

Mark 16 - Jesus' Resurrection; Jesus Appears to Mary Magdalene; The Road to Emmaus; The Ascension

V. Ultimate sacrifice of the servant (Mark 11:1–16:20)

- (4) Christ's Resurrection (16:1-20)
 - (A) Announcement (16:1-8)
 - (B) Appearances (16:9-14)
 - (C) Great commission (16:15-20)

Textual Criticism of Mark 16

In Mark 16, there's probably a note in your study Bible that says that "these verses do not appear in the most trustworthy manuscripts." Same is true for the story of the woman caught in adultery in John 8.

We do not have the original Greek manuscripts for any NT book. What we have are copies of the originals. This is actually a good thing because if we had the originals, there are people who would worship them, become idolaters. Also, if you have the original manuscripts and they are damaged, stolen, etc., the cause of Christ would be damaged. So what we have are copies of the original manuscripts, not the original manuscripts themselves.

Christianity has always been an evangelistic or missionary minded faith (Matt 28:19-20). What we have today are significantly more copies of the original manuscripts than any other work in antiquity. In addition, the manuscript copies were created much closer in time to the actual writings than any other work of antiquity. If you're going to disparage Christianity because there are no copies of the originals, you have to throw out every other work of antiquity as well.

The manuscripts/copies that we do have agree with each other over 99% of the time, and those disagreements are not on any significant doctrine or belief of the Church. When you start looking at these disagreements, you start getting into an area called Textual Criticism. There are essentially two lines of thought in Textual Criticism: when you get into evaluating disagreements, you either go with the earliest manuscripts (NASB), or you go with the majority of manuscripts (KJV, NKJV). Thus, NASB and others who follow only the earliest manuscripts will have the "warning" on Mark 16 and John 8. Others who follow the majority texts do not have this warning.

Mark 16

(4) Christ's Resurrection (16:1-20)

(A) Announcement (16:1-8)

(1) Dawn of Resurrection Day (Cf. Matt 28:1; Mark 16:1)

1 When the Sabbath was over, Mary Magdalene, Mary the *mother* of James, and Salome bought spices so that they might come and anoint Him.

1 When the Sabbath was over, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, so that they might come and anoint Him.

1 When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices to go and anoint Jesus.

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

- "...When the Sabbath[s] was [were] over" - the Greek is plural, not singular (Cf. Matt 28:1)

— The Sabbath ended with sundown Saturday evening; the women came to the tomb early Sunday morning

— Mark indicates a slightly later time than Matthew (Matt 28:1); Matthew states the time as "it began to dawn," meaning late Saturday afternoon, before sundown. Mark states the time as after the "sabbaths were past" meaning after sundown (after 3 stars were visible)

— This includes the first day of the Feast of Unleavened Bread, the 15th of Nisan, which as a high sabbath (one of seven each year; Cf. Lev 23:6-7; Num 28:17-18)

— It was one of the three compulsory attendances for every able bodied Jewish man (Deut 16:16). This is, thus, a refutation of a Friday crucifixion.

- The women Mark mentioned coming to the tomb were the same ones he said observed Jesus on the Cross (15:40-41); two had already visited Jesus tomb earlier (15:47).

However, there were several other women who accompanied them now (Cf. Luke 24:10).

For a detailed list of post-Resurrection appearances, see [Chronology of the Resurrection](#).

WOMEN WHO VISITED THE TOMB EASTER MORNING			
Matthew 28:1	Mark 16:1	Luke 24:10	John 20:1
Mary Magdalene	Mary Magdalene	Mary Magdalene	Mary Magdalene
The other Mary =	Mary the mother of James	Mary the mother of James	
	Salome		
		Joanna	
		others	

(3) Arrival of the Women (Cf. Matt 28:5-8; Mark 16:2-8; Luke 24:1-9; John 20:1)

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

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

2 Very early on the first day of the week, when the sun had just come up, they were going to the tomb.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

- The women went to anoint Jesus' body with spices

— Their intention was to honor Jesus by making His corpse as pleasant smelling as possible

— Perhaps Mary of Bethany's earlier example had given them this idea (Cf. 14:3-9)

3 They were saying to one another, "Who will roll away the stone from the entrance of the tomb for us?"

3 They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

3 They kept saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

- This verse makes it obvious that they were not expecting the resurrection. They were heading to the tomb to anoint the body, and their main concern was how these women were going to roll away the stone.

