

# Believe

## Mark Chapter 16

Pic Joseph of Aramathea taking down, cleaning the body of Christ placing Him in his tomb.  
Nicodemus was there also (John 19:39). Aug 3 is St Nicodemus day.  
They gave up their reputation for a dead Jesus  
What do we do for a risen Jesus?

### Mar 16:1 **1) The Ressurrection** vs 1-14

When the Sabbath was over, Mary Magdalene, and Mary the {mother} of James, and Salome, bought spices, so that they might come and anoint Him.

- *Sabbath was over Saturday Evening. It would have been then too dark for the women to go to the tomb.*
- *The first opportunity would have been Sunday morning. These same women were at the Cross to the end.*
- *Brought spices not for mummification but to cover the odors of decomposition.*

Mar 16:2 Very early on the first day of the week, they \*came to the tomb when the sun had risen.

Mar 16:3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

- *Their question, "Who will roll away the stone?" tells us that they were anticipating a body in the tomb.*
- *Also, that they did not know of the Roman Guard who was guarding the tomb. Matt 27:65-66*
  - *Roman Guard Trained for War Expert with Javelin, Long Sword and Short Sword.*
  - *The Guard was 16 men*
  - *A Roman seal was set on the stone. If anyone broke the seal they would be immediately put to death.*
  - *Fortunately, as the resurrection occurred, the guards were so terrified at the sight of an Angel who rolled the stone away they fell as dead men. (fainted) (Matt 28:2-4)*
  - *Later the guard took money from the chief priests to change their story that the disciples came while they slept, rolled the stone away and stole the body of Jesus (Matt 28:12-14)*

*It is also an example for us that these women went even though they had a question. There was a huge obstacle in their way of success. Yet they were going anyway.*

Mar 16:4 Looking up, they \*saw that the stone had been rolled away, although it was extremely large.

Mar 16:5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

- *The women arrived, there were no soldiers, they had recovered and ran away.*
- *The women found the stone rolled away. Jesus is described as being able to pass through solid walls or doors. (John 20:19) So surely He could pass through a sealed tomb. The Stone rolled away, was not to let Jesus out, but to let witnesses in. To see that he is not there. That He has risen.*
- *The women also met a "young man" there. This same man appeared to the soldiers with great demonstration causing warriors to fear and run away. Here the angel appears as a young man In a long glistening robe with a message and an invitation.*

Mar 16:6 And he \*said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, {here is} the place where they laid Him.

Mar 16:7 "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.' "

- *The Message and an Invitation*  
**THE MESSAGE**

- *Do Not Be Amazed (At the Messenger) but be looking for Jesus*
- *Jesus WAS Crucified*
- *Jesus IS Risen*
- *Jesus is not here (see the place, the proof. - shroud and linen cloth folded - John 20)*

### THE INVITATION

- Go and Tell - The Disciples (An Invitation Filled with Grace)
  - Go and Tell - Peter (An Invitation that Restores)
  - Jesus is going ahead of you (An Invitation that shows Jesus is First, as Guide / Example)
  - You will see Him (An Invitation to Reveal Jesus)
  - As He told you (An Invitation that does not disappoint in what it promises)
- No where are the details of the resurrection listed. All that remains is the evidences of the resurrection.
  - What Does the Resurrection Mean? (Guzek)
    - The resurrection means that Jesus "was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4).
    - The resurrection means that we have assurance of our own resurrection: "For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Him" Jesus (1 Thessalonians 4:14).
    - The resurrection means that God has an eternal plan for these bodies of ours. "There was nothing in the teaching of Jesus approaching the Gnostic heresy that declared that the flesh is inherently evil. Plato could only get rid of sin by getting rid of the body. Jesus retains the body; and declares that God feeds the body as well as the soul, that the body is as sacred thing as the soul, since the soul makes it its sanctuary." (Morgan)
    - The resurrection means that Jesus has a continuing ministry: "He is also able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them" (Hebrews 7:25).
    - The resurrection means that Christianity and its God are unique and completely different and unique among world religions.
    - The resurrection means that the cross was the payment, and the empty tomb is the receipt, the proof that though it may have looked like He died on the cross like a common criminal, He actually died as a sinless man, out of love and self-sacrifice to bear the guilt of our sin. Jesus death on the cross was the payment, but the resurrection was the receipt, showing that the payment had been perfect in the sight of God the Father.

Mar 16:8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

- The women ran trembling and excited and fled quickly to tell the news to the disciples. Thus saying nothing to anyone along the way.
- For they were afraid - these women were not sure what to do with this info and had only the instructions to tell the disciples and Peter. Running into someone else could, in their mind be not keeping to the charge they received.

Preface to Mark 16:9-20: Do these verses belong in our Bible? (Guzek)

