

*Opportunity Restored*  
Jesus Rises from the Dead  
The Greatest Opportunity Series – Part 34  
Mark 16:1-20  
November 16-17, 2024

Introduction

- Many Claimed, One Did - Many people have claimed to be the savior of the world. They all died, except one. You can visit all of their tombs with a body, but one. **Jesus isn't like all the others. He's apocalyptically different.**
- Paul's Blatant Truth – In **1<sup>st</sup> Corinthians 15**<sup>1</sup> Paul makes a dramatic statement. He says this. **If Jesus didn't rise** from the dead then no one is getting up. If He didn't get up and we don't get up, **then all of this Christianity stuff is bogus**, and we should be **pitied** as **fools** and **condemned** as **liars** about who God is and what He does.
- **To die for those you love is beautiful and noble. To rise again is earthshattering.**

The **RESURRECTION** changes **EVERYTHING**

Lesson

- A Spicy Morning
  - The Women Go to the Tomb to Anoint Jesus
    - **Mark 16:1-3** – *“When the Sabbath was past [anytime after sunset on Saturday],<sup>2</sup> 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<sup>3</sup> on the first day of the week [Sunday morning, roughly 6am], 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?”*
    - When Sabbath was past – this is important for a couple reasons. One is that all Jews were supposed to lay low and not do any work on the Sabbath under command of God. Jesus honored that by laying low and not rising until the 3<sup>rd</sup> day. Secondly, it's the 3<sup>rd</sup> day and now He was to get up (3<sup>rd</sup> part of a day – days are calculated differently by the Ancient Hebrew people). Third it's now time for the ladies to be free to finish what they started on Friday afternoon, go to anoint Jesus with spices.

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<sup>1</sup> 1 Corinthians 15:12-19

<sup>2</sup> “There is no celebration of the victory over death, no joyful reunion between Jesus and his followers, no demonstration of supernatural power. In fact, even the messenger in the tomb is described only as a young man. This is not to say, of course, that Mark was unaware of the accounts of the risen Jesus. The message that the women receive in 16:6–7 clearly demonstrates that Mark was aware of those events. There could be no gospel without a resurrection. Yet Mark treats the resurrection obliquely. There is a message from Jesus but no appearance of the one whom God has vindicated.” Mark, IVP

<sup>3</sup> “The temporal expressions designating the time when the women came to the tomb are problematic. Normally “very early” refers to the earlier part of the period 3:00–6:00 A.M., prior to sunrise (cf. Ch. 1:35), but the text states explicitly that the women went “when the sun had risen.” This difficulty was early recognized and is reflected in the manuscript tradition where several expedients were adopted to relieve the apparent disparity in the text. If the text originally included both temporal clauses, the time of the women’s visit was immediately after sunrise on the first day of the week.” NICNT

- Mary Magdalene – Mary Magdalene was a key part of Jesus’ team. She had been freed from 7 demons (meaning fullness of possession and total freedom) and clung to Jesus closely. She was part of the female anointing group.
- Mary the mother of James – Interestingly this isn’t James and John’s mom, although she was normally part of the group. This woman has been the subject of some debate. The two likeliest candidates is: 1.) another disciple’s mom: James, Son of Alphaeus, a disciple, who was called in church tradition, ‘James the Younger’ to contrast him with James son of Zebedee as ‘James the Greater’ (main problem of having too many people with the same name in the same group). 2.) The other possibility is that this is Jesus’ mom because Jesus had a brother named James who was also called Joses, who was also called Joseph (after his dad). He would be deemed, ‘the Less’ since his brother was the Messiah and older. **It’s most likely to me** (only my opinion) that since 3 women are named as being at the foot of the cross with John and it’s Mary Magdalene, then Jesus’ mom, and Jesus’ aunt who was also named Mary (the wife of Clopas), that they would have all agreed to finish the job after Christ’s crucifixion to the tomb. That would make this one **Jesus’ mom**.
- And Salome – Salome is James and John’s mom, the wife of Zebedee who helped to fund the whole ministry and whose boys led the team in so many ways.
- Bought spices, so that they might go and anoint him<sup>4</sup> – Hebrews didn’t mummify like the Egyptians but they would lay bodies wrapped up in the tomb and in order to allow visitors to come and visit for a short time they would rub and place spices all over the body to try to minimize the smell of decomposition in the tomb.
- And very early on the first day of the week, when the sun had risen, - Sunday morning, roughly 6am, when the sun was rising. **This is why the Christian church shifted their day of worship from Sabbath** (Friday evening to Saturday evening), **to Sunday morning**.
- they went to the tomb. – the tomb would have been in a more serene garden setting since it was Joseph of Arimathea’s tomb he had purchased prior. There doesn’t seem to be anyone else buried there yet. It was a lavish gift for Jesus and His family.
- And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb? – the fancier tombs were designed with a relative locking mechanism (rolling stone that rolled downhill in a channel to rest in place) that stopped grave robbers. It was very heavy to lift it out of its place and roll it back up. The ladies knew they weren’t