— The obviously knew nothing about the sealing of the tomb and the posting of the guard (Matt 27:62-66)

4 And looking up, they *noticed that the **stone had been rolled away**; for it was extremely large.

4 Looking up, they *saw that the stone had been rolled away, although it was extremely large.

4 Then they looked up and saw that the stone had been rolled away. (It was a very large stone.)

4 And when they looked, they saw that the stone was rolled away: for it was very great.

- "...stone had been rolled away" - the stone was not rolled away to permit Jesus to come out, for He had *already* left the tomb. It was rolled back so that the people could see for themselves that the tomb was empty (Mary Magdalene will visit again later that morning).

5 And entering the tomb, they saw a **young man** sitting at the right, wearing a white robe; and they were amazed.

5 Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

5 As they went into the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were utterly astonished.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

- "...young man" - *neaniskos*, a youth; while he appeared as a "young man," his strength and unusual dress indicated he was an angel (Cf. 9:3)

— The purpose of the angel's presence was as a link between the resurrection and the women. Human eyes did not see the resurrection itself, but the angels, as the constant witnesses of God's action, saw it.

- Here the narrative focuses on the one angel. There were actually two on the scene (Cf. Luke 24:4). There are always two witnesses (Cf. the Ascension).

- The Roman guard, scared stiff seeing the stone rolled away (Matt 28:4), evidently left prior to the women's arrival

6 But he *said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. **He has risen**; He is not here; see, *here is* the place where they laid Him.

6 And he *said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him.

6 But he told them, "Stop being astonished! You are looking for Jesus of Nazareth, who was crucified. He has been raised. He is not here. Look at the place where they laid him.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

- The angel(s) calmed the fears of the women, then explained that Jesus "is not here"

- "...He has risen" - in the Greek passive tense, implying that God had raised Him

— The empty tomb and "the place where they laid him" testified to His resurrection

7 But go, tell His **disciples and Peter**, 'He is going ahead of you to **Galilee**; there you will see Him, just as He told you.'

7 But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'

7 But go and tell his disciples—especially Peter—that Jesus is going ahead of you to Galilee. There you will see him, just as he told you."

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

- "...disciples and Peter" - why would Jesus not include Peter as a disciple?

— Did Peter lose his "discipleship" after denying the Lord 3x? If so, he will be reinstated in John 20:15-19.

- "...Galilee" - Jesus had predicted the scattering of His sheep and their regathering in Galilee (14:27-28) during the last Passover; He instructed them that when He was arrested, they were not to remain in Jerusalem but to go to Galilee, and He would meet them there after His Resurrection.

— Galilee was an appropriate place to launch a worldwide mission to Gentiles as well as Jews

— He first called His disciples to be "fishers of men" in Galilee (1:17); now He would commission them to be shepherds of sheep there (John 21:15-19)

8 And they went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

8 They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid.

8 So they left the tomb and ran away, overwhelmed by shock and astonishment. They didn't say a thing to anyone, because they were afraid.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

- The women were so upset by the news of Jesus' resurrection that after leaving the tomb, they didn't tell anyone—at first

— However, it was not long that they were spreading the news that Jesus was alive again (Matt 28:8; Luke 24:9)

Many study Bibles are annotated that the last 12 verses were "added," and not found in the earliest manuscripts. Does v8 look like a logical ending to the Gospel of Mark? Is this where you think this Gospel ended, in fear and confusion? Some modern "scholars" think so.

(B) Appearances (16:9-14)

(5) First Appearance: Mary Magdalene (Cf. John 20:11-18)

9 [[Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

9 [Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons.

9 After Jesus had risen early on the first day of that week, he appeared first to Mary Magdalene, from whom he had driven out seven demons.

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

- Mary Magdalene ran to tell Peter and John (John 20:2), then returned to the tomb after the other women left. It was then that Jesus appeared to her (John 20:11-18).

— The fact that a woman was the first person to see the resurrected Messiah is significant. Under Jewish law, the testimony of a woman was not acceptable as valid testimony in any Jewish court.

