

MARK CHAPTER 16— He is Risen; Mary Magdalene Sees the Risen Lord; Jesus Appears to Two Disciples; The Great Commission; Christ Ascends to God's Right Hand

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

He is Risen:

Mar 16:1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

Mar 16:2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

Mar 16:3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

Mar 16:4 But when they looked up, they saw that the stone had been rolled away—for it was very large.

Mar 16:5 And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

ANGELS IN THE BIBLE: (ANGELS – Billy Graham)

Vs. 2-4 - But when Easter Sunday dawned, the angels sprang into action again—for the fifth time. All four Gospels describe the role of angels that day. Matthew 28 tells us that as the women arrived at the tomb of Jesus, “*There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men*” (vv. 2-4). As the women entered the tomb, they didn’t find it empty at all. “They saw a young man dressed in a white robe sitting on the right side, and they were alarmed. ‘*Don’t be alarmed,*’ he said. ‘*You are looking for Jesus the Nazarene, who was crucified. He has risen!*’” (Mark 16:5-6). Luke adds that the Easter angels appeared to be two men arrayed in a startling wardrobe—“*in clothes that gleamed like lightning*” (24:4). Mary Magdalene saw “two angels in white, seated where Jesus’ body had been, one at the head and the other at the foot. They asked her, ‘*Woman, why are you crying?*’” (John 20:12-13). Each of the Gospel writers tells the story from his own singular perspective. There’s no evidence of collusion, no attempt to get their story together. The differences in the details are not contradictions, just distinctions of perspective. **The accounts smack of authenticity, as each author wants us to know one thing above all else—Jesus rose from the dead.** The sixth time we see angels around the life of Christ

Mar 16:6 But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

Mar 16:7 But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you."

v. 1 For Mary Magdalene, Mary the mother of James, and Salome, it was a sad Sabbath day indeed. The One in whom they believed, the One to whom they had clung, their Hero, their Leader, their Friend was no longer with them. It wasn’t a matter of theology, or His redemptive work on the Cross of Calvary. **They loved Jesus personally.** They enjoyed being with this One who was so gracious, who forgave so freely, who spoke so truthfully. It wasn’t a matter of their Messianic hopes being dashed. It was simply a matter of missing Him.

v. 2 “*I love them that love Me,*” the Lord says, “*and those that seek Me early shall find Me*” (Proverbs 8:17). Expecting to see nothing more than Jesus’ dead body, in their time of depression, discouragement, defeat, sadness, and confusion these women rose early. **How much more, then, should we be willing to get up early to seek the living Lord?** This isn’t an obligation—it’s an opportunity available to each of us on any given day. If you feel as though you’re in the dark now, be like these women. **Rise early and seek the risen Lord—for these who sought Him early would be the first ones to understand and experience Resurrection Sunday.** vs. 3-5 The stone was rolled away not to let Jesus out. After all, He could walk through walls (Luke 24:36). Rather, the stone was rolled away to let these women—and others who would follow—in. Why? To see the reality of the Resurrection. **The Resurrection proves the validity of Jesus’ sacrifice because without it, we would never know if His work on our behalf was accepted.** Then it would be a toss-up between believing Jesus, Buddha, Mohammad, or any other self-proclaimed prophet or guru. **The Resurrection places Jesus in a different category than any other so-called holy man.**

Secondly, **the Resurrection not only proves the validity of His sacrifice, but it provides the ability for us to live in Christ.** The Christian life is not a matter of trying to be a “good” Christian or even of imitating Jesus. It is not imitation, but rather impartation. That is, **Jesus is alive. He rose again. And He sends His Spirit to come and dwell in me, to tell me what I should do and then to give me the power to be able to do it.** That’s why the Resurrection is essential. **THERE WAS NO ANTICIPATION OF HIS RESURRECTION!**

Vs 6-7 This was at a time when, having denied the Lord and having walked away from the Lord, **Peter would certainly feel excluded from any Good News, from any hope of being used. If you feel the same way tonight, this verse is for you.** To you who feel like you’ve denied the Lord or ignored the Lord, the angel says, “Tell His disciples and Peter—especially Peter, particularly Peter—that the Lord goes before you into Galilee and you will see Him. **All you have to do is show up.”**

A chronology of the various people coming to the tomb on Resurrection Day! –

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

1- Mary Magdalene, evidently they left to come but she no doubt hurried ahead of the other women (Mary, mother of James, Salome). She arrived at the tomb while it was still dark (*Jn. 20:1*). She saw that the stone was rolled away, did not go in to find out anything, seeing the stone that was rolled away and made the assumption that they had moved the body of Jesus.

