

Events following the Resurrection of Christ
An Exegesis of Mark 16:9-20
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Thesis

Because of the unbelief of even Jesus closest followers, signs were given to new followers after the Resurrection, so they might believe the message and the messenger.

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.
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.
12 After that, He appeared in another form to two of them as they walked and went into the country.
13 And they went and told it to the rest, but they did not believe them 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.
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.
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."
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.
20 And they went out and preached everywhere, the Lord working with them and confirming the word through the accompany signs. Amen. (NKJV)

The ending of the Gospel of Mark in its present form in the New King James Version is what is known as the larger ending of Mark. It is excluded in all most all modern versions, or placed separately in the text. There is also a shorter ending that is found in a few manuscripts (Farmer, 1974). This particular ending is not found in the two oldest Greek manuscripts, Vaticanus codex B, and Sinaiticus codex Aleph, (Fuller, 1983, p.18). William Farmer and others have suggested that Origen in the second century might have

altered both of these manuscripts? William Farmer states, “Many, perhaps most, of the changes Origen made in his New Testament texts were influenced by his dogmatic principle of the unity and harmony of scriptures” (Farmer, 1974, p.29). The New Testament signs that are listed in this passage as well as baptism, have stirred controversy even to this day. William MacDonald adds that almost all other Greek manuscripts contain these verses in this longer form. Especially troubling is that verse 8 ends in the last word for (in the Greek), and this is never done. If the original ending is lost, than the doctrine of preservation as taught in Matthew 24:35 is in danger? Finally, William MacDonald adds that the style, structure, and the vocabulary are parallel to chapter one of Mark (MacDonald, 1995, p.1364). Finis Dake adds these facts to be considered. There are at least 618 manuscripts that contain the gospels. Only codex B and codex Aleph do not contain the longer ending of Mark 16:9-20. The longer ending is in the Syriac Versions, the Latin Versions, the Gothic Versions, the Egyptian Versions, the Armenian Versions, the Ethiopic Versions, and the Georgian Versions. There are over 100 writers older than the two oldest manuscripts that quoted from the longer ending. Two hundred more writers quoted the longer ending from 300 to 600 A.D. In the Vaticanus, codex B, a blank space is left for these missing Scriptures (Dake, 1991. p.55). John MacArthur, a strong believer for excluding the longer ending in Mark 16:9-20 adds, “Further, in spite of all these considerations of the likely unreliability of this section, it is possible to be wrong on the issue” (MacArthur, 2003, p.325). A recent scholarly work has come out by Nicholas Lunn, entitled, “The original ending of Mark, A new case for the authenticity of Mark 16:9-20” This work is worth reading to understand why this passage belongs in the Bible (Lunn, 2014).

Mark 16:9-20, begins with Mary Magdalene still at the tomb, and meeting Jesus. From the first part of this chapter we learn that she went there to anoint the body, because she still did not believe in the resurrection. According to John 20:1-20, both John and Peter had visited an empty tomb, but left before Mary meet a resurrected Christ (MacDonald, 1995, p.1364). The book of John records that John was the only disciple to initially believe in the resurrection. It is interesting that Jesus chose a woman to first go and tell about his resurrection. Jesus later tells 2 disciples to go and tell about his resurrection. Finally Jesus himself goes and tells about his resurrection. Mark 16:9-20, tells us the results of the various witnesses of the resurrection. The inclusion of the reaction of the disciples helps show the geniuses of the passage. This passage shows that without a touch from God the disciples would not have ever believed. The followers to come afterwards would need supernatural signs to believe the message and the messenger. The most common alternative view is the passage was added latter by an editor to try to give the gospel an acceptable ending (Criswell, 1991. P.1428). A second view is that the shorter ending is the inspired word of God (MacArthur, 2003, ps. 324-325). A final view is that Mark wrote this long ending, but added it latter, from a more complete manuscript (Ellicott, 1971, p.769).

Historical Context

According to Kenneth Latourette, at the time of the writing of the book of Mark Rome was the central power. Israel was a conquered people. The Jews had a monotheistic religion that was in opposition to the Roman way of life. In order to maintain unity within the Roman empire, conquered cities were allowed to maintain their own gods. Rome also had its own gods. The worship of official gods was maintained by the State, even though

the belief in these gods was growing weaker. However, for the unity of society, these gods and their religious practices were maintained. The Roman Empire had developed Emperor Worship with elaborate festivities. Conquered cities could maintain their gods, as long as they recognized the gods of Rome. (Latourette, 1975, p.23).