— Mary did not recognize Him immediately; she initially thought He was the gardener (John 20:15)

— If the Gospels account of the Resurrection were a fabrication, they would have made sure that the first appearance was to a man rather than a woman, because this would've been more acceptable in the Jewish community

10 She went and reported to those who had been with Him, while they were mourning and weeping.

10 She went and reported to those who had been with Him, while they were mourning and weeping.

10 She went and told those who had been with Jesus and who now were grieving and crying.

10 And she went and told them that had been with him, as they mourned and wept.

- Mary reported to the disciples that she had seen the risen Christ

11 And when they heard that He was alive and had been seen by her, they refused to believe *it*.

11 When they heard that He was alive and had been seen by her, they refused to believe it.

11 When they heard that he was alive and that he had been seen by her, they refused to believe Mary.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

(8) Third Appearance: The Road to Emmaus (Cf. Luke 24:13-35)

12 Now after that, He appeared **in a different form** to two of them while they were walking along on their way to the country.

12 After that, He appeared in a different form to two of them while they were walking along on their way to the country.

12 After this, Jesus appeared in a different form to two disciples as they were walking into the country.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

- "...in a different form" - this accounted for the failure of these disciples to recognize Him at first

13 And they went away and reported it to the rest, but they did not believe them, either.

13 They went away and reported it to the others, but they did not believe them either.

13 They went back and told the others, who didn't believe them, either.

13 And they went and told it unto the residue: neither believed they them.

- Both followers returned to Jerusalem to report to the 11 disciples, but the disciples did not believe their report

— Mark's point seems to be the unbelief of the disciples again. Neither the report of an eyewitness nor a personal appearance opened their eyes. God had to do that supernaturally, and He still does today.

(10) Fifth Appearance: Ten Disciples (without Thomas) (Cf. Luke 24:36-43; John 20:19-25)

14 Later He appeared to **the eleven** *disciples* themselves as they were reclining *at the table*; and He **reprimanded** them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen *from the dead*.

14 Afterward He appeared to the eleven themselves as they were reclining *at the table*; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen.

14 Finally he appeared to his eleven disciples while they were eating. He rebuked them for their unbelief and stubbornness, because they had not believed those who had seen him after he had risen.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

– "...the eleven" – a phrase for the remaining disciples, although only 10 were present at this appearance. Thomas was absent (John 20:19-25 (v24). Cf. Zech 13:6!).

– "...reprimanded" – this is the most severe rebuke that Jesus ever gave His disciples that the gospels record

— They had not only disbelieved the reports of His resurrection, but they had also hardened their hearts against the possibility of His resurrection

— The disciples' own unbelief would help them understand and appreciate the unbelief of many with whom they would share the gospel as eyewitnesses

— The emphasis is the unbelief of the disciples. (In the Jewish culture, the testimony of women was not acceptable in court.) They disbelieved the testimony of Mary Magdalene and the other women.

— Also the two Emmaus disciples were greeted with doubt (Cf. v13)

— There were three confirmed sightings of Jesus described to the disciples that were not believed, possibly four if Peter had told them by then.

— They were also instructed three times to leave Jerusalem after His crucifixion and go to Galilee. Here, they remained in Jerusalem (1st time: last Passover; 2nd time: Mary Magdalene; 3rd time: the women).

(C) Great commission (16:15-20)

(13) Eighth Appearance: The Five Hundred (Cf. Matt 28:16-20; Mark 16:15-18; 1 Cor 15:6)

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

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

15 Then he told them, **"As you go into the entire world, proclaim the gospel to everyone.**

15 And he said unto them, **Go ye into all the world, and preach the gospel to every creature.**

16 The one who has believed and has been baptized will be saved; but the one who has not believed will be condemned.

16 He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.

16 Whoever believes and is baptized will be saved, but whoever doesn't believe will be condemned.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

- This verse is cited by those who believe in the necessity of water baptism for salvation, however there are about 200 verses in the NT that speak of belief as the only condition for salvation

— If baptism were necessary for salvation, it should have been mentioned in all 200+ passages where the prerequisite to salvation is mentioned. One verse theology should not be used to contradict ~200 other clear passages.

— However, here the emphasis is on believing (John 3:16-18,36), not baptism. It was expected that believers would be baptized (Acts 2:41; 10:44-48).

— One article governs both participles "believed" and "baptized"; this indicates the close relationship between believing and being baptized. However, they are not inseparable (Cf. Rom 3:21-28; 1 Cor 1:17; Eph 2:8-9).

— This verse is simply saying that God wants us both to be justified (saved) and progressively sanctified (through baptism). He wants both. But you're only condemned if you disbelieve, not if you're not progressively sanctified through baptism.

- When Mark states the negative in the 2nd part of the verse, he does not mention baptism. It clearly teaches that unbelief results in condemnation, not belief and failure to undergo baptism.

