

The Feast of the Resurrection of our Lord
St. Mark 16:1-8
April 5th, 2026
Sts. Peter and Paul Ev. Lutheran Church, UAC
Simpsonville, SC
Pastor Jerald Dulas

They Come to the Tomb

In Nomine Iesu!

In the Name of the Father and of the + Son and of the Holy Ghost. Amen.

Sermon Text:

“And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they come to the tomb when the sun was risen.”

Prayer in Pulpit before Sermon:

Almighty God, Who by the death of Thy Son hast overcome sin and death, and by His Resurrection hast restored innocence and everlasting life, to the end that we, being delivered from the power of the devil should live in Thy Kingdom: Grant that with our whole hearts we may confidently believe this, and in such faith ever thank and praise Thee; through the same Thy dear Son, + Jesus Christ, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Grace, mercy, and peace be to you from God our Father and from our Lord and Savior + Jesus Christ. Amen.

My dear friends in Christ, Hallelujah! Christ is Risen! He is risen indeed! Hallelujah! All the Gospels of our Lord's resurrection refer to the period when the heavens were just beginning to brighten in the east. This, of course, does not take place until the sunrise is at hand. For it is the brightness which is put forth by the rising sun that is called by the name of dawn. St. Mark does not contradict the other Evangelist who uses the phrase, “When it was yet dark.” For as the day breaks, what remains of the darkness passes away just in proportion as the sun continues to rise.

Upon this most sacred early morning hour is bestowed great dignity from the glory of the Lord's victory over death. For it was in the earliest inception of that day that the women became attentive in doing their service to their Lord. Speaking spiritually, the night was already beginning to grow toward an emerging dawn, as we heard in last night's sermon. He, Who is the author and overseer of time, rose from the dead during the final part of the night. This means that the whole of the emerging day is thus made a feast, brightened by the light of His resurrection. Because our Lord + Jesus has vanquished the darkness of sin and death, while it was still dark. This whole day becomes a feast to the Lord. It is a feast of His resurrection from the dead.

Our Lord and Redeemer revealed the glory of His resurrection to His Apostles gradually and over a period of time, just like the day slowly dawns from darkness into glorious light. Undoubtedly, He did this because so great was this miracle that the weak hearts of mortals could not grasp the significance of this all at once. Thus, He had regard for the frailty of those seeking Him. To those who came first to the tomb, both the women who were aflame with love for Him and the men, He showed the stone rolled back. Since His body had been carried away, He showed them the linen cloths in which it had been wrapped lying there alone. Then, to the women who were searching eagerly, who were

amazed and confused in their minds about what they had found out about Him, He showed a vision of angels who disclosed evidence of the fact that He had risen again. Thus, with the report of His resurrection already accomplished and going ahead of Him, the Lord of Hosts and the King of glory Himself at length appeared and made clear with what great might He had overcome the death He had temporarily tasted.

These two great themes run throughout this day: Darkness into day, and death into life. This day is celebrated as a feast because the darkness of the grave has been destroyed. Darkness is no more; there is only light. This is the Day that the Lord hath made, we will rejoice and be glad in it. This day of resurrection that our Lord made is a day to feast and rejoice and celebrate with hymns and the Word of the Lord God. Because not only has darkness been defeated, but also death. When we die, we are placed in a tomb. Today, we see an empty tomb. The women when they had come to the tomb of the Lord + Jesus found an empty tomb.

We have a description of the tomb by those who left a written record for us of what they saw: It was a vaulted chamber, hollowed out of rock. Its height was such that a person standing in the middle could touch the top with his hand. Its entrance faced east, and the great stone about which the Gospel tells us was placed over it. To the right as one enters was the place that was specially prepared as a resting place for the Lord's body, seven feet in length, about two feet above the rest of the floor. The opening was not made like that of ordinary sepulchers, from above, but entirely from the side, from which the body could be placed inside. In this our Lord + Jesus was placed. His dead body was wrapped in linen cloths dipped in myrrh, and He was laid in this tomb. Our crucified Lord was dead and buried.

He died, but by His death He vanquished death; in Himself He put an end to what we fear; He took it upon Himself and He vanquished it, as a mighty hunter He captured and slew the lion of death. Where is death? It exists no longer; but it did exist and now it is dead. Behold! the Christ is risen! He Who is Life, He Who is the Death of death! Behold Him risen from the dead. Behold the empty tomb. The empty tomb is why we can be of a good heart, my dear friends; for as our Lord died and rose again and left an empty tomb, death will also die in us, and we will leave empty tombs. What has taken place in His Body will also take place in His members, that is, in the Church; death will die in us also. When you may ask? At the end of the world, at the resurrection of the dead in which we believe and concerning which we do not doubt, and for which we hope to attain.

On the Last Day we will be given new and glorious bodies. For death has been defeated. Death is dead. Now there is only life and immortality for those who believe on the Lord + Jesus. And when we talk about believing on the Lord + Jesus we are not simply saying that one should believe the historical record. We should definitely believe that what is recorded for us in the Gospel of the Evangelist St. Mark is a historical record and not some fantasy writing from an optimistic person. Our Lord did indeed rise again from the dead, as St. Mark writes, and as the women who went to the tomb testified of, and of which the Apostles later testified. But our faith—our belief—does not stop with the historical record. No, my dear friends, to believe on the Lord + Jesus means to trust and hope His promises for us.

We believe that our Lord + Jesus has indeed put an end to the darkness of sin. He has put an end to the darkness of death. Now there is for us who cling to Him in faith only light and life. The night is far past. The new day has begun. The new day brings life and immortality with its new light. It brings the end of death, and the beginning of an eternal life in heaven with our Lord + Jesus. To this we cling to faith. To this promise we cling in faith, for we also want to be freed from the sin that plagues us. We want to be free from death which haunts us.

The good news, my dear friends, is that today death has been killed. Death no longer exists for those who are in the Christ. These bodies may die and go the way of all things, but our souls will live on forever. And, even greater news, these bodies that will die, will be raised again as a new body, a

glorious body. We will live forever in these new and glorious bodies as we join with all those who have gone to heaven before us in faith. We will stand in the glorious heavenly band, each of us with a harp in hand, and we will strum forever the praises of our Lord + Jesus. For He has vanquished both death and the grave. His tomb is empty. He has left us only life and immortality.

This, my dear friends, is the realization that the women who had come to the tomb began to see. As the darkness of the old day went away, a new day full of light and life had dawned upon mankind. Death had been defeated, and now we get to live forever and ever. For this reason, this day is a day of feasting. It is a feast of our Lord. It is a feast of the resurrection of our Lord. Let us give Him thanks and praise this day, as we rejoice that He has destroyed death, and left us life everlasting. Hallelujah! Christ is Risen! He is risen indeed! Hallelujah! In the Name of our Lord + Jesus, the Christ. Amen.

Prayer in Pulpit after Sermon:

Almighty God, be pleased to accompany Thy Word with Thy Holy Spirit and grant that Thy Word would increase faith in us; bring into the Way of Truth all such as have erred; turn the hearts of the unrepentant; and for sake of Thy Name grant succor to all heavy hearts and those who are heavy-laden, that they may through the mercy of the Lord + Jesus Christ be relieved and preserved so that they succumb not to the temptation of despair but rather that they gain the victory over the world, the flesh, and the devil; through the same + Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with the Thee and the Holy Ghost, ever One God, world without end. Amen.

The Votum:

The peace of God, which passeth all understanding, keep your hearts and minds through Christ + Jesus. Amen.

Soli Deo Gloria!