Rome attempted to give pagan gods Roman names for the unity of the empire. Since Rome believed in polytheism, there was an attempt to mix elements of various religions into one religion, with the worship of the Emperor, being supreme. Because of this unity of various people and religions, early Christians could travel on the massive Roman road network without fear of “bandits or local wars” (Gonzalez, 1999. Pgs. 14-15). The book of Mark centers around Galilee (Falwell, Hindson, & Kroll, 1983, p.1965). Galilee at one time had large forests, much vegetation “prosperous villages and an industrious population” (Schaff, 1996, p.142). Mark is a gospel full of action. Mark 16:9-20 is no exception. Mark looks at the adventures of Jesus. Mark does quote from the Old Testament (Alexander & Alexander, 1976, p.499). Scholars place the writing of this book as early as the 50’s (MacArthur, 2003) and as late as 65-70 A.D. (Alexander & Alexander, 1976, p. 499). The vast age span seems to come from a belief that Mark got his information from Peter, late date, or from God, an early date. Christ is portrayed as the perfect servant (Falwell, Hindson, & Kroll, 1983, p.1965) Because of the extreme heat, most people in the holy lands got up early, this might be why visitors came to the tomb while it was beginning to get light (Grower, 1987, p.42).

Literary Context

The literary structure of Mark 19:9-20 can be broken up into three sections. Verses 9- 14, deal with the unbelief of the disciples. Verses 15-18, deal with the delivery of the message. Verses 19-20, deal with the present abode of Christ. A literary outline of this passage might look like this:

- I. Unbelief by the disciples, concerning the resurrection (v 9-11)
 - A. Jesus appears to a woman named Mary Magdalene (v 9).
 - B. Mary goes and tells the disciples, she has seen Jesus (v 10)
 - C. The disciples do not believe in the resurrection (v 11)
- II. Further unbelief by the disciples, concerning the resurrection (v 12- 13)
 - A. Jesus appears to two travelers walking in the country (v 12)
 - B. The two travelers go and tell the disciples, they have seen Jesus (v 13a)
 - C. The disciples still do not believe in Jesus (v13b)
- III. Unbelief changes by the disciples, concerning the resurrection (v 14)
 - A. Jesus appears to the disciples and condemns their unbelief (v 14)
 - B. Jesus condemns their hardness of heart (v 14)
- IV. Belief by the disciples concerning the resurrection, and a task to perform (v15-16)
 - A. Go into all the world (v 15)
 - B. Preach the gospel to everyone (v 15)
 - C. Establish converts for Christ (v 16)

V. Signs demonstrating the belief in the resurrection by the Disciples (v17-18)

- A. Cast out demons (v 17)
- B. Speak with new tongues (v 17)
- C. Take up serpents (v 18)
- D. Drink deadly poison with no harm (v 18)
- E. Lay hands on the sick, and they will recover (v 18)

VI. Actions demonstrating the belief of the Disciples (v 19-20)

- A. Jesus returns to Heaven, leaving the task for the disciples (v 19)
- B. Jesus sits down at the right hand of God (v 19)
- C. The disciples now believing preached everywhere (v 20)
- D. The Lord worked with them (v 20)
- E. The Lord blessed them (v 20)

The structure and movement of the text

Mark 16:9-20 is obviously a historical narrative. It has strong theological concepts brought out, beginning with verses 15-20. It might be considered as A –B; C-B; and D-B, for verses 9-14. A, C, and D being the different witnesses, while B, is always the initial response. The movement climax's the section with verse 14, the disciples believing, after a period of unbelief (Gorman, 2009, pgs.88-98). One of the most exciting structures also found in Mark 16:9-20, is the use of comedy. This passage begins with no one believing in the resurrection. Through a series of witnesses the disciples still don't believe in the resurrection, as a whole. When Christ enters the picture in person, there is a

permanent belief in the resurrection, with results demonstrating that belief to follow. The passage begins with hopeless despair, and ends with jubilation. This passage is truly a literary comedy (Klein, Blomberg, & Hubbard Jr. 2004, p.334).

