

Calvary Bible College

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Mark: The Servant Gospel, NT352

Part V. The Servant Risen, Instructing and Ascended. Chapter 16:1-20

Class 14 Chapter 16

Chapter 16

Joey: 16:1-8: Believing the Servant's Resurrection Starts with Seeing an Empty Tomb

1 Now when the Sabbath was past (*sunset*), Mary Magdalene, Mary the mother of James, and Salome bought (*the markets are now open*) spices, that they might come and anoint Him.

-**Pillar:** The witness of Mary the mother of James and Joses, Salome, and especially Mary Magdalene (v. 1), whose name heads the resurrection witnesses in all four Gospels, endows the resurrection narratives with the highest degree of probability. Unless women were actually present at the tomb, the early church would scarcely have placed them there since Judaism did not accept the testimony of women. The

testimony of women is, however, entirely "in character" with the divine economy: those whose testimony is discounted in human society are the first to be included in the divine society (1 Cor. 1:26-28)!

-The preparations for returning to the tomb in performance of an act of love show that the women had no expectation of an immediate resurrection of Jesus.

-The climate of Jerusalem was such that any anointing of a dead body had to be done quickly, because decay advanced quickly.

2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

-This qualifies how early. Early in the morning is often timed to 3-6AM, here we have a more specific time indication: 'the sun had risen'.

3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

-The men were in hiding and thus no men accompanied them (John 20:19)

-Though they witnessed the stone being rolled over the entrance they probably did not notice the subsequent sealing of the tomb by the Sanhedrin, nor the posting of a guard (Matt. 27:65-66).

4 But when they looked up, they saw that the stone had been rolled away--for it was very large.

5 And entering the tomb, they saw a young man (*Matt. 28:2-4*) clothed in a long white robe sitting on the right side; and they were alarmed.

-a long white robe often accompanied a Heavenly messenger- An Angel

6 But he said to them, "Do not or stop being alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here.

Four Phases of Jesus' Life

1-You seek Jesus of Nazareth (from birth to rejection, Matt.12)

2-who was crucified (Prepping Disciples to Crucifixion)

3-He is risen! (Resurrection up to Ascension)

4-He is not here. (Ascension to sitting at the right Hand of the Father)

-**Lane:** The emptiness of the tomb possessed no factual value in itself. It simply raised the question, what

happened to the body? God, therefore, sent his messenger to disclose the fact of the resurrection. The announcement of the angel is the crystallization point for faith. The women had been misguided in their seeking of Jesus. They came to anoint the body of one who was dead, but Jesus was risen from the dead!

v. 6 cont. See the place where they laid Him.

-In 15:47 they saw exactly where He was laid, and now they are invited to look at the same location again--this time it is empty!

-**Pillar:** It is not the empty tomb that proves the resurrection (*for critics say His body was taken away*), but the resurrection that makes the empty tomb meaningful. The empty tomb testifies that the Jesus who died as a bodily being was raised as a bodily being, and it (*the tomb*) is the historical place and point in time that marks the transition between His two orders of existence.

7 But go, tell His disciples--and Peter--that He is going before you into Galilee; there you will see Him, as He said to you."

-“To everyone whoever denied Him, even after arrogantly saying they would never do so, Heaven says ... ‘and Peter’ ... ‘and _____ (you fill in the name) and you will see Him along with the others.

-**Pillar:** If the word of grace from the resurrected Lord includes a traitor like Peter, readers of the Gospel may be assured that it includes those of their community who have also failed Christ.

-In **14:28** Jesus told the disciples: **28 “But after I have been raised, I will go before you to Galilee.”**

8 So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

-**Lane:** Fear is the constant reaction to the disclosure of Jesus’ transcendent dignity in the Gospel of Mark (cf. Chs. 4:41; 5:15, 33, 36; 6:50; 9:6, 32). In the light of this pervasive pattern, the silence and fear of the women are an indirect Christological affirmation.