2- So she ran to tell Peter and John that Jesus’ body had been moved by somebody.

3- Peter and John then came running to the sepulcher.

4 - In the meantime, these other women arrived and Mark will tell us what happened to them when they arrived, how that they saw the angel sitting there at the place where they had laid Jesus.

5- But they then rushed back to tell the disciples what the angel had told them.

6- Peter and John then arrived, John outrunning Peter, but Peter rushing into the tomb, John waiting outside and their discovery of the wrappings that were around Jesus, lying there, the fold’s still there but the body gone. And John immediately recognized the significance of it, that Jesus was risen indeed.

7- They leave and Mary who had told them comes back now and it is while she is there weeping, sobbing, that the angel said, Why are you weeping? And she said, Because they have taken away my Lord, I don’t know where they put Him. And she turned away and Jesus was standing there. She thought He was the gardener, and He said, Woman, why weepst thou? And she said the same thing, they’ve taken away my Lord. So that’s sort of the way the events took place, the gospels put them together when you collate the whole thing, this is the way the story comes out. And then Mary saw Jesus, grabbed hold of Him, and He said, Don’t cling to Me, Mary, go and tell the disciples that I have risen indeed.

8 - So she came to tell the disciples – they didn’t believe!. So these women come, while it is very early in the morning, first day of the week, that would be the Sunday at the rising of the sun.

v. 3 *Who will roll away the stone?* Like **so many of our worries, they are unnecessary**, they are needless because when they got there, they found the stone was already rolled away. So here they are worrying who’s going to roll it, and it’s already done. Have you ever worried about something, when you arrive there it’s already taken care of. All that worry, what would I worry so much for? Wasted all the energy worrying. And here the Lord’s gone before me and taking care of things before I ever got there.

They would not have known that Pilate had authorized a Roman Guard to watch over the tomb. - **Have a guard (s)** (*echete kousto dian*), present imperative, a guard of Roman soldiers, not mere temple police. (Robertson) *Mt. 28:4 “guards”* Had they know that, the women probably would not have gone.

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Mar 16:8 So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Mary Magdalene Sees the Risen Lord;

Mar 16:9 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.

Mar 16:10 She went and told those who had been with Him, as they mourned and wept. (They had forgotten all about His having told them that He would rise from the dead!)

Mar 16:11 And when they heard that He was alive and had been seen by her, they did not believe.

Jesus Appears to Two Disciples;

Mar 16:12 After that, He appeared in another form to two of them as they walked and went into the country.

Mar 16:13 And they went and told it to the rest, but they did not believe them either.

The Great Commission;

Mar 16:14 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.

INTERPRETATION

v. 8 The word translated “afraid” doesn’t mean terrified. It means “ecstatic.” For these women who were so despairing only minutes ago, confused about life, depressed by life, without hope for life—everything had changed simply because they rose up early and sought Him, even though they did not believe they would even find Him alive. We must not talk about our obstacles, our schedules, our busyness, our activities, or our demands without taking into consideration the two-thousand-pound stone that stood between these women and the Lord they thought was dead. Because the stone didn’t stop them, now they’re ecstatic.

vs. 9-11 According to the original language, so deeply had they loved Jesus, that after three days, these rugged fishermen were still weeping with convulsive sobs. But when Mary Magdalene reported that He was alive, what did they do? They went right back to weeping and hurting. Why? Because of the thief of unbelief. Maybe you’re weeping tonight because your body is hurting, your business is collapsing, or your relationships are eroding. In reality, however, none of those are the source of your tears. Because the living Lord has said to you everything is working together for good, because He has said we are to give thanks in all things, because He has given us promise after promise that He is with us and will never forsake us, it is neither your job, marriage, family, finances, or health that cause your tears. It is unbelief. Period. It has been rightly said that a little faith will get you to heaven, but a larger faith will bring heaven to you. Indeed, I will experience heaven in my heart to the degree that I have faith that the Lord is alive, that He’s faithful, and that everything is working out exactly as He promised. If the disciples had believed at that moment, like Mary, they would have moved into ecstasy. But they chose not to believe and remained in their sorrow longer than necessary.

vs. 12-13 In “We saw Him!” the ecstatic pair on the road to Emmaus exclaimed (Luke 24:35). “No you didn’t,” said the downcast disciples. “We talked to Him!” said the travelers. “You couldn’t have,” said His followers. Hour after hour, day after day the disciples remained in a needless state of depression and despondency simply and solely because of unbelief.

v. 14 Jesus didn’t upbraid the disciples for their denying, for their running, for their fear. He upbraided them for one thing only: their unbelief. But then, as only our Lord, does, He quickly moved on.

