction.

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Becoming the People of the Resurrection  
Lent - 2011

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Introduction:

*<sup>12</sup> "Now if Christ is preached, that He has been raised from the dead,  
 how do some among you say that there is no resurrection of the dead?  
<sup>13</sup> But if there is no resurrection of the dead, not even Christ has been raised"  
 (1 Cor. 15:12, 13).*

God set out to redeem His people from sin's debt and adopt the alienated into His family as sons and daughters. In so doing, they become the people of the resurrection. The Fall from God and into sin creates relational tension and strife. The Fall creates disease, dysfunction, despair, and death. It is only in God we find healing, wholeness, hope, and life.

We go to everyone and everything rather than to God.

- **16** Fundamental Human Desires and Values
- the Six Fundamental Human Desires, those deepest longings that lie at the heart of *every* human life, throughout time and across culture and what make us happy and well.
- Aim at fulfilling **SIX** major human desires and wealth will definitely come to you
- Abraham **Maslow's** theory human beings have wants and desires which influence their behavior. Only unsatisfied needs influence behavior, satisfied needs do not.

No one and nothing but God can bring us the love, acceptance, forgiveness, blessing, and service/"touch" we desire, need, and crave. God has made the way for our healing and it is found only in the person and work of Jesus Christ. God made the way; He did the work and it is for us to simply accept His work on our behalf.

Why grace is the most fundamental need within humanity: God designed His people with need, thus dependency. He did not design us as independent and autonomous individuals. He provided shadow in order that it might point us to Him.

Love without condition (Rom. 6:6-10)

Love is to be the object of beneficial interest/affection thereby resulting in an emotional, mental, spiritual state of well-being. To be this and to receive this unconditionally means it is given and received without prearranged standards.

### Acceptance without requirement (Luke 15:11-32)

Acceptance is to be received, welcomed, affirmed, embraced thereby resulting in an emotional, mental, spiritual state of well-being. To be this and to receive this without requirement means it is given and received without prearranged standards.

### Forgiveness without limit (Matt. 18:21-35)

Forgiveness is to have the consequences of wrongs committed dropped, dismissed, and negated thereby resulting in an emotional, mental, spiritual state of well-being. To be forgiving and to receive forgiveness without limit means it is given and received without prearranged standards.

### Favor without merit (Eph. 1:3)

Favor or blessing is to give or be the recipient of benefit, assistance, profit, advantage thereby resulting in an emotional, mental, spiritual state of well-being. To give favor and to receive favor without merit means it is given and received without prearranged standards.

### Service without reward (Luke 17:11-19)

Service is to give one's self to another thereby resulting in an emotional, mental, spiritual state of well-being without attempting to receive anything in return. To give service and to receive service without reward means it is given and received without prearranged standards.

It is the incarnation, crucifixion, and resurrection that guarantee God's love, acceptance, forgiveness, blessing/favor, and service toward us unconditionally. This means our relationship with God is not performance-based, but grace-based. We can do nothing; He has done everything. Now let us consider the resurrection of Jesus Christ as it relates to His *Story*.

Resurrection truth is not exclusively Christian, but the resurrection of Jesus Christ, its founder, is. No other world religion makes such claim for those who are looked to as their founder.

Despite our efforts to keep him out, God intrudes. The life of Jesus is bracketed by two impossibilities: a virgin's womb and an empty tomb. Jesus entered our world through a door marked "No Entrance" and left through a door marked "No Exit." (Peter Larson in *Prism*, Jan/Feb 2001)

The last act and final triumph of the Son is seen in His resurrection from the dead on the third day. Again we find the women disciples coming to tenderly care for the dead body of their Lord and Savior (Mark 16:1). This narrative is marked by several salient features.

**THE BIG PICTURE:**

1. The early church saw the centrality of His resurrection from the dead (Acts 4:2, 33; 24:15, 21; 26:23).
2. The physical resurrection from the dead was met with skepticism and hostility (Acts 17:18, 32).
3. Even some religious groups denied the physical resurrection from the dead (Acts 23:6, 8; 2 Tim. 2:18).
4. The resurrection of Jesus from the dead vindicated His person and work (Rom. 1:4).
5. His resurrection from the dead guarantees the resurrection for His people (Rom. 6:5; 1 Pet. 1:3).
6. It is the resurrection of His people to eternal life that empowers continued endurance (Heb. 11:35).

**The Problem:**

We make the Christian faith far more complicated than it is. He is risen; go and tell. What you and I have in the resurrected Christ is far different than anything else that exists, ever.