-**Pillar:** In one verse Mark includes a battery of negative responses on their part. These terms scarcely depict reverential awe at a *mysterium tremendum*. V. 8 clearly implies a response of fear that inhibits faith. 1-The flight of the women is narrated in the same tense of the same verb (Gk. ephygon) as the flight of the disciples in 14:50.

2-“Trembling” (Gk. *tromos*) and

3-“bewilderment” (Gk. *ekstasis*) occur only once and twice respectively in Mark and are expressions of consternation.

4-The failure of the women to speak contravenes the command of the angel,

5-and the final reference to “fear” repeats a word that occurs a dozen times in Mark, in ten of which it is clearly negative

Matthew’s Account, 28:1-8

John: 16:9-11: The Servant’s Resurrection was Hard to Believe

Textual Insertion, Regarding verses 9-20

-Many of us have a footnote at v.9

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 troubles some Christians regarding the reliability of God’s Word. They wonder if this passage belongs in our Bible.

-Did Mark Write 16:9-20?

-Mark Wrote his Gospel: Prox. 55 a.d.

-Oldest Greek Manuscript Copies: Codex B 430 a.d. and Codex A 480 a.d.

-Leaves about 400 years where we have no Greek Manuscript copies since Mark wrote his Gospel

-There are basically three witnesses as to the inclusion of these verses into Mark if we do not have Mark’s

original, which we don't.

-The three are:

1-Manuscripts or copies in Greek of Mark

2-Translations into other languages

3-Quotations by early church fathers

-The important thing is the dates. Are these witnesses older than the oldest manuscripts that we have that do not include Mark 16:9-20.

Premise

-If Mark did not write verses 9-20 then there would be no witnesses, no quotations at all, older than Codex A & B that would include verses 9-20.

-Specifically, there would be no translations into other languages from the Greek text that would include 16:9-20 and there would be no quotations from early church fathers from verses 9-20.

-Is that the case?

Three Primary Witnesses Since we do not have the Original Autograph of Mark

#1-Greek Manuscript Copies

2 very old manuscripts do not have verses 9-20

But the overwhelming majority of Greek manuscripts younger than A & B have verses 9-20

-If Mark did not write 9-20 where did the overwhelming number of Greek Manuscripts, from different geographies, get the exact same verses?

#2-Translations into other languages that are older than A & B

1-Syriac Peshito from the 2nd Century contains 9-20

2-Jerome's Latin Vulgate, prox. 382 a.d. has 9-20 (Jerome claims to have consulted many texts)

3-Gothic translation from Ulphilas, 350 a.d. has 9-20

4-From fourth century (to which codex A & B are ascribed) five Greek writers, one Syriac, and two Latin fathers besides the Vulgate, Gothic and Memphitic (Egyptian) versions (eleven authorities in all) testify to familiar acquaintance with this portion of Mark's Gospel.

#3-The Writings of the Early Church Fathers

-**Chrysostom** wrote around 400 AD and he quotes the last 2 verses of Mark 16 and states that this is the end of Mark's Gospel.

-**Ambrose**, Archbishop of Milan (AD 374-397) freely quotes from this portion of Mark. Citing v.15 four times, vs.16-17 and 18 three times and v. 20 once.

-**Jerome** lived 331-420 AD He was a professed editor of the NT and as such had vast resources and facilities at his disposal. Besides giving the last 12 verses a place in the Vulgate, the Latin translation of the NT, he also quotes Mark 16:14 as well as v. 9 in his writings

-**Nestorius** quotes v. 20, **Cyril of Alexandria** accepts his quote adding a few more verses himself.

-They both wrote prior to AD 430.

-Papias refers to Mark 16:18. He wrote around A.D. 100.

-Justin Martyr's first Apology quoted Mark 16:20 (A.D. 151).

-Irenaeus in 'Against Heresies' quoted Mark 16:13 and remarked on it (A.D. 180).