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<sup>4</sup> “Spices were not used for mummification, which was not a Jewish custom, but to offset the odors from decomposition. It is not uncommon to find in Palestinian tombs dating to the first century such funerary objects as perfume bottles, ointment jars and other vessels of clay and glass designed to contain aromatic oils. The desire of the women to “anoint” the body indicates that the oils were to be poured over the head. The preparations for returning to the tomb in performance of an act of piety show that the women had no expectation of an immediate resurrection of Jesus. Since in the climate of Jerusalem deterioration would occur rapidly, the visit of the women with the intention of ministering to the corpse after two nights and a day must be viewed as an expression of intense devotion.” William Lane, NICNT

going to be able to open it themselves. They have no idea (or don't mention it) that Roman guards were posted at the tomb and had fled when earlier an angel scared them away as the rock was moved. It seems to be this same angel, according to Matthew that the ladies see because he went inside and was waiting for them.

- Shining Messenger Boy(s)
  - The Women Enter the Tomb, See an Angel & Hear Jesus' Alive
    - *Mark 16:4-8 – "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."*
      - And looking up, they saw that the stone had been rolled back – it was very large – as they approached the tomb they noticed something weird. The door had already been rolled away. There can only be two reasons for this: 1.) Grave robbing already occurred; 2.) Other loved ones are doing something with the body or visiting the lost one. **John's gospel tells us that at that moment Mary Magdalene leaves to go to tell Peter and John that something was wrong with the tomb and leaves the other two ladies there.** (Jn 20:1-2). Meanwhile the other two ladies...
      - And entering the tomb<sup>5</sup> – Ancient Hebrew tombs were commonly constructed the same. They had an 'antechamber', an initial small room that everyone could gather in before preparing to get into the formal tomb which was through a small 2 foot high door in the facing wall. You would have to climb through that door into the main tomb beyond. At this point they were going through that door into the main tomb where the body would have been. Only Salome and Jesus' mom see this. Mary Magdalene is gone getting Peter and John.
      - They saw a young man sitting on the right side, dressed in a white robe – this is an angel. He's sitting inside the main burial chamber near where Jesus' body used to be. He's dressed in dazzling white<sup>6</sup> clothing (think of Jesus' transfiguration form). Interestingly, like many other stories, another author mentions that there were two angels. The easy answer is that when two of the ladies went to look in, while Mary Magdalene was doing

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<sup>5</sup> "Inside the large opening in the façade of the tomb was an antechamber, at the back of which a rectangular doorway about two feet high led inside. Small low doorways between the antechamber and the burial chamber were standard features of Jewish tombs in this period. The inner chamber where the body had been laid was perhaps six or seven feet square, and about the same height. When the women entered the burial chamber they were startled to see "a young man clothed in a white robe, sitting on the right side." NICNT

<sup>6</sup> "This conclusion is supported by the detail of the white garment. In the color symbolism of the NT, white is primarily the heavenly color and is mentioned almost exclusively in eschatological or apocalyptic contexts. In this instance the white clothes are not properly a description, but an indication of the dazzling character of their glory (cf. Ch. 9:3; Rev. 6:11; 7:9, 13)." NICNT

something else outside, they saw one angel and he gives them the info. They run away. Mary Magdalene, now curious and scared, goes in by herself and sees two angels because one more joined the group for the big announcement to her. John describes the angels as sitting where Jesus' body would have been, one at the head and one at the foot. Matthew's account (Matthew 28:1-10) of the first one to arrive and roll away the rock, that the women saw here was dressed "in clothing white as snow" and his "appearance was like lightning."

- They were alarmed – Rightfully so they were freaked out.
- And he said to them, 'Do not be alarmed.' – as most angels have to calm people down when they see them, they said, 'it's okay, I'm a good guy.'
- You seek Jesus of Nazareth, who was crucified – The angel wants the ladies to know that he is aware of exactly why they were there and WHOM they were looking for.
- He has risen; He is not here – they make the announcement to the ladies before the guys. We learn in John's gospel that Mary Magdalene was gone telling Peter and John. While these ladies are freaked out and run away, Peter and John race to the tomb to see but everyone is gone by that time.
- See the place where they laid Him – The angel is sweet to get the ladies focused back on why they had come: the body was gone. Jesus is alive He's risen just as He said He would. They realized as well that there's no point in the spices they have.
- But go, tell His disciples, and Peter<sup>7</sup> – **The angel gives them an assignment** that they initially don't do out of fear. It's only when they calm down that they circle back to tell the guys.
  - Why single Peter out? We tend to think that it was because he was the leader, but it's more likely that it was because **his last story in Mark and in the minds of those living the story, that Peter denied Jesus 3x's**. This is including him despite how people thought of him and how he thought of himself.
  - **The Importance of First Female Witnesses**<sup>8</sup> - in Ancient Israel women were not considered reliable witnesses in court. Women were considered lesser and intellectually inferior and emotionally altered. Therefore it's fascinating that Jesus picked women to be the first receivers of the resurrection news and Mary Magdalene becomes the first to see the risen Lord personally. They become the apostles (sent ones with resurrection news) to the Apostles.