The Holy Spirit is calling to us from this passage to consider three ideas.

**To Know:** The Holy Spirit desires for us to know the power and simplicity of the Christian faith.

**To Choose:** The Holy Spirit desires for us to choose to celebrate the resurrection of Jesus Christ and His victory over sin and death.

**To Feel:** The Holy Spirit desires for us to feel the joy of living in the light of His life.

**Outline:**

- I. Our errant outlook (vv. 1-4, 8)

Those who came fully expected to find a **dead** body (Mark 16:1-4, 8). Everything about the narrative communicates the idea that the disciples had not yet wrapped their minds around the death, burial, and resurrection of the One. The bluntness of His communication concerning His death and resurrection and the failure on their part to grasp the theology of *The Story* (i.e., creation, rebellion, redemption, and re-creation/consummation) left them confused. Their hearts were crushed at the brutality of the previous days. Yet they came out of full devotion to care for His broken body.

The shock of the moment cannot be underestimated. Here is one of *The Story's* unexpected surprises. We expect the worse but find hope and grace. The stone is removed, the tomb empty, and a divine messenger inviting us with words of comfort and expectancy. From this deliberately placed shaft of divine light, comes the message.

Perhaps you are a follower of the Christ but still expect to find Him in the grave. Perhaps you struggle against the muck of your darkness that is so thick and your grief that is so deep that you gasp for breath as you choke on the ashes of a burnt life. Friend, you are not alone; but let me assure you, He is not in the grave; He is risen.

Friends, the physical and literal resurrection of Jesus Christ from the grave is not fairy dust. There is nothing we can do to undo the mighty act of God. Our unbelief cannot reverse resurrection power.

## II. Our powerful word (vv. 5-6).

The message we share is succinct and powerful, “He is risen; He is not here; Go and tell” (Mark 16:5-7). After two centuries of development, the Christian church blathers much and muddles greatly when it comes to the pristine simplicity of the *The Story’s* message; “He is risen; He is not here; Go and tell”.

Where else might we find such a message? If we search the world over and expose all thinking fabricated by the fallen mind of man, where might we find such a message? “He is risen; He is not here.” What critic can stand against the resilient strength of *The Story*? Deny its veracity, reject its simplicity, rebel against its authority, shun its beauty, but the integrity of its woof and fiber holds against the onslaught of the rebel’s heart. They came to kill life and to extinguish light, yet from death comes life, and in the darkness, light.

Within our own church’s Doctrinal Statement we have attempted to distill and display *The Story*. I believe the introduction to our doctrinal statement is a gracious attempt to clarify the nature of all doctrinal statements.

The purpose of a Doctrinal Statement is to put the basic elements of Biblical truth in writing. Since the times of the New Testament, those who believe its special revelation have intentionally articulated the ideas of Scripture in precise words. The intent is never to add to Scripture, but to be exact and precise. It is also to make available to the inquirer what a voluntarily assembled group of like-minded people believe in common.

Here is how the early Church captured the simplicity of *The Story*.

“Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen” (1 Tim. 1:17).

“By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory” (1 Tim. 3:16).

Here we have the incarnation, resurrection, and ascension of Jesus Christ. This is the simple and yet profoundly unique message of the Christian faith.

<sup>4</sup>“There is one body and one Spirit, just as also you were called in one hope of your calling;  
<sup>5</sup>one Lord, one faith, one baptism, <sup>6</sup>one God and Father of all who is over all and through all and in all” (Eph. 4:4-6).

<sup>12</sup> “giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light. <sup>13</sup> For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins. <sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. <sup>17</sup> He is before all things, and in Him all things hold together. <sup>18</sup> He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything” (Col. 1:12-18).

<sup>5</sup> “Have this attitude in yourselves which was also in Christ Jesus, <sup>6</sup> who, although He existed in the form of God, did not regard equality with God a thing to be grasped, <sup>7</sup> but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. <sup>8</sup> Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:5-11).

#### The Lord’s Prayer (Matthew 6)

<sup>9</sup> “Our Father who is in heaven, Hallowed be Your name. <sup>10</sup> Your kingdom come. Your will be done, On earth as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And do not lead us into temptation, but deliver us from evil. For Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6:9-13).

#### Our confession/creed

- Paternal
- Preeminent
- Providing
- Pardoning
- Protecting
- Powerful

#### The Apostles Creed

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, and born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. On the third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*Lutheran Service Book*, (St. Louis: Concordia Publishing House, 2006), 159, 175, 192, 207; *Lutheran Worship*, (St. Louis: Concordia Publishing House, 1982), 142, 167, 186; The Lutheran Church-Missouri Synod has a slightly different text posted on their website, and the version used by the German Lutheran Trinity Church Melbourne is also slightly different.