-Hippolytus in Peri Charismaton quoted 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, quoted from 2 of the verses in the 7th 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 written in the somewhere around A.D. 200).

-The Apostolic Constitutions clearly allude to 16:15 in two places and quote Mark 16:16 outright (thought to be written somewhere in the late third century or the early fourth century).

Thoughts on the problem of including or not including this passage.

- a. It is highly unlikely that the Gospel of Mark ended so abruptly at Mark 16:8, with the women simply being afraid but seeing no concrete evidence of the resurrected Jesus, only of an empty tomb. However, it is possible that the original ending of Mark's gospel was lost rather early.
- 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 Mark 16:9-20 as genuine.

-Conclusion based on the Witnesses: So based on witnesses older than Codex A & B we can safely say that the Textus Receptus, the text of the KJV and the NKJV is correct and accurately represents what Mark wrote.

-Remember there were probably dozens of Greek Manuscripts as old and older than A & B ... We just do not have them. Why do we say this? Because of the extant of quotes and copies into other languages from a wide geographical, that include Mark 16:9-20

9 Now when He rose early on the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons (only other mention of this is Luke 8:2).

-See John 20:1-18, for His first appearance to Mary

10 She went and told those who had been with Him, as they mourned and wept.

11 And when they heard that He was alive and had been seen by her, they did not believe.

-An eye witness of Jesus in His resurrected state is not believed!

-They did not believe His word about His resurrection and is this not a fulfillment of **Luke 16:31**?

31 But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.' "

-Without the Holy Spirit the disciples were thinking too naturalistically.

No Matthew Account

Joey: 16:12-14: These Servants Saw with their Eyes What their Hard Hearts Would Not Believe

12 After that, He appeared in another (heteros, different) form (morphē, morphed) to two of them as they walked and went into the country (to Emmaus).

-**'to Two of them'**: Cleopas and an unnamed companion.

-Their story with Jesus in another form, is found in Lk. 24:13-35

-**Luke 24:16** is interesting. It is the flip side of what happens when appearing in a different form: **16 But their eyes were restrained, so that they did not know Him.**

-How did He restrain their eyes? By appearing in a different form.

13 And they went and told it to the rest, but they did not believe them (the men) either.

14 Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

No Matthew Account

John: 16:15-20: He Commands His Servants 'Go' and Like Them It is about Our Believing in the Resurrected Christ

15 And He said to them, "Go into all the world and preach the gospel to every creature.

16 He who believes and is baptized will be saved; but he who does not believe will be condemned.

-Condemnation only follows unbelief, not, not being baptized

-John 3:18.

-This two-step process was very common in the early church. See Acts 2:38, 8:36-38, and 16:30-33

-For water baptism to be a core essential to salvation, it would need to be added to the grounds for condemnation. BUT it is not, as we have read: **but he who does not believe will be condemned.**

As they go into the world, as they preach the gospel

17 And these signs will follow those who believe In My name, they will cast out demons; they will speak with new tongues;

-Acts 10:44-48 (at Cornelius' house)

44 While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

45 And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

46 For they heard them speak with tongues and magnify God.

Then Peter answered,

47 "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?"

48 And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Acts 11:17 adds this when Peter recounts the story in Jerusalem

-This verse shows that they believed first, just the Apostles believed first

17 If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?"

-The implication being that they believed then the gift was given.

-Mark would call this a sign gift.

-See also Acts 19:1-7, for tongues given as a sign gift.

18 they will take up serpents;

-See Acts 28:3

-There have been some full Gospel Churches who have practiced snake handling and poison drinking to prove these verses.

-BUT Jesus said: You shall not test the Lord your God.

-This in response to Satan directing Him to throw Himself off the highest point in the Temple for it is written He shall send His angels to bear you up, lest you dash your foot against a stone,

-What he failed to quote was the last part of v.11: 'To keep you in all of your ways'

-Our ways are to go about living the life of faith, sharing the Gospel, not stopping every now and then to Test whether or not He loves us!

and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

-This happens as per v.20

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

-Ps.110: is very applicable here: **1 The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."**

-In order to sit He had to have gotten up! He got up 33 or so years earlier and entered the womb of Mary thru the Holy Spirit!