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<sup>7</sup> "The expression "his disciples and Peter" corresponds to Ch. 1:36, "Simon and those with him." Peter is singled out because of his repeated and emphatic denial of Jesus (Ch. 14:66–72). He has not been mentioned by Mark since that shameful occasion, and his disloyalty might well be regarded as an extreme example of sin and blasphemy which disqualified him from participating in Jesus' triumph. Yet he had been forgiven (cf. Ch. 3:28). The summons to Galilee provided the assurance that Peter had not been rejected by the risen Lord." NICNT

<sup>8</sup> "The fact that women were the first to receive the announcement of the resurrection is significant in view of contemporary attitudes. Jewish law pronounced women ineligible as witnesses. Early Christian tradition confirms that the reports of the women concerning the empty tomb and Jesus' resurrection were disregarded or considered embarrassing (cf. Lk. 24:11, 22–24; Mk. 16:11). That the news had first been delivered by women was inconvenient and troublesome to the Church, for their testimony lacked value as evidence." NICNT

- That He is going before you to Galilee – Back in their home area instead of the more dramatic Jerusalem area is significant. It's fancier to do things in the South with the massive temple and all the important things happening in Jerusalem, but Jesus said, 'I'll greet you guys back home.' They are all in the South right now, a good distance away. It's 91 miles and takes about 30 hours to walk it at least. Today you can drive it in two hours.
  - There you will see him, just as he told you." – the angel tells them, almost to calm them down, that they WILL see Jesus again, it's okay. AND, Jesus already told them the plan but they were missing it. He's going to meet you like He always planned.
  - And they went out and fled from the tomb, for trembling and astonishment had seized them, - John's gospel seems to indicate that they also had joy in their hearts but Mark makes it sound like only terror. I think the whole point is OVERWHELMED and freaked out. It doesn't matter for the good or for the bad, they were overwhelmed and couldn't process it all and just ran.
  - and they said nothing to anyone, for they were afraid – Initially they couldn't talk to anyone about it. They likely went together to talk about it. They couldn't think about the assignment they had been given to tell the guys right now. They had to get their minds wrapped around their experience. We know that thankfully Mary Magdalene had already went to get Peter and John, and we know that later these ladies calmed down and went to tell the rest of the guys. Unfortunately the guys didn't believe them (Jesus rebukes them for it).
- Miss Mary Mag...
    - Jesus Appears to Mary Magdalene Personally First

- Mark 16:9-11 – “ [SOME OF THE EARLIEST MANUSCRIPTS DO NOT INCLUDE 16:9–20.]<sup>9</sup> *[[Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. <sup>10</sup> She went and told those who had been with him, as they mourned and wept. <sup>11</sup> But when they heard that he was alive and had been seen by her, they would not believe it.]*”