— What this verse is saying is that baptism is subordinate to believing. Baptism is not the condition to salvation, it is an outward sign of an inner faith and an important step of obedience for a believing disciple.

17 **These signs** will accompany those who have **believed**: in My name they will cast out demons, they will speak with new tongues;

17 These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;

17 These are the signs that will accompany those who believe: In my name they'll drive out demons, they'll speak in new languages,

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

- "These signs" - signs always accompanied those that the Lord sent out (Cf. Moses, Ex 4:1-9; et al)

— The signs authenticated the faith the early believers proclaimed, not the personal faith that any one of them exercised

— Jesus indicated that within the body of believers, certain signs will be evident:

- Demons cast out (the disciples already began doing this: 6:7,12-13; and they would continue to have these abilities: Acts 5:16; 8:7; 16:18; 19:12; 28:8)
- Tongues will be spoken as a sign of a new element, the Church (Acts 2:4; 10:46; 19:6; 1 Cor 12:10,28,30; 13:1; 14:2,18-19)
- Healings from serpent bites (Cf. Acts 28:3-6), poisons and diseases (v18)
- What this verse DOES NOT teach is that every individual believer will do all of these things. It only teaches that within the body of believers, all these things will be present.
- If this passage teaches that every believer should speak in tongues, it must also teach that every believer should drink poison and be bitten by serpents.
- "...believed" - again, belief is stressed; baptism is not mentioned

Jesus did not say how long the disciples would be able to do these things, however church history has confirmed that the period of miracle-working that existed in the first century passed away about the same time as the completion of the NT canon (Cf. 2 Cor 12:12; Heb 2:3-4).

God still convinces people of the truth of the gospel, or confirms the truth of His Word to people, through supernatural experiences. Nevertheless, these are not the same experiences that Jesus promised here. Some early Christians could perform miracles whenever they wanted to do so in God's will (Acts 3:6; 16:18), but that is not the case today though God still performs miracles today.

18 *they will pick up serpents, and if they drink any deadly poison, it will not harm them; they will lay hands on the sick, and they will recover."*

18 *they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover."*

18 *and they'll pick up snakes with their hands. Even if they drink any deadly poison, it won't hurt them, and they'll place their hands on the sick, and they'll recover."*

18 *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

- There are no examples of the disciples drinking something deadly and surviving in Acts; these were mainly promises of divine protection for occasions when the disciples' persecutors compelled them to do these things

— Paul was bitten by a snake on the island of Malta, with no ill effects (Cf. Acts 28:5)

- It is tragic that many well-meaning but untaught people tempt God, just as Satan attempted in Matt 4:5-7. We are to trust God, not tempt Him.

The Ascension (Cf. Luke 24:50-53; Acts 1:9-11)

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

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

19 So the Lord Jesus, after talking with his disciples, was taken up to heaven and sat down at the right hand of God.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

- The Ascension happened 40 days after the appearances that Mark just recorded (Cf. Acts 1:3)

— Jesus had previously predicted His ascension in veiled terms (14:7)

- This is a fulfillment of Ps 110:1, which prophesied that for a period of time the Messiah would be seated at the right hand of God the Father before He would return to reign

— It also fulfilled the prophecy of Jesus' own words that He would go to the Father (John 14:2; 16:17,28). This is later reaffirmed in 1 Tim 3:16 and Heb 1:3.

- "...sat down at the right hand of God" - not on David's throne; Jesus' receipt into heaven is evidently so important that it is mentioned in 15 passages: Acts 3:20-21; 9:3-6; 22:6-10; 26:13-18; Phil 3:20; 1 Thess 1:10; 4:16; 1 Tim 3:16; Heb 4:14; 6:20; 7:26, 9:24; 1 John 2:1; Rev 1:17; 5:5-12.

— Jesus' present seated position at the right hand of the Father shows His finished work on earth—for the time being—and His authority as Executor of God's will in this age

20 And they went out and preached everywhere, while **the Lord worked with them**, and confirmed the word by the signs that followed.]]

20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.]