20 And they went out and preached everywhere (but they were not alone), the Lord working with them and confirming the word through the accompanying signs. Amen.

No Matthew's Account

The Great Commission Harmonized
Matthew 28:18-20, Mark 16:15-18, and Luke 24:46-47

18 And Jesus came to them and spoke unto them, saying, all authority has been given unto me in heaven and on earth. 15 And He said unto them, go therefore, into all the world, and preach the gospel to the whole creation. Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. 16 He that believes and is baptized shall be saved; but he that believes not shall be condemned. 17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. And make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you and lo, I am with you always, even unto the end of the age.

The Ascension Harmonized
Matthew, Mark, Luke, Acts

19 So then the Lord Jesus, after He had spoken unto them, 9 and when He had said these things, He led them out until they were over against Bethany: and he lifted up His hands, and blessed them. 51 And it came to pass, while He blessed them, He departed from them and as they were looking, He was taken, received. And a cloud received, carried Him out of their sight, up into heaven and sat down at the right hand of God. 52 And they worshipped Him, and behold two men stood by them in white apparel; 11 who also said, you men of Galilee, why do you stand looking into heaven? This Jesus, who was received up from you into heaven shall so come in like manner as you beheld him going into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, with great joy; 53 and were continually in the temple blessing God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

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Part V. The Servant Risen, Instructing and Ascended. Chapter 16:1-20

Class 14...our last class ☹

Chapter 16

Chapter 16

Joey: 16:1-8 Believing the Servant's Resurrection Starts with Seeing an Empty Tomb

The day before Resurrection Sunday was the Sabbath, so the 3 women in vs. 1 wouldn't have traveled on Saturday. Why? Because the law prohibited anyone from traveling more than two-thirds of a mile, what the Bible calls a "Sabbath day's journey." In vs. 1, the Sabbath is over. According to John's account, these 3 women got up early in the morning before it was light and by the time they arrived at the tomb, the sun has already arisen

1 Now when the Sabbath was past after sunset, on the day which followed the crucifixion, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

They wanted to anoint Jesus' body with the fragrant ointments as an expression of their love for him

- How do you express your love for Jesus?
 - o How does Jesus say He would like us to express our love toward Him?
 - **If you love me you will obey my commandments...John 14:15**

They brought spices because they thought it was over. They believe their Savior to be dead. The One they believed in, the one who was so gracious to them, who so freely forgave them, The One that spoke so truthfully to them...they believed that their Leader and friend to be dead. Why?

Selective hearing...Jesus disciples often remembered his 1st sentence, but not His 2nd sentence.

- Our discouragement can come from forgetting the fact there is more of the story left that will unfold. Romans 8:28
- They remembered that Jesus said He was going to die, but they forgot that He said that He was going to rise on the 3rd day.

2 Very early in the morning before it was light, on the first day of the week, they came to the tomb when the sun had risen.

Because of their selective hearing, they woke up early and sorrowfully walked to His grave site to anoint His body because death stinketh ☺ literally

- These spices were probably used to reduce the stench of a decomposing body, but they did not help in preserving it. Jews did not embalm the dead.
- They planned to anoint the body now since Joseph of Arimathea had not done that when he hurriedly buried the body just before the Sabbath began

A man by the name of Alexander Maclaren, a Scottish preacher, said, "Sorrow awakens early." If you've ever lost a loved one, you probably know what that means.

When a person you loved has died, your heart is filled with sorrow, you're trying to wrap your mind around it, process through it and it's hard. You don't get great sleep for a while.

Nighttime can be very lonely and very isolating time for some people. The person who is grieving someone that they have lost, they usually get up really early and they get up many times during the night and typically don't have great sleep. "Sorrow awakens early." The women who were at the cross, who witnessed Jesus die on the cross get up early that morning and they come to the tomb.