<sup>9</sup> “The earliest Greek, versional and patristic evidence supports the conclusion that Mark ended his Gospel at Ch. 16:8. To the witness of the two earliest parchment codices, Vaticanus (B) and Sinaiticus (κ), may be added minuscules 304 and 2386. The absence of Ch. 16:9–20 in the Old Latin MS k, the Sinaitic Syriac, several MSS of the Armenian version, the Adysh and Opiza MSS of the Georgian version, and a number of MSS of the Ethiopic version provide a wide range of support for the originality of the abrupt ending. Writing in the fourth century Eusebius remarked that “accurate” copies of Mark ended with verse 8, adding that Ch. 16:9–20 were missing from “almost all MSS” (Quaestiones ad Marinum 1 [MPG XXII, 937]), and the original form of the Eusebian sections makes no provision for numbering sections after Ch. 16:8. Jerome echoes this testimony when he says of the last twelve verses of Mark that “almost all the Greek codices do not have this concluding portion” (Epistle CXX. 3, ad Hedibiam [MPL XXII, 987]). Clement of Alexandria, Origen, Cyprian and Cyril of Jerusalem show no awareness of the existence of these verses. Moreover, a number of MSS which do contain them have scholia stating that older Greek copies lack them (e.g. 1, 20, 22, 137, 138, 1110, 1215, 1216, 1217, 1221, 1582), while in other witnesses the final section is marked with asterisks or obeli, the conventional signs used by scribes to mark off a spurious addition to a literary text. The evidence allows no other assumption than that from the beginning Mark circulated with the abrupt ending of Ch. 16:8. The fact that Matthew and Luke follow Mark until verse 8, but then diverge completely, lends further support to the supposition that the Gospel of Mark began its literary existence in this form... This supplement to Mark’s ending is found, in combination with Ch. 16:9–20, in several uncial MSS of the seventh, eighth, and ninth centuries (L Ψ 099 0112) as well as in a few minuscule or lectionary MSS (274<sup>mg</sup> 579 I<sup>961 1602</sup>) and in certain ancient versions (sy<sup>hmg</sup> sa<sup>mss</sup> bo<sup>mss</sup> aeth<sup>mss</sup>). Codex Vaticanus (B) also provides evidence for the existence of the shorter ending. In a recent study of the supplementary endings to Mark K. Aland concluded that (1) the origin of the shorter ending is conceivable only with the hypothesis that the copy of Mark which lay before the author ended with Ch. 16:8, and that neither the longer conclusion nor any other continuation of the Gospel was then known. (2) The brevity and clumsiness of the shorter ending reflect either an early period of composition, a remote place of origin, or a very awkward author. It makes no attempt to create a link with Ch. 16:9–20, but arose evidently from the desire to round out the abrupt ending of Ch. 16:8. It should therefore be regarded as a parallel construction to Ch. 16:9–20. It is highly probable that the shorter and longer endings originated in completely separate areas. (3) There is strong authority for placing the shorter ending before the longer in the MS tradition. (4) There are almost no patristic allusions to the shorter ending which assist one to assign a date to its composition. The only formulation in the shorter ending which appears to offer a clue is “the sacred and imperishable proclamation of eternal salvation,” but for this phrase there are no really close parallels. The latest possible date for the composition of the shorter ending is the fourth century. Codex Bobbiensis (k) was transcribed in the fourth or fifth century, but it is based on a much earlier text. It shows paleographic marks of having been copied from a second-century papyrus. Moreover, the narrow connection between MS k and the text of Cyprian (almost variant-free) suggests that the shorter ending was in existence at least as early as the beginning of the third century, and that in North Africa a relatively great number of MSS possessed the shorter ending.<sup>6</sup> Because the copy from which k was transcribed gives every appearance of going back to an earlier Greek text it is necessary to push the date back into the second century. This judgment is consistent with the increasingly established text-critical principle that all genuine textual alteration in normal cases goes back to the second century. There is no other explanation for the fact that although the longer ending was in existence at the latest by the middle of the second century, until the thirteenth century the shorter ending stands before the longer (e.g. L Ψ 099 0112 579 sy<sup>hmg</sup> sa<sup>mss</sup> bo<sup>mss</sup> aeth<sup>mss</sup>). This primacy of position is understandable only on the hypothesis of an early origin for the shorter ending. A date near the middle of the second century is probable. The fact that the shorter ending is now extant in only six Greek textual witnesses is not a counter-argument against its early origin. It is sobering to recall that the original abrupt ending is transmitted in only four Greek witnesses (κ B 304 2386 [lectionary?]). As soon as the longer ending became widespread it simply supplanted (as more valuable) the shorter as well as the abrupt ending. The formulation of the shorter ending stands as an erratic piece of tradition in the production of Christian writers, and it was soon displaced by the dominant tradition embodied in the longer ending. Unlike the shorter ending, the longer ending (Ch. 16:9–20) does not appear to have been compiled originally for the purpose of rounding off Mark. It actually interrupts the sequence of thought in Ch. 16:6–8, for it fails to relate the appearance of the risen Lord in Galilee, which was promised in Ch. 16:7. Instead of continuing the narrative it provides a list of appearances of the Lord which, in general, are brief extracts from the resurrection reports in Matthew, Luke and John. Moreover, the transition from verse 8 to verse 9 is not smooth. While the subject in verse 8 is the women, the presumed subject in verse 9 is Jesus. The fact that the subject is understood in verse 9 suggests that the entire section was drawn from a context in which the subject was expressed. As it now stands, Ch. 16:9–20 is a mosaic which is clearly secondary in character, which serves to round off the kerygma of the primitive Church with a reference to Christ’s ascension (Ch. 16:19). The tradition may have been composed originally as a catechetical summary of post-resurrection events. The development of a single theme, belief and unbelief, serves to unify the material theologically. The climax is provided by verse 14, where the disciples are rebuked for failing to believe, on the witness of others, the very message they will soon be urging their hearers to believe. Although the longer ending is found in the vast number of witnesses (A C D K L W X Δ Θ Π Ψ φ 28 33 274 565 700 892 1009 latt sy<sup>c p h pal cop pt</sup>), the form, language and style of these verses militate against Marcan authorship. The earliest definite witness to these verses as a part of Mark’s Gospel is Irenaeus (Adv. Haer. III. x. 6), who cites Ch. 16:9, although there is a possible echo of Ch. 16:20 in Justin (Apology XLV. 5). Justin’s disciple Tatian included the longer ending in his Diatessaron, to judge from the Arabic version of this work. The evidence is sufficient to assert that the longer ending was in circulation by the middle of the second century, while its composition should be assigned to the first half of the second century.” NICNT