“The glorious truth is that the bodily resurrection of the Word made flesh, the Lord Jesus Christ, has been shown to be a true fact of history by ‘many infallible proofs’ (Acts 1:3), and He is the only man in all history who has thus been victorious over death and the grave. Mohammed is dead, and so are Buddha and Confucius and Moses and all other religious founders and leaders. But Jesus Christ was living and then was dead and now is ‘alive for evermore’ (Revelation 1:18).”

<http://www.icr.org/article/religion-resurrection/> Religion and Resurrection, by Henry Morris, Ph.D.

### III. Our simple mission (v. 7)

Jesus Christ is the fullest and final embodiment of *The Story* written by the Creator prior to all creation. He is the promise fulfilled and the picture completed. “He is risen; He is not here.” Now what? “Go and tell”. With equal simplicity, the believing have been entrusted with the divine mission, “Go and tell”. Go where? “Go into the world”. And do what? “Make disciples of all the nations, teaching them to observe all things”. Go and tell the world, “He is risen; He is not here”. The idea of going is “while you go.” While you go to your neighbor, buy groceries, fuel, get your hair cut, play soccer, basketball, volleyball, interact at local coffee shops tell them “He is risen; He is not here.” This simple truth forms the core of Christian theology.

O friend, we gather for worship and now we must scatter for mission. The mission is to “go and tell He is risen; He is not here”. We serve the risen Savior. He is alive. We cannot become something we are not. When I was only 3 or 4 I remember a cartoon show that accented this truth.

**Tooter Turtle** (sometimes spelled Tudor or Tutor) was a cartoon about a rather dopey-looking turtle who first appeared on TV in 1960. Tooter debuted on NBC, on Saturday, October 15, 1960, and ran for 39 original episodes through July 22, 1961.

This segment was always a simple morality play. A simple-minded, straw boater-hat wearing, anthropomorphic turtle named Tooter (voiced by Allen Swift to sound similar to Mortimer Snerd) calls on his friend Mr. Wizard the Lizard (voiced by Sandy Becker with a Mittel-European accent), an anthropomorphic lizard wearing wizard cone hat, robe, and pince-nez eyeglasses. Mr. Wizard lived in a tiny cardboard box at the base of a tall tree. The introductory segment had Tooter knocking on the cardboard box, having "another favor to ask." From inside the box, Mr. Wizard (although disturbed from sleep, he was apparently always delighted to see Tooter) would shrink Tooter small enough to enter through the box's front door, and eagerly invite him in. Mr. Wizard has the magic to change Tooter's life to some other destiny, usually sending him back in time and to various locales. He usually accompanied his request with the phrase "Please, Mr. Wizard; it's what I want to

be!" Since none of Tooter's alternate lives ever worked out, the moral of each segment was always the same: "Be just vhat you is, not vhat you is not."

As Tooter is doing his destiny, Mr. Wizard narrates about it. When Tooter's trip finally became a catastrophe, he always called out the same thing, the famous, "Help me, Mr. Wizard!" Mr. Wizard would rescue him with the incantation, "Drizzle, drizzle, drizzle, drome; time for zis one to come home." Then, Mr. Wizard would always give Tooter the same advice: "Be just vhat you is, not vhat you is not. Folks vhat do zis are ze happiest lot." Tooter never learned, though.

Friend, "Be just what you is, not what you is not. Folks that do this are the happiest lot." You are a people of the resurrection. Perhaps today you believe you know the Christian faith and perhaps you believe it comes up short as to its life transforming power. Let me assure you there is no more powerful message than the simple truth proclaimed in fulfillment of promise. "He is risen; He is not here."

O how refreshing is this simple, yet profound articulation of *The Story*. May we cease our striving for division and may we celebrate the richness and wealth of His body as it personifies *The Story*. For you today as the confessing church, "He is risen; He is not here; Go and tell".

**Shepherding the Sheep:** (What's the NEXT STEP?)

1. Perhaps you know nothing of the risen Christ, than we invite you to place your life in His hands. He is the only one who can speak to and address your deepest needs. He alone can be hope, healing, and wholeness to your despair, disease, and dysfunction.
2. Perhaps you know of the risen Christ, but you fail to "go and tell." Today is the day to start.
3. Perhaps you know of the risen Christ and you are one of those who consistently "go and tell." If so, then let me encourage you to continue.