20 Then his disciples went out and preached everywhere, while the Lord kept working with them and confirming the message by the signs that accompanied it.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

- "...the Lord worked with *them*" - Jesus' work on earth was continued through the first generation of His disciples. It was a continuation of His work on earth because He continued to work with them, and confirmed their preaching with signs (Cf. Acts 1:1-2)

- The Gospel of Mark parallels the great "Servant Passage" of Phil 2:

— He came as a Servant (Phil 2:1-7; Mark 1-13)

— He died on a cross (Phil 2:8; Mark 14-15)

— He was exalted to glory (Phil 2:9; Mark 16)

- Both Paul and Mark emphasize the need for God's people to get the message out to all nations (Phil 2:10-11; Mark 16:15-16). They both include the added assurance that God is at work through them (Phil 2:12-13; Mark 16:19-20).
- Before His ascension 40 days later, Jesus gave several commissions to His followers (Matt 28:18-20; Luke 24:46-53; Acts 1:4-9)

[[And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself also sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]]

The Last 12 Verses of Mark

There are some scholars who believe the last 12 verses of Mark were not in the original and added later. This has become a dispute among many. Many Bibles have a footnote to that effect (excessively relying on the Alexandrian codices of the 4th century) and the writings of Westcott and Hort, et al.) Yet it is now becoming increasingly understood that these 12 verses were expurgated from the Alexandrian codices and were in the original.

- Irenaeus, in 150 AD, quotes them in his commentary, as does Hypolatus in the 2nd century.
- Syriac: the Peshitto (2nd century) and the Curetonian Syriac (3rd century) - older than any Greek manuscripts, both contain these 12 verses.
- Latin versions: Jerome (382 AD), who had access to Greek versions no longer available, includes these 12 verses. The Vulgate was only a revision of the Vetus Itala (2nd century) and contains these 12 verses.
- The Gothic Version (350 AD) contains them. The Egyptian Versions: the Memphitic (or Lower Egyptian) or "Coptic" of the 4th or 5th century contains them; as does the "Thebaic" (or Upper Egyptian) or "Sahidic" (3rd century).
- The Armenian (5th century), the Ethiopic (4th-7th century), and the Georgian (6th century) contains these.

The Church Fathers' Quotations

- Papias (~100 AD), v18, Eusebius, Hist. Ecc. iii, 39.
- Justin Martyr (151 AD), v20, Apol. I.c.45.
- Irenaeus (180 AD), v19, Adv. Hoer. Lib.iii.c.x.
- Hippolytus (190-227 AD) v17-19, Lagarde's ed., 1858, p.74.
- Vincentius (256 AD), at Seventh Council of Carthage, held under Cyprian.
- Acta Pilati (2nd century), quotes v15-18, Tischendorf's ed., 1853, pp.242,351.
- Apostolical Constitutions (3rd or 4th century) quotes v16-18.
- Eusebius (325 AD) discusses these verses, quoted by Marinus from a lost part of his History.

- Aphraates (337 AD) a Syrian bishop, quoted v16-18 in his first Homily, Dr. Wright's ed., 1869, i., 21.
- Ambrose (374-397 AD), Archbishop of Milan, freely quotes v15 4x; v16-18 3x; v20 1x
- Chrysostom (400 AD) refers to v9; states that v19,20 are "the end of the Gospel."
- Jerome (b.331, d.420) includes these 12 verses in his Latin translation, besides quoting v9,14 in his other writings.
- Augustine (395-430 AD) attributes them to Mark, and indicates that they are freely read in the churches.
- Nestorius (4th or 5th century) quotes v20; and Cyril of Alexandria (430 AD) accepts the quotation.
- Victor of Antioch (425 AD) confirms the opinion of Eusebius by referring personally to the very many MSS which he has seen with the 12 verses in them.

[Source: E. W. Bullinger, Companion Bible, Appendix 168.]

Dr. Ivan Panin

Dr. Ivan Panin was born in Russia on Dec 12, 1855. Exiled at an early age, he emigrated to Germany and then to the U.S. He graduated from Harvard in 1882; he discovered Christ and discovered the heptadic structures underlying the Biblical text in 1890. He committed the rest of the 50 years of his life generating 43,000 pages of discoveries, and went to his Lord on October 30, 1942.

Mark 16:9-20

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that he appeared in another form unto two of them as they walked, and went into the country.
13. And they went and told it them. **Appearance to Mary**
14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **Subsequent Appearances**
20. And they went forth, and confirmed the word with signs following. Amen.

Conclusion

Mark 16:9-20

9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that he appeared in another form unto two of them, as they walked, and went into the country.
13. And they went and told *it* unto the residue: neither believed they them.
14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16. He that believeth and is baptised shall be saved; but he that believeth not shall be damned.
17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;
18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
20. And they went forth, and preached every where, working with *them*, and confirming the word with signs following. Amen.

Christ's Discourse

Conclusion