- Some of the earliest manuscripts do not include the end<sup>10</sup> – **What do we do with this?** Some say it's problematic, others say that it's right in line with everything else. So, do we throw it out? What if it's NOT original?<sup>11</sup> Does that make it not canon?
  - The good news – the good news is that no matter what we read about it not being Mark, **it doesn't really matter. There is really nothing new in this passage.** Almost everything mentioned in the addition is mentioned elsewhere. Therefore, there's nothing wrong with accepting it as a reiteration of biblical truth and just move on.
    - The one caveat – there is one caveat that I'd like to give. Although the handling of snakes was backed up in the story of Paul the Apostle on Malta, there is no other biblical story about **drinking poison**. That doesn't make it wrong, it simply doesn't provide the intense support that the other pieces have.
  - Duplicated material – let's take each portion of this and see where it's duplicated elsewhere:
    - Raising early on Sunday (*Now when he rose early on the first day of the week*) - This is confirmed in **Matthew 28:1-2; Luke 24:1; John 20:1**
    - Appearance to Mary First (*he appeared first to Mary Magdalene, from whom he had cast out seven demons.*<sup>10</sup> *She went and told those who had been with him, as they mourned and wept.*<sup>11</sup> *But when they heard that he was alive and had been seen by her, they would not believe it.*) – this is told in **John 20:11-18; Luke 24:1-12**. Her demonic release is told in **Luke 8:2**
    - Jesus appearance on Road to Emmaus – (*After these things he appeared in another form to two of them, as they were walking into the country.*<sup>13</sup> *And they went back and told the rest, but they did not believe them.*) – this story is told extensively in **Luke 24:13-35**
    - Jesus Appearing to the Rest of the Disciples (*Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of*

<sup>10</sup> "Mark concluded his Gospel at this point. That verse 8 marks the ending to the Gospel in its present form is scarcely debated. The contention that this is the original and intended ending, however, continues to be resisted.<sup>24</sup> The abrupt ending on the phrase "for they were afraid" has been regarded as evidence that the Gospel is incomplete or mutilated. It has been conjectured that the original ending reported a resurrection appearance to Peter and to all the disciples in Galilee, in harmony with the promise of verse 7 (cf. 1 Cor. 15:5, "he appeared to Cephas, and then to the Twelve"). A common feeling is that a Gospel would be terminated by a narrative reporting a resurrection appearance with a confession of faith by believers or by an expression of joy among those who have seen the risen Lord. All such proposals reflect a preconception of the form of a true Gospel. It is necessary to recognize that Mark was a theologian and historian in his own right, who has developed his conception throughout his work. Methodologically, it is imperative that the form be defined from the data offered by the Gospel in its totality. In point of fact, the present ending of Mark is thoroughly consistent with the motifs of astonishment and fear developed throughout the Gospel. These motifs express the manner in which Mark understands the events of Jesus' life. In verse 8 the evangelist terminates his account of the good news concerning Jesus by sounding the note by which he has characterized all aspects of Jesus' activity, his healings, miracles, teaching, the journey to Jerusalem. Astonishment and fear qualify the events of the life of Jesus." NICNT

<sup>11</sup> "External evidence (manuscript witnesses) thus argues strongly against the originality of the longer ending." Mark, Pillar

*heart, because they had not believed those who saw him after he had risen.)* – This is told in [John 20-21](#)

- The Great Commission (*And he said to them, "Go into all the world and proclaim the gospel to the whole creation.)* – This is famously told in [Matthew 28:16-20](#).
- Belief & Salvation Theology (*Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.*) – The idea of belief leading to salvation is mentioned **too many times to note** here but it's the basis of salvation from the beginning (repent and believe), all the way through Paul's ministry (saved by grace through faith). It's important to note that although baptism is mentioned and confirmed that it's valuable, the clear reading is that baptism is not necessary for salvation (not repeated with the condemnation). Therefore it's not necessary to explain how baptism is necessary in other passages. It is important to note that the EXACT teaching duplicate can be found in John 3:18 WITHOUT the baptism portion: *"Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God."*
- The Power and Authority on Believers Theology (*And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; <sup>18</sup> they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.*) – The resulting authority on Jesus' followers both by Apostles and by non-Apostles is very clear in the Book of Acts with Paul and Peter. All the apostles did these things (healing, exorcisms, etc.) (Acts 5:6) and Philip (non-Apostle) did the same (Acts 8:4-8). The concept of speaking in Jesus' authority was already locked down in Mark 11:23. The speaking in tongues is a HUGE deal in the Book of Acts launched on Pentecost (Acts 2) and following. But Paul also talks about it and teaches on the practice in 1 Corinthians 12-14. The serpent picking up happens to be confirmed in recorded form with Paul on Malta (Acts 28:1-6). The only reference here that's not recorded (although that doesn't mean it didn't happen, clearly the author thought everyone knew of an instance to mention it) is drinking poison but not dying.
- The Ascension (*So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.*) – This is told in [Luke 24:50-53](#).