What emotion were they feeling as they prepared to leave to go to the tomb?

- Sorrowful...Discouraged...Hopeless maybe

What did they expect to find?

- His corpse
 - They expected to find death; not life
 - There was no predisposition in the minds and hearts of disciples, in the minds and hearts of these women, or anybody that Jesus would be found alive.
 - Emotion overtaking His Word in their/our hearts
 - They are in for the shock of their lives
 - This verse tells us that **"The sun had risen"**

- These women are about to discover that The **Son** of Man has been risen because they got up early to seek Him

There are discoveries for you to enjoy if you seek the Lord early in the day.

Nutritionists tell us that breakfast is the most important meal for your body.

A spiritual breakfast, I believe, is the most important meal for your heart, seeking the Lord early. Get up early and have time with the Lord in his Word and spend time in His presence.

Psalm 63, "O God, you are my God; early will I seek you. My soul thirsts for You; My flesh longs for You in a dry and thirsty land Where there is no water."

- Don't just fuel up physically early in the morning...fuel up spiritually

Their problem...

3 And they said (continually and repeatedly) **among themselves, "Who will roll away the very large two-ton stone from the door of the tomb for us?"**

They didn't think about this before they left that morning...

That's love...it doesn't consider the difficulties...it just goes out to do what needs to be done...it sets its site on its target.

As they approached the tomb...they anticipated an obstacle to their intended purpose of coming to the tomb early that morning.

- **bought spices, that they might come and anoint Him.**

Now, if you remember back a couple chapters, here's the reason why: in Mark 14 when Jesus was eating dinner with his buddy Simon who was a leper, who was cured of leprosy, and Lazarus was there and Mary and Martha, that Mary brought a very costly oil of spikenard in a flask and broke it and anointed Jesus with it.

And Judas complained, and Jesus said, "Let her alone, for she has come beforehand to anoint my body for burial." So, it's been done. It was just done before the fact, not after the fact, anticipating his death, prophetic of his death.

As they walked towards the tomb early that morning, there was an obstacle to getting to Jesus. It wasn't a real obstacle, but a perceived one

- What perceived or real obstacles prevent us from getting to Jesus on a daily basis?

- Making time / Discipline / Lazy
- Our flesh
- Excuses
- We value other things more...we have time to read e-mail and check social media before we leave for work

I like something I read earlier this week...

The Kingdom of God is a Kingdom of faith, faith in God alone to supply us our daily portion. God is the ultimate supplier of our bread, our needs as individuals and as a church. Yet many times we prefer to be supplied from the bakeries of the world and end up having too much cake in our possession, only to find that when they are not God given or God directed, the cakes cause us to be sick.

Food for thought...

Roman soldiers guarded Jesus tomb because their very lives depended on it, what if we did the same. Guarded our time in the Word and prayer as though our spiritual life depended on it?

4 But when they looked up, to direct one's vision upward; look up to heaven

– A principle for having a right perspective of obstacles

- Always Look up...

- God may remove the obstacle

- Sometimes He allows it to remain, but can change how you view it

they saw that the stone had been rolled away--for it was very large.

How and who rolled it away?

Matthew 28:2 tells us...

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. 3 His countenance was like lightning, and his clothing as white as snow. 4 And the guards shook for fear of him, and became like dead men.

Why was the stone rolled away? it wasn't rolled away to let Jesus out. Jesus didn't need to have the stone rolled away to get out. According to the gospel records, He could walk through walls, He could appear in rooms. The stone wasn't rolled away to let Jesus out, it was rolled away to **let them in** and see that He wasn't there. Why?

– To see the reality of the Resurrection

- The Resurrection provides proof that Jesus's sacrifice on the cross was accepted by The Father.
 - Without it, we wouldn't know if His work on our behalf was accepted

1 Corinthians 15:19 Amplified

If we who are [abiding] in Christ have hoped only in this life [and this is all there is], then we are of all people most miserable and to be pitied.

