

# Mark 16:1-8

Mark 16:1 – **“When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him.**

1. The women at the tomb:
  - a. Mary Magdalene
  - b. Mary the mother of James
    - i. Mary the wife of Clopas (Jesus’ aunt on his father’s side)
    - ii. The mother of two sons named James and a son named Joses (Joseph)
    - iii. According to Hegesippus (born in Israel 110 AD and died April 7, 180 AD in Jerusalem):
      1. Clopas was Joseph’s brother (which made him Jesus’ uncle)
      2. Clopas was the father of Simeon who followed James as the leader of the Jerusalem church when James was killed in 63 AD
      3. Simeon led the church of Jerusalem out of Israel to the city of Pella in Decapolis before the Jewish wars with Rome began.
      4. Simeon would have been the cousin of Jesus, James and Jude.
  - c. Salome
    - i. Mary’s sister (Jesus’ aunt on his mother’s side) (Jesus’ mother’s sister)
    - ii. Salome is the wife of Zebedee
    - iii. Salome is the mother of James and John, two of Jesus’ disciples
2. The spices were to make the odor of the decaying corpse as tolerable as possible until it had decayed.
3. Of course, the women had not had time Friday night to prepare for this and they could not have been preparing on Saturday (the Sabbath). This whole event is unorganized, unanticipated and unprepared.

16:2 – **And very early on the first day of the week, when the sun had risen, they went to the tomb.**

1. The time was “very early” Sunday
  - a. The women left their homes before sunrise while it was still dark
  - b. The women arrive at the tomb just after sunrise (Matt. 28:1; Luke 24:1; John 20:1)

16:3 – **And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?”**

1. The women knew the tomb entrance had been covered with a stone by Joseph because they had watched, but they did not know:
  - a. The closed stone had been marked with a seal so no one was allowed to move it.
  - b. The Romans had stationed guards at the entrance of the tomb.
2. Mark is not highlighting at this point the supernatural resurrection. Mark is focusing the reader on the natural intentions of the women and the natural obstacles they were facing to accomplish a very mundane, normal burial procedure.



16:4 – **And looking up, they saw that the stone had been rolled back—it was very large.**

1. The stone had been rolled away.
  - a. Mark does not mention as Matthew did:
    - i. The earthquake
    - ii. The angelic visit

**Matthew 28:1-4 -**

**“Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.**

**And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it.**

**His appearance was like lightning, and his clothing white as snow.**

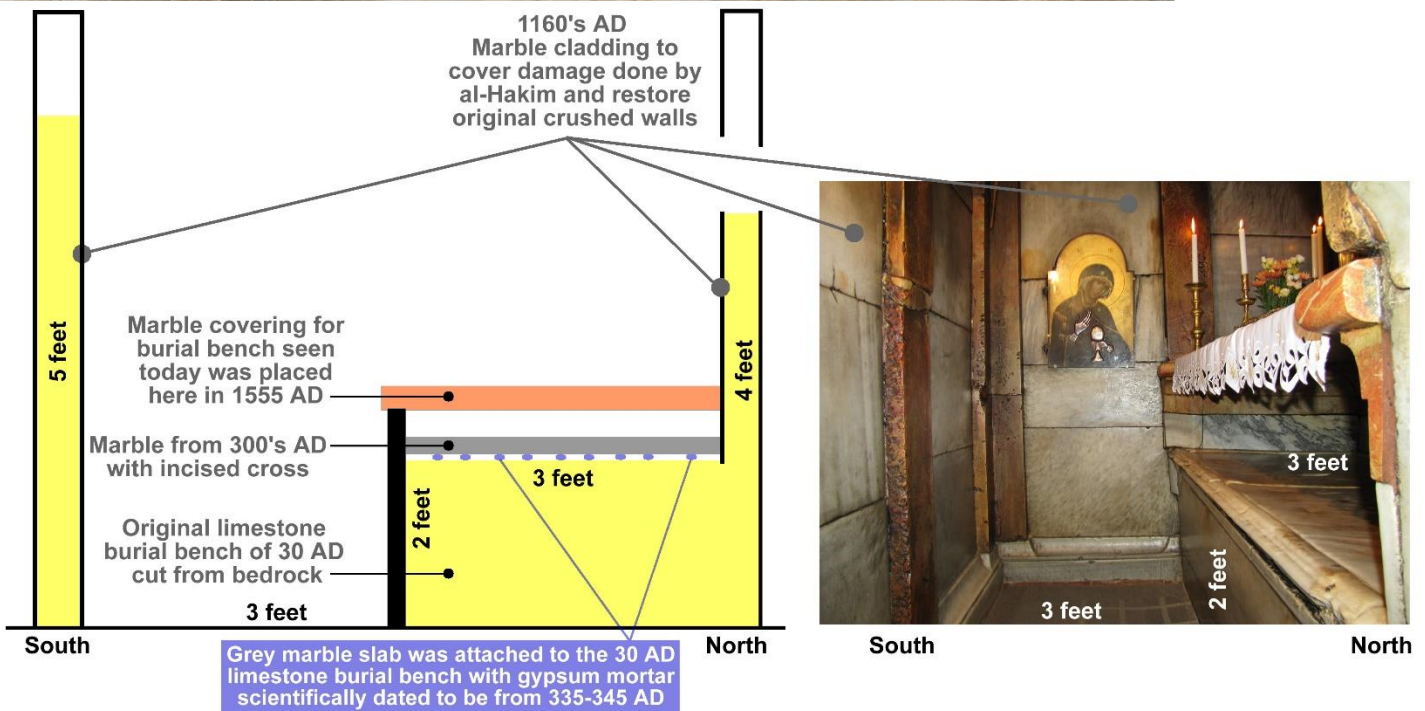
**And for fear of him the guards trembled and became like dead men.”**

