

## Episode #1013 Easter 2024 2: Go and Proclaim!

I. The death, burial, and resurrection of our Lord Jesus Christ were the pivotal events in the history of God's work to redeem fallen mankind. All before these events was marked by man's failure in spite of all God did for them. After these events is marked by God's success in spite of all man can do against Him. Our salvation was granted to us by these great events.

II. We saw three women came to the tomb around 3:00AM, probably because they couldn't sleep, before the larger group of women was to meet that morning. They found the stone rolled away and the tomb empty. An angel told them He rose and they should go tell His disciples and Peter. These women were afraid, however, and we saw in verse 8 that they ran away and told no one what they had seen! Their first reaction was failure to believe.

III. Many modern critics want to end Mark at verse 8. Then they wonder why Mark has no ending! This is just plain silly. John Burgon gives the best explanation of where this idea came from. Failure to understand the truth in the last twelve verses also leads some to reject these true words of God.

IV. Mark 16:9-11. The resurrected Lord appears to Mary

A. Verse 9. He rose early in the fourth watch (around 3:00AM) "the first of the Sabbaths." This time the word is "first," not "one," referring again to counting the Sabbaths to Pentecost. The story of the first appearance to Mary told in John 20:11-17. The seven demons story is never told, only mentioned here and in Luke 8:2.

B. Verse 10. This story is told also in John 20:18. It does not mention their mourning and weeping there, however.

C. Verse 11. They did not believe her story. This is supplemental to John.

V. Mark 16:12-13. The road to Emmaus.

A. Verse 12. The story told in Luke 24:13-32. Luke says their eyes were restrained, Mark tells us He was in a different form.

B. Verse 13. The eleven believed their report because Peter had already seen the Lord in Luke 24:33-35. Either this is a different story, or the "residue" is a different group from the eleven.

VI. Mark 16:14-18. The Lord visits the twelve.

A. Verse 14. The story is told in Luke 24:36-49, John 20:19-23. Calls them "the eleven," but Thomas apparently not with them. They had started to believe when Peter saw Him, but they had refused to believe many reports before that. Mark emphasizes the unbelief, goes back to his presentation of the Lord as God's servant.

B. Verse 15. The Lord commissions His disciples.

1. This commission is given as they were eating together the first time He appeared to them. Not the same as in Matthew, when they had gone into Galilee and had already seen Him several times.

2. They are to go into all the world = Greek *kosmos*, the orderly system or arrangement.

3. They are to proclaim the gospel. A gospel is a right message, spoken in view of a need, and containing an element of promise. In this case, it is the gospel of Jesus Christ and salvation and forgiveness of sins through Him. Notice it is not about discipling nations, as in Matthew.

4. "To every creature" should be "in every creation." That this was primarily about the Jews in every nation is shown by how they went about carrying it

out, Acts 11:19. These were apostles, and they were faithful. This is not about “Jewish prejudice.”

- C. Verse 16. The expected result of their obedience to this commission. The implication is that everyone who believes will be baptized. Many assume this is water baptism, but this is just their prejudice. *Baptizo* means “to be identified.” In this case, salvation is not about identification with water, but with Jesus Christ in His death, burial, and resurrection. This does not take place during a water ceremony, but when they are believing.
- D. Verse 17. Verse 15 was their part, this verse is God’s part: to send signs to accompany faith. Notice that these signs follow believers. Believers were never commanded to follow the signs!
  - 1. Casting out demons in Christ’s name = with His authority. Without His authority, we have no power to order around Satan’s forces!
  - 2. To speak with new tongues is not *neos* (completely new), but *kainos*, a different tongue than you had ever spoken before. This was a gift of complete, native-speaker level knowledge of a language you had never learned.
- E. Verse 18. More of the signs to follow them.
  - 1. Taking up serpents was never meant to be on purpose. Acts 28:3-6. As they traveled, wild animals would be a danger, but God would protect them.
  - 2. We have no record in Acts of anyone drinking poison, but this was the common method of assassination at the time, almost untraceable. It is likely that at some point, someone tried to assassinate a believer with poison.
  - 3. Laying hands on the sick was all that was needed for recovery, not a healing meeting to work up the emotions. They could clear out a hospital. Modern day healers never try this!

#### VII. Mark 16:19-20. The ascension.

- A. Verse 19. “After” was about 40 days after, Acts 1:3. Luke 24:50-51 tells this story. The right hand was the position of power and authority, so He sat on the very right of God.
- B. Verse 20. This indicates that they fulfilled the commission of verse 15 before Mark even wrote his book! Confirmed in Colossians 1:23, using the same language. This is why God no longer does His part and provides the signs. While they were fulfilling His command, He faithfully did His part. It is wrong to suggest He has fallen slack today while we have not! We should still proclaim, II Timothy 4:2.

VIII. Conclusion. The resurrection was a real, glorious event. It proved that the Lord, the Servant of the Lord of Mark, was really and truly the Master and Lord of all. Though even His followers found the fact that He had risen hard to believe, for us who believe, this gospel means salvation. Praise God for the resurrection!