5 And entering the tomb, they saw a young man (*an angel in human form*) **clothed in a long white robe sitting on the right side;**

Luke 24: 4-7

4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. 5 Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? 6 He is not here, but is risen! Remember how He spoke to you when He was still in Galilee,

Vs 7 is what they did not remember because of their selective hearing saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

and they were alarmed. (only used here in the NT)

- it's a strong emotion that combines fear with agitation, a heightened sense, a heightened state of fear. They were freaked out.

Luke and John say there were two angels. Matthew and Mark mention only one angel.

Is that a problem? Is there a contradiction here? Not at all!

The reason one angel is mentioned is because the angel is the spokesman for the two angels that were there. Two of them were there, one is there who spoke to these women, and the angel who is speaking to them is the one that they mention.

6 But he said to them, "Do not be alarmed. (command) **You seek Jesus of Nazareth, who *was* crucified.** Historical fact!

He literally died! He wasn't resuscitated; He was resurrected

Why is that important?

- Resuscitation doesn't conquer death
 - Only resurrection does that

He is risen!

- The most 3 important words in all of human history

The word "he is risen" is one word in Greek, ēgerthē, which meant He has been raised. It's in the past tense, it's over and it's done! It's one single word. That single-word statement is the greatest miracle in all of human history.

"He is risen! He is not here. See the place where they laid Him."

The angel wants them to see nothing. The angel is pointing to nothing, the empty slab, the empty stone, see the place from which He rose.

What would they see in looking at nothing? You see the humility of Christ. This is the humility of Christ. God would stoop down from heaven, be born as a baby into a lowly condition, become a man, suffer and die for all mankind!

That's how far God will go to win you to himself, to bring you personally to heaven. See the empty tomb...That's humility. Philippians 2, "Who, being in very nature God, considered it not robbery to be equal with God, but made himself of no reputation, taking on the form of a servant . . . become obedient to the point of death, even the death on the cross."

Number two, see the sin of man. How is it that God in human flesh could die? Because He took our sin.

If you ever wonder, "how bad is my sin anyway? I mean it's not that bad." It put Jesus in the grave. It put scars upon Him. It drove nails in His hands and in His feet, and stuck a spear in His side.

That's what my sin did to my Savior. Lastly, the angel wanted them to see the victory over death. Look at nothing, because He who was once dead is dead no longer. He is risen--- ēgerthē. He was raised. (Aorist tense, It's done, it's finished with effects that go on and on.

He is not here. See the place where they laid Him!

7 But go (command), **and tell** (command)**His disciples--and Peter-**

“To everyone whoever denied Jesus, even after arrogantly saying they would never do so, Heaven says ... ‘and Peter’ ... ‘and _____ (you fill in the name) and you will see Him along with the others. All you have to do is show up.

-Pillar: If the word of grace from the resurrected Lord includes a traitor like Peter, readers of the Gospel may be assured that it includes those of their community who have also failed Christ.

that He is going before you into Galilee; there you will see Him, as He said to you.”
Matthew 28:5 adds Behold, I have told you.”

- Jesus told you and now I’m reminding you of what He told you
 - Sometimes, we need reminders of what we already been told to give us hope again.

8 So they went out quickly...I bet they did...They can’t get to Galilee quick enough and fled from the tomb, **for they trembled** (*shaking*) **and were amazed**, (*beside themselves with amazement*) **And they said nothing to anyone, for they were** (continually and repeatedly) **afraid**.

“These women left the tomb, and fled. Seized with trembling, and astonishment; – the actual Greek word there is ‘ecstasy,’ – seized with trembling and ecstasy, filled with fear; so they fled.” (Morgan)

Matthew 28:8 adds...

So they went out quickly from the tomb **with fear and great joy**, and ran to bring His disciples word.

Luke 24:9 adds...