APPLICATION

v. 4 - God’s love for us – the stone was rolled away! - In the last chapter, we find the chapter ending with Joseph taking the body of Jesus and wrapping it in fine linen and putting it in the sepulcher and rolling the stone to the door of the sepulcher. Behind that stone there in the sepulcher laid the body of Jesus. **There lay there a dead concept of God.** You see, **Jesus had come to reveal God unto man.** “God, who at sundry times and in divers ways spoke to our fathers by the prophets, 2 Hath in these last days spoken unto us by his own dear Son, God’s revelation” (Hebrews 1:1). He said, “He that has seen me has seen the Father” (John 14:9).

What did He reveal to us about the Father? **That the Father has tremendous concern for you because He loves you. He wants to provide for you, take care of you, He watches over you, He’s concerned with every, even minor detail about your life, far more than what you even dream or realize because of His intense love for you.** And so He brought to man this concept of a God of love, not of wrath, not of judgment, but a God who loves His creation. Not a God who is far removed from His creation but a God who is infinitely involved in His creation. But man rejected that concept of God. And when you look at the cross and the events of the cross, you find everything but love.

You find the viciousness of man, the hatred of man, venom being poured out upon the Savior as they nailed Him to the cross, as they mocked Him as He died. And as Joseph took and wrapped Him in linen and **put Him in the tomb and rolled the stone over the door, behind the stone there lay a dead concept of God, rejected by man.** Behind the stone there actually lay a dead religion. True it is unlike any other religion, but it is and does have the aspects of a religion for it does speak of God and man’s approach to God and it speaks of the faith by which man is to come to God. But so unlike most religions, religions that have man reaching out to God, **this is a religion that tells us that God was reaching out to man, that finite man could never reach God, starting with an earth base. But an infinite God reached down to finite man and “God so loved the world He gave His only begotten Son” (John 3:16).**

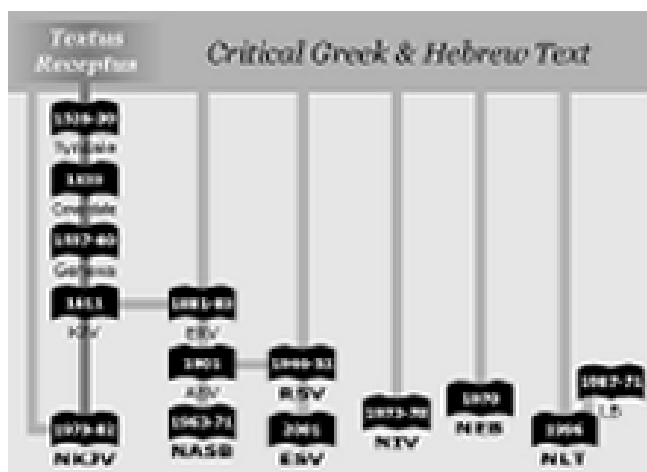
Unlike religions which give you the regulations and the rules whereby you might please God by your efforts and by your works, this is a religion that says that by your best effort you can never please God. **You have to be born again. You have to have the infusion of a new life, a spiritual life.** But man rejected that religion, he will continue by his own works, as rotten or feeble as they might be to try to appease a God of wrath and try to reach if possible this infinite God and there He lays. Behind that stone there is a dead hope. The disciples during the ministry of Christ were extremely excited. They knew the prophecies concerning the Messiah and the kingdom of God that was going to be set up upon the earth.

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Mar 16:15 And He said to them, "Go into all the world and preach the gospel to every creature. (previously had told them to go only to the lost sheep of Israel)



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Mar 16:16 He who believes and is baptized will be saved; but he who does not believe will be condemned.