1. In many Bibles, this last portion of the gospel of Mark is footnoted in some way, indicating that it did not exist in the earliest Greek manuscripts of the gospel of Mark. This has troubled many Christians regarding the reliability of God's Word - does this passage belong in our Bible?
2. The argument against including Mark 16:9-20 in our Bibles.
  - a. The two oldest existing Greek manuscripts (Codex Sinaiticus and Codex Vaticanus dated from 325 and 340 A.D.) do not contain this section; neither do about 100 other ancient manuscripts translated into other languages. A few ancient manuscripts put asterisks next to Mark 16:9-20 to indicate they are additions to the original text.
  - b. According to their writings, almost all the Greek manuscripts known to Eusebius (who died in 339) and Jerome (who died in 419) did not have these verses.
  - c. There are two other endings - one shorter, one with some additions - in a few other manuscripts.
  - d. About one-third of the vocabulary is totally different from the rest of the Gospel of Mark and there is a very awkward grammatical transition between Mark 16:8 and 16:9.
  - e. Most contemporary scholars reject these verses as original.
3. The argument for including Mark 16:9-20 in our Bibles.
  - a. Many very early Christian writers refer to this passage in their writings, which shows that the early Christians knew it was there and accepted it.
    - Papias refers to Mark 16:18. He wrote around A.D. 100
    - Justin Martyr's first *Apology* quotes Mark 16:20 (A.D. 151)
    - Irenaeus in *Against Heresies* quotes Mark 16:13 and remarks on it (A.D. 180)
    - Hippolytus in *Peri Charismaton* quotes Mark 16:18 and 19. In his homily on the heresy of Noetus he refers to Mark 16:19. He wrote while he was Bishop of Portus (A.D. 190-227)
    - Vicentius, Bishop of Thibari, quotes from 2 of the verses in the 7<sup>th</sup> Council of Carthage held under Cyprian (A.D. 256). Augustine, a century and a half later, in his reply, recited the words again
    - The apocryphal *Acts of Pilate* contains Mark 16:15-18 (thought to be in the 200's A.D.)
    - The *Apostolic Constitutions* clearly allude to 16:15 in two places and quote Mark 16:16 outright (thought to be in the 200's or 300's A.D.)
  - b. The overwhelming majority of ancient manuscripts do include this passage.
4. Thoughts on the problem of including or not including.
  - a. It is highly unlikely that Mark's gospel ended so abruptly at Mark 16:8, with the women simply being afraid, but seeing no concrete evidence of a resurrected Jesus, but only of an empty tomb. However, it is possible that the original ending of Mark's gospel could have been lost rather early.
    - i. Noted Greek scholar A.T. Robertson wrote, "It is difficult to believe that Mark ended his Gospel with verse 8 unless he was interrupted. A leaf or column may have been torn off at the end of the papyrus roll."
  - b. But importantly, the *earliest* testimony we presently have, from writers like Irenaeus and others, argues that the *earliest* Christians accepted it as genuine.

- Mar 16:9 [Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.
- *The appearance is described in more detail in John 20:11-18*
  - *She thought Jesus was the gardener*
- Mar 16:10 **She went and reported** to those who had been with Him, while they were mourning and weeping.
- Mar 16:11 When they heard that He was alive and had been seen by her, **they refused to believe** it.
- *They refused to believe -- Possibly because of the testimony of a woman or because of their great weeping / sorrow*
- Mar 16:12 After that, He appeared in a different form to two of them while they were walking along on their way to the country.
- Mar 16:13 **They went away and reported** it to the others, but **they did not believe** them either.
- *Jesus appeared in a different form to two others*
  - *They disciples did not believe them either*
  - *This acct in Luke's gospel. They gave them the word and broke break*
- Mar 16:14 Afterward He appeared to the eleven themselves as they were reclining {at the table;} and **He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.**
- *Jesus appeared and reproached them for their unbelief and hardness of heart and not believing those who came to them with the testimony*
- Mar 16:15 **2) The Commission** vs 15-18  
And He said to them, "**Go into all the world and preach** the gospel to all creation.
- Mar 16:16 "He who has **believed** and has been baptized shall be saved; but he who has disbelieved shall be condemned.
- *Mark Has taken us to what we call the "Great Commission" To Preach The Gospel to All*
  - *Believing is the focus in this last portion of scripture.*
    - *The disciples refused or would not believe.*
    - *Jesus scolds them for not believing*
    - *This Great commission talks about Believing for salvation and Believers accompanying signs*
  - *Believing is an Internal Reality Baptism is an External Testimony.*
  - *Baptism meaning washings were common place in Jewish rituals. An outward proclamation was important to the church. Notice that in the 2<sup>nd</sup> half of the verse it does not say "but he who has disbelieved and not been baptized shall be condemned" Baptism is not part of the equation. The focus is believing*
  - *Baptism is important for identification purpose. For the church to recognize the believer and for the believer to recognize themselves as part of the church.*
  - *Luke, in the great commission discussed there, Jesus says that repentance should be preached. But also wait for being clothed with power or the Baptism of the Holy Spirit to preach.*
- Mar 16:17 "These signs will accompany those who have **believed**: in My name they will cast out demons, they will speak with new tongues;
- Mar 16:18 they will pick up serpents, and if they drink any deadly {poison,} it will not hurt them; they will lay hands on the sick, and they will recover."
- *Signs will accompany the believers. (As they Go and Preach)*
    - *Cast out demons*
    - *Speak with New Tongues*
    - *Pick up serpents*
    - *Drink deadly poison it will not harm them*
    - *Heal the sick*

Mar 16:19 **3) The Ressurrection** vs 19-20

So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God.

- *Notice that Jesus went up to HEAVEN not up into the sky. Big Difference.*
  - *To prepare a place for you John 14:3*
  - *To make intercession for you Romans 8:34*
  - *To give gifts to you Ephesians 4:8*
- *He sat down on the place of authority, the right hand of God.*
  - *To distinguish Him different from a holy man or an angel.*

Mar 16:20 **And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.]**

- *They went out and preached Eveywhere*
- *I pray this is what we do. We come together, Worship Him and be encouraged in His Word. But when we go, we go into this great mission field with the message of the gospel. We spread out everywhere preaching.*
- *The promise that the Lord continues with us, working with us.*
- *Confirming the Word with signs, Not confirming the signs with the Word.*
- *Signs follow us (as you preach). We are not to Follow signs.*

The Shorter Ending Found in one Latin copy Codex Bobbiensis

[{And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.} ]

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