Then they returned from the tomb and told all these things to the eleven and to all the rest.

And they said nothing to anyone: This does not mean that they didn’t tell anyone about the resurrection because we just read 2 verses that tell us they did. It means that as they left the scene of the empty tomb, they did not discuss it among themselves. They didn’t try to figure it out or match their stories. They simply went to tell the disciples as the angel instructed them to do.

John: 16:9-11: The Servant's Resurrection was Hard to Believe

Some scholars believe, that Mark ends with verse 8. That's the end of it. If it was, which I don't believe it is, that's a weird abrupt ending.

Here's the reason: there are two ancient manuscripts, fourth century manuscripts. They are known as the Codex Sinaiticus and the Codex Vaticanus, dated from the fourth century, who do not include verse 9 to the end of the chapter, the end of Mark 16. So, they say since those early manuscripts don't have it, that's the end.

All of other manuscripts include the rest of the chapter. The early church fathers Irenaeus, Tatian, Justin Martyr quote from verses 9 through verse 20 as if it were Scripture.

Guzik argument for and against:

https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Mar/Mar-16.cfm?a=973001

- Also see Pastor Johns notes

9 Now when He (Jesus) rose early (to come back to life after having once died) on the first day of the week (Sunday), He appeared first to Mary Magdalene, out of whom He had cast seven demons.

The supernatural healing of Christ dramatically effected Mary's life. It also explains her devotion to Him to the very end. John's account tells us that Mary Magdalene stayed around the tomb after the appearance of the angels to the women and that she was the first believer to see the risen Christ

John 20:11-18

Mary Magdalene Sees the Risen Lord

11 But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. 12 And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. 13 Then they said to her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

14 Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?"

She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."

16 Jesus said to her, "Mary!"

She turned and said to Him, "Rabboni!" (which is to say, Teacher).

17 Jesus said to her, "Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'"

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.

Back in Mark vs. 10 **She went and told those who had been with Him, as they mourned and wept.**

11 And when they heard that He was alive and had been seen by her, they leaped with excitement and joy. Does it say that? NO

It says...**when they heard that He was alive and had been seen by her they did not believe.**

Even when an eyewitness says, "He's not there, He's alive," they said, "We don't believe it." Now, one of the reasons they didn't believe it and I'm not trying to sound male chauvinistic when I say this because it's an historical fact.

- One of the reasons they didn't believe it, because it was the testimony of women.
- According to Jewish tradition, the testimony of women two thousand years ago was invalid.
 - o Jesus trusted her, even though the disciples did not.

No Matthew Account

Joey: 16:12-14: These Servants Saw with their Eyes What their Hard Hearts Would Not Believe

12 After that, He (Jesus) appeared in another form to two of them as they walked and went into the country.

Turn to Luke 24:13-27

The Road to Emmaus

13 Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. 14 And they talked together of all these things which had happened. 15 So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. 16 But their eyes were restrained, so that they did not know Him.

17 And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?”

18 Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?”

19 And He said to them, “What things?”

So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, 20 and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. **21 But we were hoping that it was He who was going to redeem Israel.** Indeed, besides all this, today is the third day since these things happened. 22 Yes, and certain women of our company, who arrived at the tomb early, astonished us. 23 When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. 24 And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.”

25 Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?” 27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

28 Then they drew near to the village where they were going, and He indicated that He would have gone farther. 29 But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

30 Now it came to pass, as He sat at the table with them, that He took bread, blessed and broke it, and gave it to them. 31 Then their eyes were opened and they knew Him; and He vanished from their sight.

32 And they said to one another, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" 33 So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, 34 saying, "The Lord is risen indeed, and has appeared to Simon!" 35 And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.

See what it says in your Bible, "another form."

Heteros morphé: a form of another kind.

That could mean:

1. a form differently than the one he had appeared to Mary Magdalene in.
2. It could mean a form differently than the one they had recognized him previously
3. It could simply mean He came incognito as a traveler, as a visitor to those two guys on the road to Emmaus.