INTERPRETATION

v. 15 con’t The third and final component of the gospel is that **Jesus rose again**—something no other guru, holy man, exalted teacher, or revered leader ever did before or has ever done since—thereby substantiating and validating His work on the Cross. In chapter 1, after Jesus healed a man of leprosy, He said, “Tell no man.” But what did the leper do? He “published it much” (Mark 1:45)—he told everyone! Here, at the end of Mark’s Gospel, Jesus says, “Go into all the world and preach the gospel to everyone.” But what do we do? We don’t tell anyone. Why? **I believe it’s because we forget the beauty, the simplicity, the wonder of the gospel.**

v. 16 The Greek word translated “saved” is *sozo*, and while it indeed speaks of the miracle of being born again, it also speaks of experiencing the full orb of God’s blessing. We see the same word used in the Gospels and in the Book of Acts with reference to those who were healed from physical disease or delivered from the influence of demons. Thus, the healing and deliverance Jesus ministered were both physical and eternal. When asked if one has to be baptized to be saved, my answer is “Yes and no.” A person doesn’t have to be baptized to be born again. A person can go to heaven without being baptized, as evidenced by the thief who was saved even as he hung on a cross (Luke 23:43). But he would not experience the full orb of that which God intends a person to enjoy in liberty, maturity, and ministry. Following are **six aspects of the simple yet potent picture of baptism...**

Baptism is illustration. As spoken of in Romans 6, baptism illustrates the death, burial, and resurrection of Jesus. This is why I believe the accurate mode of baptism is immersion. After all, we don’t bury heads. We bury entire bodies.

Baptism is proclamation. Even if we appear to be “all wet,” it is in the act of baptism that we go public with our belief that Jesus died, was buried, and resurrected.

Baptism is identification. The Greek word translated “baptize” is *baptizo*, which speaks of immersing cloth into a dye. Jesus did countless things we can’t do. But **baptism is something He did that we can do** as we are immersed in the same way He was, taking upon ourselves the blood-red dye of His death for us.

Baptism is association. In being baptized, I am not only identifying with Jesus, but with those all over the world presently and down through the ages of history who, regardless of doctrinal or denominational distinctives, are baptized in the name of the Father, Son, and Holy Spirit. We might not agree on the

APPLICATION

Vs. 5-7 Go and tell the disciples and Peter. Peter probably figured that the Lord never wanted to have anything to do with him again. You know how you feel when you’ve really blown it big time? **How you feel when you’ve really failed the Lord?** Like He’s through with me, He never wants anything to do with me again. I don’t blame Him, I failed Him. In that time of crisis, I let Him down and all of that guilt that Peter was feeling. So the Lord puts a little, go tell, and Peter. Let him know. The door isn’t closed. **There’s forgiveness, there’s understanding, there’s compassion, there’s love.** “Go tell the disciples and Peter.”

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INTERPRETATION

APPLICATION

Mar 16:17 And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

Mar 16:18 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."

Christ Ascends to God’s Right Hand

Mar 16:19 So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

Mar 16:20 And they went out and preached everywhere, the Lord working with them and confirming (following) the word through the accompanying signs. Amen.

timing of the Rapture, the meaning of Communion, or the use of tongues. But we are all wonderfully, powerfully associated in the waters of baptism (*Ephesians 4:5*).

Baptism is liberation. Peter tells us that baptism has the same effect today that the Flood did in Noah’s day.... Due to its pollution of sin encasing the world, God sent a flood to drown out the corruption. And the same water that cleansed the world lifted up the ark to plant Noah and his family safely on dry ground. So, too, when a person is baptized, the power of the world’s evil system is diminished and drowned out. This doesn’t mean he will no longer sin. It means the power has been broken, that he no longer has to sin, that he’s delivered to the firm ground of a walk with the Lord.

Baptism is impartation. When Jesus was baptized and emerged out of the waters of the Jordan, the Holy Spirit came upon Him in the form of a dove, empowering Him to minister, to preach, to work miracles. So, too, I believe that the time of baptism is the ideal time to receive by faith the empowering work of the Holy Spirit. “*Repent and be baptized,*” Peter declared, “*and you shall receive the gift of the Holy Spirit*” (*Acts 2:38*). Thus, embracing by faith the filling of the Spirit as one emerges from the waters of baptism is what is seen in the baptism of Jesus and the teaching of Peter.

vs. 17-18 Notice **Jesus did not say those who believe shall follow signs.** He said **signs would follow those who believe.** In other words, as they went into all the world, if they were bitten by a snake or unknowingly partook of something poisonous, the Lord would protect them, and people would see His reality through them. It was as they went into all the world that signs and wonders would accompany them—not as they charged people for seminars or remained within the safety of the church. **Cf. Acts 16:18; Acts 2:4-11; Acts 28:8; Acts 28:1-6**

v. 19 Jesus left earth and went to heaven to be our Advocate, our Defense Attorney, **to intercede for you and me** *Hebrews 7:25*

v. 20 Even as we see today, the Lord is indeed living and working. Amen!

JOY TO THE WORLD – Isaac Watts/George Frederick Handel

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Joy to the World , the Lord is come!