Detailed Analysis

Unbelief by the disciples, concerning the resurrection (v 9-11)

In Mark 16:9-11, Jesus first appears to a woman named Mary Magdalene (v 9). Mary Magdalene was from Magdala, a village “on the sea of Galilee” (Myers, 1987, p.678) Luke confirms her identity in Luke 8: 2. “and certain women, who had been healed of evil spirits and infirmities -- Mary called Magdalene, out of whom had come seven demons,” Luke further tells us that Mary Magdalene along with others had contributed to Jesus financially. Luke 8:3 states, “and Johanna the wife of Chuza, Herold’s steward, and Susanna, and many others who provided for Him from their substance.” Tradition places Mary as the Prostitute in Mark 7:36-50, but the way she is introduced “as a new character in Mark 8:2,” makes this tradition improbable. It is also improbable that she is the “Mary of Bethany” (Myers, 1987, p.696). Today, Mary’s home village is called Mejdal. (Myers, 1987, p.678). Mary’s first reaction was to go and tell others (v10). You discovered the Disciples not in an emotional high because of the resurrection, but in a deep state of depression (v10). The disciples reaction to what Mary Magdalene told them concerning the resurrection was one of disbelief (v11). John Ryle makes a very interesting observation about Mary Magdalene. “By appearing “first to Mary Magdalene,” our Lord meant to show us how much He values love and faithfulness. Last at the cross, and first at the grave, last to confess her Master while

living, and first to honor Him when dead, this warm-hearted disciple was allowed to be the first to see Him, when the victory was won” (Ryle, 1982, p.360). Those who say that women cannot play an important part in ministry need to consider who Jesus appeared to first. The Greek word for believe in Mark 16: verse 11 is the Greek word *apisteo*. It is given the number (569) by the New Strong’s Exhaustive Concordance of the Bible (Strong, 1990, p.123). A.T. Robertson tells us that this verb believe (v11) “is common in the ancient Greek, but rare in the N.T.” it is used “again in verse 16, and nowhere else in Mark” (Robertson, 1930, p.404). *Apisteo* means to be unbelieving, to disbelieve, or believe not (Zodhiates, 1991, p.1259). Thayer’s states that the word means, “to have no belief, disbelieve in the news of the resurrection” (Thayers, 1979, p.511). The ending of believe in verse 11, makes this Greek word believe an imperfect ending (Thayers, 1979, p.511). An imperfect notation, “is only used in the indicative mood (an assertion of fact) and refers to continuous or linear action” (Zodhiates, 1991, p.1586). This understanding of the Greek word in verse 11, informs us that the disciples did not merely doubt the resurrection, they disbelieved in it, and further they continued to disbelieve in the resurrection. It was not a onetime thought.

Further unbelief by the disciples, concerning the resurrection (v 12- 13)

In verse 12 Jesus appears to two followers as they are walking in the country. These two followers are presumed to be the two on the road to Emmaus as also recorded by Luke in 24:13-35 (Myers 1987, p.224). The other form in verse 12 is different from the appearance as a gardener (Jn. 20:15) to Mary, for here Christ was dressed or appeared as a traveler (MacDonald, 1995, p.1364). Verse 13 tells us that these two followers of

Christ realized who Christ was and the fact that Christ has resurrected, so they went and told it also to the disciples. The results of the disciples are amazing. These disciples continued not to believe in the resurrection. The word believe in Mark 16:13 is the common Greek word for believe, pisteuo. James Strong gives this Greek word number (4100) (Strong, 1990, p.123). This Greek word is used 4 times in this passage (Wigram, 1999, p.622). Some today argue that women cannot witness for Christ, but in this passage the men had the same results as Mary did. The disciples continued to not believe in the resurrection.

Unbelief changes by the disciples, concerning the resurrection (v 14)

In Mark 16:14, Jesus Himself finally appears to the disbelieving Disciples. There is a question of how many Disciples were actually present? According to John 20:24, at the first appearance of Jesus to the Disciple Thomas was not present. This is either the first appearance of Jesus to the Disciples (with Thomas absent), or the second appearance of Jesus to the Disciples with Thomas present (John 20:26). John MacArthur lists these disciples as present, “Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, James (son of Alphaeus), Thaddaeus, and Simon” (MacArthur, 2003, p.328). Albert Garner gives a solution why the Bible would say 11 disciples when probably only 10 were present. In his commentary on Mark, Dr. Garner states, “The term ‘eleven’ refers to the apostles, after Judas’ death, even when all were not present; It was a collective term, like “the Sanhedrin” (Garner, 1982, p.403). When Jesus appears to the Disciples in verse 14, it is not to praise them, but to rebuke them not only for their unbelief, but their hardness of heart. The Greek word for unbelief here is apistia. Strong’s Concordance