13 And they *two disciples who came back from Emmaus* went and told it to the rest, but they did not believe them either.

1st, the disciples don't believe the testimony of women who came 1st, now they don't the testimony of these male disciples.

- Remember the eleven apostles after Jesus died locked themselves in that upper room.
- They were behind locked doors. They were afraid of the Jews. They thought, "They killed Jesus---we're next."
- They were in fear of their lives. These were not brave men. They were hiding.
 - Without the Holy Spirit, they are thinking on a physical human level.

14 Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

a medical term, sklérokardia. It refers to the condition of the heart refusing to believe eyewitness testimony that said Jesus He was alive.

- I'm sending people to you to let you know to hope again and not to be discouraged because I'm alive and still you don't believe?
 - o This is a portrait of the world; it should not be a portrait of believers
 - Jesus didn't rebuke their running away from Him, denying Him or for their fear, He rebuked their unbelief.
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No Matthew Account

John: 16:15-20: He Commands His Servants 'Go' and Like Them, It is about Our Believing in the Resurrected Christ

15 And He said to them, "Go into all the world and preach (command) the gospel to every creature.

Known as "The Great Commission"

Matthew 28:19

Go therefore and make disciples (teach) of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

16 He who believes and is baptized will be saved; but he who does not believe will be condemned.

Is Jesus saying here that baptism plays a part in being saved? He's absolutely not

There are people that believe in a doctrine called baptismal regeneration, which states that you must be baptized in order to be saved.

- They use scriptures like this one and Acts 2:37 as a basis for their doctrine
 - If baptism was required for salvation, then other scriptures would confirm it, but they don't

Let me present just 2 scriptures that contradict "baptismal regeneration"

Ephesians 2:8-9

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast.

In First Corinthians 1 Paul makes a boast, and he says, "You know, when I was among you, I don't remember baptizing any of you except Crispus, Gaius, and the household of Stephanas. Besides that, I can't remember if I baptized anybody else."

Listen to what he says, in vs. 17 of 1st Corinthians **"For Christ did not send me to baptize, but to preach the gospel."**

If baptism was a part and equal to being saved, Paul would never have said that. He would never have made the distinction "Christ didn't send me to baptize, but preach the gospel."

If Paul believed in baptismal regeneration, he never would have made that statement. He would have carried a baptismal tank with him wherever he went, but he didn't do that.

Warren Wiersbe

"A superficial reading of Mark 16:15-16 would suggest that sinners must be baptized to be saved, but this misinterpretation disappears when you note that the emphasis is on *believing*. If a person does not believe, he is condemned, even if he has been baptized."

17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

18 they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

"Do not read into this that you can go and have a service at your church and pass is snake around.

In parts of the south traditionally, and even in some pockets to this day, they have such services where a snake is passed around or poison is even taken, and "If you really have faith, you'll be okay." "Well, he did it and he died." "Well, he didn't have enough faith." That's a bad way to find out that It's not what this verse means.

It means in the process of getting the gospel message out of going into all the world, these are the signs that with authenticate your ministry and if you take up a serpent it won't harm you. It happened to Paul on Malta, Acts 28; a viper came out and attached itself to Paul's hand. And all of the people around said, "He's a dead man. He must be a very wicked person. He's going to die any minute." And he just shook it off and had dinner and went to bed and was fine. Nothing happened to him. That's how that was fulfilled.

His Ascension

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

It was important that Jesus leave this earth in His bodily presence, Jesus had to ascend – so that confidence would be put in the power and ministry of the Holy Spirit, not in the geographical presence of Jesus.

20 And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

“I do want you all to feel that it is not the end, though it may be the beginning, of Christian life to come and hear sermons. Scatter as widely as ever you can the blessing which you get for yourself; the moment you find the light, and realize that the world is in the dark, run away with your match, and lend somebody else a light.”
(Spurgeon)

No Matthew's Account