Let earth receive her King;

Let every heart prepare Him room,

And Heaven and nature sing,

And Heaven and nature sing,

And Heaven, and Heaven, and nature sing.

Joy to the earth, the Savior reigns!

Let men their songs employ;

While fields and floods, rocks, hills and plains

Repeat the sounding joy,

Repeat the sounding joy,

Repeat, repeat, the sounding joy.

He rules the world with truth and grace,

And makes the nations prove

The glories of His righteousness,

And wonders of His love,

And wonders of His love,

And wonders, wonders, of His love.

Joy to the World , the Lord is come!

Let earth receive her King;

Let every heart prepare Him room,

And Heaven and nature sing,

And Heaven and nature sing,

And Heaven, and Heaven, and nature sing.

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Mark 16 - Tape #8044 - By Chuck Smith

Pastor Chuck’s commentary on the omission of the last 12 verses of Mark chapter 16 from the Sinaiticus and the Vaticanus manuscripts:

As we get into the sixteenth chapter of Mark, it should be acknowledged that some have put a question mark or a doubt on the last portion of this chapter, beginning with verse nine to the end. The reason for the doubt or the questioning as to the accuracy or the authenticity of this portion of the chapter is because in two of the oldest manuscripts, this portion is deleted, that is, the manuscript known as the Sinaiticus and the other manuscript known as the Vaticanus.

Back in the middle of the 1800’s a man by the name of Tischendorf was down at the Saint Catherine’s monastery in the area of the Sinai and he discovered there in the monastery this ancient vellum that was actually being used more or less for kindling, and in examining it, realized that it was an old copy of the scriptures, perhaps one of the oldest copies existing as far as the amount of the text that was there.

Upon the announcement of this discovery in the Vatican shortly afterwards, they pulled out this ancient manuscript from the Vatican which is known as the Vaticanus manuscript, the Codex Sinaiticus is called the Aleph, and they found that these manuscripts were quite similar. Not completely similar, there are differences in the two manuscripts themselves.

When they were going to revise the Bible, the two men who had a great deal to do with the revision were Westcott and Hort. They were Greek scholars and they put together a Greek text, which relied heavily upon the Codex Sinaiticus and the Codex Vaticanus, these two ancient texts. It should be noted that these texts do date back in the year 420-430, somewhere in there as best they can determine.

Because in these two texts, the last portion of Mark’s gospel is deleted, they felt that it was necessary in the revised text to delete it or at least to make notations that it was not found in some of the oldest manuscripts, and you will find many notes like this in many of your modern translations. Many times it’s called the oldest manuscript and sometimes **they even have the audacity to call them the best manuscripts. I say audacity because there’s a real challenge as to how good these manuscripts really are.** Let me read what some of the scholars at that time, mainly Scrivener and Dean Burgon, had to say concerning the Codex Sinaiticus, which they put great credence upon. It said, Since the documents were first inscribed, they were made subject to no less than ten different attempts of revision and correction. That is, places that were crossed out and revisers who went through ten different revisers, went through and made changes many of them as late as the sixth to the eighth century. Dr. Scrivener published in 1864 a full collation of the Codex Sinaiticus with the explanatory introduction in which he states among the other facts of interest that **the Codex is covered with such alterations, alterations that were obviously of a correctional character, brought in by at least ten different revisers, some of them systematically spread over every page, others occasional or limited to separate portions of the manuscript.** Many of these being contemporaneous with the first writer, but the greater part belonging to the sixth to the seventh century.

We are sure that **every intelligent reader will perceive and with little effort, the immense significance of this feature of the Sinaiticus Codex.** Here is a documentation which the revisers have esteemed--and solely they’ve esteemed the Codex Sinaiticus but solely because of its antiquity--to be so pure that it should be taken as the standard whereby all other copies of the scriptures are to be tested and corrected. Such is the estimate of certain scholars of the nineteenth century, but it bears upon its face the proof that those in whose possession **it have been from the very first and for some hundreds of years thereafter, esteemed it to be so impure as to require corrections in every part.**

The Bible has been subject to what is called higher criticism, those who come to the Bible with a presupposition that it is like any other ancient text, and to be studied like any other ancient text, is not really the inspired word of God, and they seek to find fault and they seek to find contradictions and proofs that the Bible is not really inspired by God and inerrant. These men have been hammering at the Bible for years. From the school of higher critics comes such men as Westcott and Hort who, using the Codex Sinaiticus and the Codex Vaticanus, made their own Greek text upon which the revised version and practically every other modern version has been taken.