gives this word the number 570, (Strong, 1990, p.1129). It has been defined as a want of faith, unbelief, showing in withholding belief in the divine power (Thayer, 1979, p.57). Albert Garner states that the word carries the idea of doubt or skepticism (Garner, 1982 p.404). The word believe in Mark 16:14 is the normal Greek word pisteuo. Once again the Greek word is given 4100 by Strong's Exhaustive Concordance. Its meaning has already been covered (Strong, 1990). It appears that because of the rebuke of hardness of heart, that the disciples were not even open for the possibility of a resurrection, until Jesus arrived on the scene. The reader of this text is not told how soon the disciples believed, but the Lord could see their hearts and as a result gives them marching orders to follow.

Belief by the disciples concerning the resurrection, and a task to perform (v15-16)

In verse 15, the disciples are commanded to go into the entire world and preach the gospel (the message of the resurrection, which the disciples had not believed) to everyone. The Greek word for World is kosmos, and given number 2889 by George Wigram in his Concordance of the New Testament. George Wigram also comments that the same word is used in Mark 8:36 and Mark 14:9 (Wigram, 1999, p.429). Kosmos is defined as "that which pertains to space and not time. The sum total of the material universe, the beauty in it; the sum total of persons living in the world (Matthew 4:8; 1 John 2:15-17)" (Zodhiates, 1991, p.1731). Joseph Thayer defines this word as, "the inhabitants of the world; particularly the inhabitants of the earth, men, the human race Mark 16:9" (Thayers, 1979, p.357). From this simple look at one word, the idea that the gospel is to be preached to a selected few is not taught in this Scripture passage. One might also ask, if Christ didn't die for everyone, why should the disciples and even us, waste our time on

people Christ has no intention of even permitting them the opportunity of accepting the gospel? Clearly there is a universal command to take the gospel to all, wherever they might be. In verse 16 we find the purpose of the gospel is to make converts. The word believe is first used in verse 16 as *pisteusas*, a form of 4100. It is interesting an aorist participle. One who has believed at some time in the past (Zodhiates, 1991 p.1259). Zodhiates like several reference works also used James Strong's numbering system (Strong, 1990). The final Greek word for believe in Mark 16:15 is the Greek word *apiteo*, given the number 569 by James Strong (Strong, 1990, p.123). Joseph Thayer points out that this word means "to have no belief, disbelieve: in the news of the resurrection" (Thayer, 1979, p.57). Once again believe is centered in the resurrection. There is no gospel without a belief in the resurrection. I Corinthians 15:1-5 states, "Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve" (NKJV). One of the interesting parts of this Scripture passage is I Corinthians 15:2b, "unless you believed in vain" (NKJV). This might give us a clue to why Baptized shows up only once in Mark 16:16, and not twice as the Church of Christ might hope for, as well as the Mormon church? The book of Mormon reads, "*And whoso believeth not in me, and is not baptized, shall be damned*" (3 Nephi chapter 11, verse 34)" (Halbrook, 2011). Can it be safe to say, water baptism for salvation is a cultic teaching? The Greek word Baptized in Mark 16:16 is the word

baptize. It is given the number 907 by Strong's Exhaustive Concordance (Strong, 2010, p.98). This word in the Greek is an aorist participle, but is in a passive voice (Zodhiates, 1991, p.1259). An aorist participle is a "simple action, as opposed to the continuous action" (Zodhiates 1991, p.1585). A passive voice, "represents the subject as receiving the action of the verb" (Zodhiates, 1991, p.1587). One might give a good argument that water Baptism is something you do, while Spirit Baptism is something you receive? Would not the passive voice of Baptism in this verse support Spirit Baptism? "Believers are baptized or identified spiritually into the body of Christ" (1 Cor. 12:13) (Zodhiates, 1991, p.1697). Jesus Himself, did not water Baptize the Disciples at this event. What did Christ do then? According to John 20:21-22, Christ gave the Disciples, the Baptism of the Holy Spirit in a parallel reference to Mark 16:14-16. Christ did not perform a water Baptism. The Bible states in John 20:21-22, "So Jesus said to them again, Peace to you! As the Father has sent Me, I also send you. And when He had said this, He breathed on them, and said to them, Receive the Holy Spirit" (NKJV). It would be proper here, to bring up Acts 2:38. In Acts 2:38 (in reference to Baptism) the Greek word eis is found. This word could be translated **because** of, instead of **for** the remission of sins. It is also translated this way in Acts 25:20. Because eis is omitted in Tischendorf, Tregelles, and Alford in Acts 25:20, this translation is often not discussed in relationship to Acts 2:38 (Berry, 1958, p.392). The following arguments are given further, as to why Baptism is Spiritual Baptism in Mark 16:16. If it were water Baptism, should not baptized appeared twice in Mark 16:16? "Thus, if the baptism in the first clause of Mark 16:16 is Holy Spirit baptism, the absence of "baptism" in the second clause can be explained, in that