- The Resulting Effect of Ministry (*And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.*) – This is told in the **Book of Acts** by Luke.
- Additional material NOT added – there are at least two different additions that didn't get included in the canon so we know that not EVERYTHING was put in there. There's one segment in old manuscripts that ends verse 8 with, "*But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.* These manuscripts then continue with verses 9–20." (ESV bible note). Also, there was a possible addition portion (called the Freer Logion) that Jerome talks about that says,<sup>12</sup> "*Afterward, when the Eleven reclined at meal, Jesus appeared to them and upbraided [them for] their unbelief and hardness of heart because they had not believed those who had seen Him after His resurrection. And they made excuse, saying: 'This age of iniquity and unbelief is under Satan who, through unclean spirits, does not permit the true power of God to be apprehended. Therefore, reveal your righteousness, now.'* And the Messiah said to them that the limit of the years of the authority of Satan has been fulfilled, but other terrible things are drawing near. And on behalf of those who have sinned, I was delivered to death, in order that they might turn to the truth and sin no more, in order that they might inherit the spiritual and incorruptible glory which is in heaven which consists in righteousness."
- Did Mark write it? – **No**. There are no real good arguments from pretty much any scholar that believes that the ending was written by Mark. The main reason is that the writing dramatically changes in tone in Greek and even the subject of verse 8 shifts in verse 9, which demonstrates that it's an addition from the outside. Therefore, linguistically, the textual criticism, as well as grammar makes it almost

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<sup>12</sup> An interesting addition to the longer ending of the Gospel has been preserved in the Freer Logion, a portion of which had been known through a Latin citation by Jerome. He commented that in certain exemplars and especially in the Greek manuscripts [of the Gospel] according to Mark, at the end of his Gospel, there is written: [1<sup>st</sup> portion here]... The Greek text of this fragment was supplied in a more complete form by a fifth-century uncial manuscript of the Gospels discovered in Egypt in 1906. Appended to Mark 16:14 were sixteen lines of text containing the tradition preserved by Jerome with Jesus' response to his disciples. The addition is a unit of conversation which was inserted in the longer ending of Mark, apparently from a marginal gloss. Its occurrence in a single Greek manuscript suggests that it should be treated as an isolated logion embodying a local tradition. Jesus' response to the disciples merits attention for its modification of a more traditional eschatological scheme: [2<sup>nd</sup> portion here]... The key sentence is the striking statement that "the limit of the years of the authority of Satan has been fulfilled, but other terrible things are drawing near." The disciples had claimed that this age, characterized by lawlessness and unbelief, is under Satanic control.<sup>7</sup> Their proclamation of the truth had met both indifference and hostility. But in the age to come, when Satan's power has been broken, the truth will be recognized. They ask, therefore, for an immediate parousia ("therefore, reveal your righteousness now"). Their statements presuppose the traditional two-age concept of "this age" followed by "the age to come." This assumption governs their reflection on their own experience and their hope for the Parousia. Jesus' answer cuts across this conception and modifies it significantly. He asserts that the limit of the years in which Satan was allowed to exercise authority has already come to an end. But that does not mean that the age to come will immediately break into the time structure, bringing salvation in its fulness. On the contrary, "other terrible things" are drawing near.<sup>11</sup> The term translated "terrible things" does not occur elsewhere in the New Testament, but in the Apostolic Fathers it is found with the meaning "fearful" or "terrible" in association with punishment or torture." NICNT, William Lane

impossible to be the same author as all the prior writings. So, it's not Mark.