2. The stone was very large
3. Mark is keeping this account very natural in appearance. Although, it was very supernatural in actuality and in detail.

16:5 – **And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed.**

1. The women walked into the tomb and on one of the benches “a young man was sitting”
  - a. Right side
  - b. Dressed in white robe
2. The women were alarmed to see the young man
  - a. Alarmed because they expected:
    - i. The tomb to be blocked shut

- ii. The tomb to hold the dead body of Jesus
- iii. Not to see a living, young man dressed in a white robe



16:6 – **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.**

1. The young man informs them:
  - a. “Do not be alarmed”
    - i. Jesus already told you this would happen
  - b. I know what you expected, “Jesus of Nazareth, who was crucified.”
  - c. Jesus “has risen”
  - d. Jesus “is not here”
  - e. “See the place where they laid him.”

- i. The empty space on the burial shelf on the other side was evidence that Jesus had risen
  - 2. This is as close to saying “resurrection” or describing Jesus as “risen from the dead” as Mark gets.
  - 3. One of the great omissions of Mark is a detailed explanation of the resurrection itself. This is typical of this whole book.
- 16:7 – **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.**”

- 1. The young man gives the women directions (commands, imperatives):
  - a. Go
  - b. Tell his disciples
  - c. Tell Peter
  - d. Tell them:
    - i. Jesus “is going before you to Galilee”
    - ii. There you will see him
    - iii. It will be just like he told you.

16:8 – **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.**

- 1. Typical of all the directions and commands Jesus told people, they didn’t do it.
  - a. When Jesus had said be silent and do not tell people; they talked and told people
  - b. Now, “Go and tell” instead “they said nothing to anyone”
- 2. The women:
  - a. “went out...from the tomb”
  - b. “fled from the tomb”
  - c. Were seized with:
    - i. Trembling
    - ii. Astonishment
  - d. “Said nothing to anyone”
  - e. “They were afraid”
- 3. The woman did not doubt, but they are totally overwhelmed and off guard



# Jesus Appears to People After His Resurrection

To Mary Magdalene	<b>Mark 16:9-11</b> ; John 20:11-17
To other women returning to tomb the second time	Matt. 28:8-10
To Peter	Luke 24:34; 1 Cor. 15:5
To two disciples on the road to Emmaus	<b>Mark 16:12-13</b> ; Luke 24:13-35
To ten disciples, Thomas not being present	<b>Mark 16:14</b> ; Luke 24:36-43; John 20:19-23
To eleven disciple a week later, with Thomas present	John 20:26-29
To seven disciples by the Sea of Galilee	John 21:1-14
To more than five hundred believers	1 Cor. 15:6
To James, the Lord's brother	1 Cor. 15:7
To eleven disciples in Galilee	Matt. 28:16-20
To eleven disciples at His ascension	<b>Mark 16:19-20</b> ; Luke 24:50-53; Acts 1:3-9
To Stephen at his martyrdom	Acts 7:55-56
To Saul on the road to Damascus	Acts 9:3-7
To Paul in Arabia	Gal. 1:12
To Paul in the Jerusalem temple	Acts 22:17-21
To Paul in prison at Caesarea	Acts 23:11
To the Apostle John	Rev. 1:12-20

Mark 16:9-20 – the end of the Gospel of Mark

1. These verses is one of, if not the most, challenging textual problem in with the New Testament.
2. Rejected as written by Mark:
  - a. Codex Sinaiticus (called “A”, or Aleph) does not have the verses, but the manuscript does leave room for these verses (but, all the Gospels leave space at the end of the book before the next column begins the next book.)
    - i. Written 325-350 AD
    - ii. See it online here - <https://www.codexsinaiticus.org/en/manuscript.aspx>
  - b. Codex Vaticanus (called “B”) also, does not have the verses, but the manuscript does leave room for these verses.
    - i. Written in the 300’s AD
    - ii. See digitalized online here - [https://digi.vatlib.it/view/MSS\\_Vat.gr.1209](https://digi.vatlib.it/view/MSS_Vat.gr.1209)
  - c. Some early church fathers do not refer to these verses.
  - d. Some modern scholars say the style of these final verses does not match Mark’s style
3. Accepted as originally written by Mark:
  - a. Majority of old manuscripts
  - b. Some church fathers do refer to these verses including:
    - i. Justin Martyr in 155 AD
    - ii. Tatian 170 AD
    - iii. Irenaeus 180 AD