everyone who believes receives Holy Spirit baptism, and, by implication, everyone who does not believe does not receive Holy Spirit baptism.” (Halbrook, 2011, p.1)

In Eerdmans’ Bible handbook it states, “water is a symbol, it can only clean the outside. The Holy Spirit can clean heart and mind and will” (Alexander & Alexander, 1976, p.499). Jerry Falwell comments on baptism by stating, “baptism in the early church was the outward declaration of conversion” (Falwell, Hindson, & Kroll, 1983, p.2006). A very important fact concerning Mark 16:16 is given by William McDonald. “The style (of Mark 16:9-20) and especially the vocabulary, closely parallel the first chapter of the book (Mark). This would illustrate the structure called chiasm, in which the beginning and the end of the work parallel” (MacDonald, 1995, p. 1364). If the word baptism is used in Mark 1:8 of Spiritual Baptism, cannot Mark 16:16 be Spiritual Baptism as well? The beginning and the ending of the book of Mark need to be examined? Bob Wilkin in his commentary on Mark 16:16 states that Lewis Sperry Chafer, in his Systematic Theology Volume 6, page 150, declares that baptism in Mark 16:16 is Holy Spirit Baptism. Even though Bob Wilkin does not accept this view, he presents it as a possibility (Wilkin, 2010, pgs. 2-4). One must in conclusion on the term baptism, understand that the context must finally define the term. The faith community, apart from the Church of Christ, universally believes that water baptism is not part of the gospel. Even though different groups explain baptism in Mark 16:16 differently, no one is saying you must be watered baptized to go to heaven. Such a concept would not harmonize with the rest of the New Testament. Most of the evangelical world simply dismisses Mark 16:16 as not part of the book of Mark (Alexander & Alexander, 1973, p.513).

Signs demonstrating the belief in the resurrection by the Disciples (v17-18)

In Mark 16:17-18, there are five signs that are given that follow those who believe. The final Greek word for believe in this passage is once again *pisteuo*, given the number 4100 in the Strong's Exhaustive Concordance (Strong, 1990, p. 122). The word is an aorist participle. It is "simple action, as opposed to the continuous action of the present participle. It does not in itself indicate the time of the action" (Zodhiates 1991, p.1585). Does the use of an aorist participle indicate that these signs happened only a possibility of once, as compared to the present Charismatic belief system?

In Mark 16:17 the first sign stated is casting out demons. In Acts 16:18 the Bible states, "And this she did for many days. But Paul greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour." Here we find that the prediction of exorcism, taking place by the Apostle Paul. The second gift mentioned in Acts 16:17 is to speak in new tongues. The Bible states in Acts 2:4, "And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. The Greek word for tongue here is *glossa*. It is given the number 1100 by Strong's Exhaustive Concordance (Strong, 2010, p.20). Westcott and Hort place new "in the margin" (Robertson, 1930, p.405). This is interesting since they reject the passage in its entirety anyway? Joseph Thayer in commenting on the word tongue states, "the language used by a particular people in distinction from that of other nations" (Thayer, 1979, p.118). Clearly the charismatic happening today of an unknown language, known only to God or the Angels is not supported from Scripture. Why do Pentecostals need to go to language schools if they have the gift of tongues? In Mark 16:18 the third sign following belief in the resurrection

