

The Gospel of *Mark*

The Servant Leadership of Jesus

The Servant's Ministry in Jerusalem (concluded) (11:1 – 16:20)

Resurrection and Ascension: *The Resurrection of Jesus Christ* (16:1-8)

16:1-4 The three women who were near the cross when Jesus died ^{Mark 15:40} went to the tomb early on Sunday morning to anoint Jesus' body. On the way, they realized they would not be able to move the entrance stone to the tomb; however, when they arrived, the stone had been rolled away.

While Joseph of Arimathea & Nicodemus had performed the basic burial preparation of Jesus' body immediately following His death ^{John 19:38-40}, these women (Mary Magdalene, Mary the mother of James and Salome) went to the tomb on Sunday morning to complete the job. (They could go, because the Sabbath officially ended at sundown – about 6 pm – on Saturday.)

Going to anoint the body indicated the women did not think Jesus had risen ^{Mark 8:31, 9:31, 10:33-34}.

In addition to the concern of the women about moving the stone, they were not aware that the stone had been sealed and guards placed at the tomb on Saturday by Pilate ^{Matthew 27:62-66}.

However, to their surprise, the stone was rolled away. Who moved it ^{Matthew 28:2?} Why ^{John 20:19?}

5-8 Entering the tomb, Jesus was gone, but the women saw a "young man" who said "He has risen!", and they should go and tell the "disciples and Peter" Jesus would see them in Galilee ^{Mark 14:28}. However, visibly shaken, the women left the tomb and did not immediately tell anyone.

Mark spoke of one angel, but the account in Luke's gospel mentions two angels ^{Luke 24:4}.

The angel told the women to go tell the disciples, making a special point to be sure Peter heard, because of the intense emotional/spiritual turmoil Peter was experiencing ^{Mark 14:27-31+66-72}.

Later, Jesus completed the restoration of Peter on the shore of the Sea of Galilee ^{John 21:15-19}.

The angel's statement "He has risen!" ^{v.6} is the central truth of Christianity ^{1 Corinthians 15:1-8, 12-22}.

In 1 Corinthians 15, Paul gave a nice summary of the Gospel, centered on the resurrection.

Even though the disciples were told to go to Galilee and Jesus would meet them ^{v.7, Matthew 28:7}, they did not leave until Jesus had appeared to them several times (a month later) ^{Matthew 28:16}.

Most translations claim the last twelve verses do not belong in Mark and were added later, because they do not appear in a couple of manuscripts (4th century Alexandrian codices). However, this was a decision made mainly by two Greek scholars (but non-Christians – they did not believe in the atonement). These 12 verses appear in most of the oldest manuscripts and were quoted by many early Christian Fathers before the writing of the Alexandrian codices.

Resurrection and Ascension: *Post-Resurrection Appearances of Jesus* (16:9-20)

9-13 Jesus appeared to Mary Magdalene, who had earlier been healed by Jesus of demon possession. She reported it to Jesus' companions, who were mourning His death, but they did not believe her. Jesus then appeared in a different form to two of the disciples who were walking in the countryside. The two of them returned to Jerusalem to report seeing Jesus, but they were not believed either. In the Jewish culture of the first century, the testimony of women was not admissible in court. However, the story ^{v.12-13} of the two disciples (men) "walking in the country" (which seems to be a shortened version of the "road to Emmaus" account ^{Luke 24:13-35}) were not believed either, indicating the disbelief of the apostles was not just based on a mistrust of women.

14 As the "Eleven" were eating, Jesus came and rebuked them for their lack of faith and unbelief. After having told His apostles multiple times He would die and be raised up ^{Mark 8:31, 9:31, 10:33-34}, their disbelief of His earlier appearances grieved Jesus (prophecy fulfillment? ^{Zechariah 13:6}). The "Eleven" referred to the remaining apostles, after Judas committed suicide ^{Matthew 27:5}; however, there were only ten of them present, because Thomas was not there ^{John 20:19-25}.

15-18 Jesus told them to evangelize the whole world, and that belief and baptism lead to salvation, while rejection of belief leads to condemnation. He said believers would drive out demons, speak in tongues, handle snakes and drink poison with no problems, and heal sick people by laying on hands. One of 5 versions of the Great Commission. ^{Matthew 28:18-20, Mark 15-18, Luke 24:46-53, John 20:21-23, Acts 1:8}

The responsibility that mankind has for salvation is limited to 'believing' ^{John 3:16-18, Romans 10:9-10} (a faith that leads to action). God baptizes believers with the Holy Spirit ^{Mark 1:8}, but man should be baptized with water, following his conversion ^{Acts 2:41, 10:44-48}. If water baptism was required for salvation, Jesus could not have promised salvation to the criminal on the cross. ^{Luke 23:43}

The signs were promised to the apostles ^{Matthew 10:1, 2 Corinthians 12:12} (and perhaps other believers of the same time period), but not to all believers of all times ^{1 Corinthians 12:29-30}.

19-20 Jesus ascended, and the disciples preached and displayed signs with the power of the Lord. In his historical book, Luke spoke in more detail about the Ascension ^{Acts 1:9-11}, when Jesus left the earth to go up to heaven to be at the right hand of God from that point on ^{Luke 22:69}.