- The troubling news – If Mark didn't write this then we have two possible conclusions:<sup>13</sup> 1.) The original ending was lost forever, and this was an addition put in to recap; 2.) Mark ended His gospel with simply an angelic visit talking about the resurrection but **no evidence that Jesus did raise from the dead.**
- Does that make it bogus? – **Not really.** The canon wasn't locked down til far later (4<sup>th</sup> century)<sup>14</sup>, so it would be technically canon (unless the version the two councils locked down didn't have it in there – which is information I don't know and didn't look into). It's important to remember that it's not the just the big dogs that got their stuff in the Bible: In Proverbs we have wisdom from Solomon and King Lemuel. Who the heck is that guy? For some reason the Holy Spirit let this addition get in there after the fact and we don't know why. Since it's all duplicated truth elsewhere, we don't sweat it.
- Who wrote it and why? – **It shows up in texts for the first time around the 1<sup>st</sup> half of the 2<sup>nd</sup> century (e.g. 100-150AD),** so it's an early addition. There's nothing I could find about WHO wrote it. The why is easier to discern since it seems clear that they were trying to help any reader to know the rest of the story and not have the mysterious and unfinished ending that Mark left us with. Good intention. It's also worth noting that in the Catholic Church (the whole church before Protestantism) the tradition of the church is equal in authority to the written account (Bible). So, to them it matters less since someone from the church added this in and it was true so no foul.
- Now when he rose early on the first day of the week, - the added recap restarts that Jesus got up early on Sunday morning before the sun rose.
- he appeared first to Mary Magdalene, from whom he had cast out seven demons. – Jesus showed Himself to Mary Magdalene personally first. Why? Because she was precious to Him but more so because Jesus was including women into the ministry in significant ways. The point of mentioning the demon thing was that it was part of her story on why she was so devoted and it was how people knew her at that time.
- She went and told those who had been with him, as they mourned and wept. – She eventually came back from that incredible experienced and, like the other women, told the guys what happened. They were still distraught because they had yet to see evidence.

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<sup>13</sup> "In conclusion, then, it is simply implausible that the Evangelist was unaware of the accounts of the resurrected Jesus. There is little except conjecture to support the idea that the original ending has been lost. The longer ending conflicts with 16:7 and 16:8 and negates their parabolic character. On the other hand, something is to be said for the idea that Mark intended for the Gospel to conclude in this enigmatic way. If this is so, then the Gospel of Mark ends on the same note with which it opened—a call to repent and believe." Mark IVP

<sup>14</sup> "The New Testament canon was established in the 4th century, with the 27 books of the New Testament being formally canonized during the councils of Hippo (393) and Carthage (397). Additional information about which books were immediately accepted and which were later accepted, see - <https://www.theologymatters.com/articles/scripture/2014/the-formation-of-the-new-testament-canon/>

- But when they heard that he was alive and had been seen by her, they would not believe it – They were unwilling in their sorrow to hear the truth. They didn't want to get their emotions and hopes up. They resisted her testimony.
- A Stroll in the Country
  - Jesus Appears to Two Disciples on the Road to Emmaus
    - *Mark 16:12-13 – "After these things he appeared in another form to two of them, as they were walking into the country. <sup>13</sup> And they went back and told the rest, but they did not believe them."*
      - After these things – this means later on. Jesus shows up to two unnamed disciples. Were these two of the Twelve (currently Eleven) or two other close followers? It's not clear. It seems that they were relatively known by the readers and it's a lot of effort by Jesus to see them specifically so perhaps it is two of the original team. They were on their way to the town of Emmaus.
      - he appeared in another form to two of them, as they were walking into the country. – Jesus, as we read in the account in Luke 24, it says that **Jesus morphed into a different form** and they didn't recognize Him until the end. They walked together but they had no clue. They knew something was off and weird, but couldn't figure out what it was.
      - And they went back and told the rest, but they did not believe them – They too came back and tried to tell the rest of the group of guys but **again the guys were resistant** to the message.
        - Why highlight the initial resistance by the 12? – there seems to be a lot of stories included to highlight how resistant the Apostles were to the gospel, why include that material? Sure, it shows that they were human but so what? To me it seems to be a teaching tool by Jesus to make them walk through the process of hearing the gospel for the first time themselves and seeing how hard it was to hear. They are going to spend the rest of their lives (no matter how long or short) telling this information to other people who will resist them. Now they know how it feels. **They can always have compassion because they too were resistant to the good news of the risen Christ.**
- A Relatively Tough Visit
  - Jesus Appears to the Disciples as a Group
    - *Mark 16:14 – "Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen."*
      - Afterward – Later on...
      - he appeared to the eleven themselves as they were reclining at table, - Jesus finally showed up to the guys. First He showed up and Thomas wasn't there, then He showed up when Thomas was there. Everyone was

resistant and everyone got a talking to. They were all eating when Jesus shows up. Jesus likes meal time.