is stated. This sign is taking up serpents. In Acts 28:3-6 the Bible states, “But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. So when the natives saw the creature hanging from his hand, they said to one another, “No doubt this man is a murderer, whom, though he has escaped the sea, yet justice does not allow to live.” But he shook off the creature into the fire and suffered no harm. However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time and saw no harm come to him, they changed their minds and said that he was a god” (NKJV). The fourth sign given in Mark 16:18 is drinking anything deadly. The idea here is to drink a deadly poison. This is the only sign given out of the five signs that are not demonstrated in the New Testament somewhere. Albert Garner in his commentary has this to say about drinking a deadly poison. “Eusebius, the historian relates that both John and Barnabas, surnamed Justus, drank the hemlock meant to kill them, and they were not harmed” (Garner, 1982, p.406). The last sign given in Mark 16:18, is to lay hands on the sick and a absolute promise of recovery. Nowhere does it say the recovery is dependent on the faith of the individual, the goodness of the individual, or how much money was given so that the person might be healed? In Acts 28:8 the Bible states, “And it happened that the father of Publius lay sick of fever and dysentery. Paul went in to him and prayed, and he laid his hands on him and healed him” (NKJV). Are these signs for today? William MacDonald comments on this question. “The need for these signs is gone today. We have the complete Bible. If men won’t believe that, they won’t believe anyway. Mark did not say that the miracles would continue. The words “to the end of the age” are not found here (in Mark) as they are in Matthew 28:18-20” MacDonald, 1995, p.1365). Dr J.

Vernon McGee adds, “if someone maintains that they (the signs) are injunctions for today, then one must accept them all, even the drinking of a deadly poison. Even before the end of the first century, the sign gifts were no longer the credentials of the apostles. The test was correct doctrine” (McGee, 1983, p. 236). Some primitive church services today try to handle snakes to prove they have the New Testament power of God. However, I have never heard of a church service where they passed out a bottle of bleach, and everyone drank a glass of bleach, with no harmful effects. I have also never heard of a healing service down at the cemetery?

Actions that demonstrate the belief of the Disciples (v 19-20)

In Mark 16:19 Jesus returns to Heaven, leaving us a job to do. At first glance this might appear to be a short period of time. The Liberty Commentary comments that this was a period of forty days according to Acts 1:3 (Falwell, Hindson & Kroll, 1983, p.2006). This passage of Scripture is commonly known as the Ascension of Christ (Earle, Blaney, & Carter, 1964, p.196). The key here is why the Lord left? It appears the disciples were finally ready for the job to do. They had past their last examination. Christ had now returned to his eternal glory, and set down beside the Father “as the rightful Heir of the Kingdom” (Earle, Blaney, & Carter, 1964, p.196). Christ now sitting in heaven making intercession for His own. The Bible states in Hebrews 7:25, “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (NKJV). In Mark 16:20, we see the gospel of action (McGee, 1983 p.236). The Lord working through them is by the power of the Holy Spirit. The Bible states in John 16:7, “Nevertheless I tell you the truth. It is to your advantage

that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you” (NKJV). The Helper is the Holy Spirit. The last part of verse twenty promises the signs of Mark 16:17-18, would follow their preaching (MacDonald,1995, p.1365). William MacDonald concludes his commentary on Mark with these words, “The will of God is the evangelization of the world. What are we doing about it?” (MacDonald, 1995 p.1365).

The conclusion of Mark16:9-20.

This study began with a denial of the Disciples of the message from a woman that the resurrection of Christ had taken place. The Disciples continued to deny the resurrection, when two men told the Disciples about spending time with a resurrected Christ. Jesus Himself finally approaches the Disciples to believe. One might conclude it is a hard thing to get the human race to believe. Jesus leaves signs for the Apostles to demonstrate the true Gospel. This was a period of history before there is was a written New Testament. History records that at the time of the completion of the New Testament, these signs faded away, for they were no longer needed. Much attention was given in the study to show why this passage belongs in the Bible as part of the book of Mark. A problem with the word Baptized in this text has been probably explained, so the text need not be doubted any longer as the Word of God. It will be up to the sincere Bible student to examine the evidence for himself and let the Holy Spirit be his guide in the final determination. The message of world evangelization is also stated in Matthew 28: 18-20, Christians are without excuse for not obeying the Lord’s command.

Reflection

The more a person reads the Gospel of Mark, the question might come up what am I doing in light of the task at hand? Am I trying like the woman and the two travelers too get people to believe the gospel, without the power of God. Could my life not be demonstrating that I believe in the Resurrection, and the message that was given to proclaim? “Today one-half of all people who have ever lived will be living,” am I reaching them? (MacDonald, 1995, p.1365). What methods will I use today to reach all?

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