- and he rebuked them for their unbelief and hardness of heart, - Jesus got on their case for their resistance. They weren't soft to listen and learn. They were so quick to dig their heels into doubt. He blasted them for that since He would be, through the Holy Spirit, constantly bringing them into new revelation and new experiences and He needed them tracking with Him and not hardhearted.
  - because they had not believed those who saw him after he had risen. - they didn't even believe those they trusted.
- The Great Commission
    - Jesus Sends Out His Followers with a Message
      - *Mark 16:15-20 – "And he said to them, "Go into all the world and proclaim the gospel to the whole creation. <sup>16</sup> Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."*
        - And he said to them, - He had instructions for them on what's next.
        - "Go into all the world – go everywhere you can is the concept. Of course we've read the Book of Acts and know that they spread to surrounding nations. But only later would we find that it spread worldwide. Jesus knew that this would be a message for all of His family to come. It's a message for us. The main point is: **GO. Don't stay. Do something. Get out there and help people.**
        - and proclaim the gospel to the whole creation. – make the good news known everywhere to everyone. It's not just a message for people you love but for people that you don't love, too.
        - Whoever believes – biblically belief means **trust**. It means **accepting the information and living as if it's true**.
        - and is baptized – this part is not repeated in the **parallel teaching in John 3:18**, only the belief part which is the important part. The Baptism is a means of both owning the truth (doing a physical action to engage with it), as well as notifying the community of believers of our decision to follow Christ.
        - will be saved, - **saved from the wrath to come. Saved from eternal death. Saved from necessary and rightful condemnation for sins.** Saved from ourselves. Saved from all that matters.
        - but whoever does not believe will be condemned. – Belief/Faith/trust is necessary to engage with what Jesus did for us on the cross. It's entering into a personal relationship with Him, surrendering our lives to His saving and leadership. It's falling into the hands of the Savior. If we don't do that, there's no other way to heaven and our sins remain and we will be condemned for eternity.
    - Kentucky-Style Ministry

- Jesus Promises Back Up of Power and Anointing
  - *Mark 16:17-18 – “And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; <sup>18</sup> they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”*
    - And these signs – signs are **things that point to other things**. In other words the activity or experience isn't the point as much as what it indicates. The miracles we see are not the whole point. **The whole point is the miracles that turn our hearts toward the Lord.**
    - will accompany those who believe: - Followers of Christ, those transformed into Children of God, Christians will exhibit the following signs and indicators of their new status...
    - in my name they will cast out demons; - By the authority of Jesus Christ the King of Kings and Lord of Lords. **Not by our authority but whose banner we march under.** Removing demons from people is called exorcism. It's setting people free from bondage and domination.
    - they will speak in new tongues; - this speaking in tongues can take the form of either a **prayer language** which is personal (no interpreter), or the group gift that is **more prophetic and proclamation** to God's people (needs interpreter).
    - they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; - **the point here is that whatever happens in the course of ministry is not random and it's not up to our enemies whether we live or die. It's actually up to the Lord and He will protect His own. Fear ought not direct our ministry and what we will or won't do, but obedience and letting God handle the issues.**
    - they will lay their hands on the sick, and they will recover. – Healing is a historic thing that Christians do and should do today.
- Rise and Go
  - Jesus Ascends and the Followers Spread the Gospel with Power
    - *Mark 16:19-20 – “So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. <sup>20</sup> And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.]]”*
      - So then the Lord Jesus, after he had spoken to them, - After Jesus was done instructing His people it was time for Him to go.
      - was taken up into heaven – The Ascension of Christ is described in other passages as a **literal rising up into the sky** while people watched until He was gone from sight (either into the atmosphere, or into the clouds).
      - and sat down at the right hand of God. – where did He go next? He sat down (**due to completion of the task**), at the right hand of God (which is the **power location** to enact the will of the King/God. It means that **Jesus**

is the ruling person of God when it comes to mankind and He is our champion and defender.

- And they went out and preached everywhere, - what did the team do next? They went out and did what Jesus said...They spread the gospel.
- while the Lord worked with them – they were **partnering with the Lord**. He provided the supernatural and they provided the natural.
- and confirmed the message by accompanying signs. – The point of the power moves, the miracles, the signs, was to confirm that the message they were saying was true and real and from the Lord. **We need those same confirming signs today for people to believe.**

### Conclusion

- What we know – at the end of the day there can be plenty of debate about this or that, but we have to default to what we actually know. What we know is that there is ample evidence that not only Jesus was raised but sent His people out into the world with full power and authority and the world was changed. That is fact.<sup>15</sup>
- What it means for us – As we wrap the Year of Opportunity's longest series – 34 parts covering the entire Gospel of Mark – we are given an Opportunity to be the continuing Church of Jesus Christ for today. We are the living gospel, the good news that Jesus Christ is alive and still changing lives, today. What chapters are we writing? This is our time, our shot to glorify the Lord. Let's make the most of it.

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<sup>15</sup> "The resurrection of Jesus is an historical event. On a given date, in a defined place, the man Jesus, having been crucified and buried two days earlier, came forth from the tomb." William Lane, NICNT