There are two basic families of text and that **is the Alexandrian school from which the Vaticanus and the Sinaiticus have come with that family of text**, and then there is of course, **the received text that encompasses the majority of the text.** It should be noted that the majority of the text has this latter portion of Mark in it. **It is only the two manuscripts that we had mentioned earlier that do not have the last portion of Mark’s gospel.** It is interesting, however, that **this last portion of Mark’s gospel is quoted by many of the early church fathers who died long before Codex Sinaiticus was ever copied.**

In the early years of church history, Irenaeus who lived from 140 to 202, he quotes from this last portion of Mark’s gospel. Now if you are using the Codex Sinaiticus primarily because it’s the oldest document and you say because it’s the oldest it’s probably the most correct, then you have to explain what document was Irenaeus quoting from two hundred years before this was ever written. Hippolytus who also lived from 170 to 235 quotes from this last portion of Mark’s gospel. Certainly they were quoting from earlier manuscripts. So this idea that because of its antiquity that it has to be correct, it’s sort of blown out of the window because you have Bible teachers quoting from this last portion of Mark’s gospel.

So let me read you what Dean Burgeon said concerning the Codex Sinaiticus. **He is not very high on it, to say the least. He speaks of the impurity of the Codex Sinaiticus:** In every part, it was fully recognized by those who were best acquainted with it. There are other characteristics of this old manuscript which have to be taken into consideration if a correct estimate of its evidential value is to be reached. Thus, **there is internal evidence that lead to the conclusion that this was the work of a scribe who was singularly careless or incompetent or both.** In this manuscript, the arrangement of the lines is peculiar, there being four columns on each page and each line containing about twelve letters, all of them capitals that are run together, [in

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INTERPRETATION

APPLICATION

other words, there’s no attempt to separate the words, just all of the letters run together in all capitals] and there is no attempt to end a word at the end of a line, for even words having only two letters such as en and ec are split in the middle; the last letter being carried over to the beginning of the new line [it’s really a very peculiar text, to say the least] though there was ample room for it on the preceding line. And this and other peculiarities give us the idea of the character and the competence of the scribe. [Probably done by some kindergartner.] But more than that, Dr. Scrivener says, This manuscript must have been derived from one in which the lines were similarly divided since the writer occasionally omits just the number of letters which would suffice to fill a line [in other words, he omitted whole lines and there were enough letters to fill that line but they were just omitted.] and **that to the utter ruin of the sense.** [And that is, the way they wrote it, it just doesn’t make sense at all with the omission of that line. As if his eye had just sort of wandered to the line that was immediately below. Dr. Scrivener states that] Instances where complete lines are omitted and others where the copyist pass in the middle of a line to the corresponding portion of the line below [so lift off the end and the first portion of the next line]. From this, it is evident that **the work of copying was done by a scribe who was both heedless and incompetent. A careful copyist would not have made the above or other mistakes so frequently and only the most incompetent would have failed to notice upon reading over the page to correct the omissions which utterly destroyed the sense.**

In other words, had he bothered to even read over what he had written, he would have realized that he messed that line and he would have inserted it to fill in so it would make sense.

Speaking of the character of the tool of these manuscripts, Dean Burgeon says,

The impurity of the text exhibited by these Codices is not a question of opinion but a fact. In the gospels alone, Codex V [that is, the Vaticanus] **leaves out words or whole clauses no less than 1,491 times.** It bears traces of careless transcription on every page. Codex Sinaiticus abounds with errors of the eye and the pen to an extent not indeed unparalleled but haply rather unusual in documents of first rate importance. On many occasions, ten, twenty, thirty, forty words are dropped through very carelessness. **Letters and words even whole sentences are frequently written twice over or began and immediately cancelled while that gross blunder whereby a clause is omitted because it happens to end with the same words as the clause preceding occurs no less than a hundred and fifteen times in the New Testament.**

The Codex Vaticanus differs from the received text in the following particulars. **It omits at least 2,877 words. It adds 536 words. It substitutes 935 words and it transposes 2,098 words and it modifies 1,132; making a total of 7,578 verbal divergences. But the Sinaiticus is even worse. Its total divergences are over 9,000.**

So when you read some of the most ancient manuscripts as they have in many of the Bibles and those that skip the last part of Mark or those that put it in so often put, This portion is omitted in some of the most ancient manuscripts. Those manuscripts are two, the Sinaiticus and the Vaticanus of which we’ve just read to you how sloppily they were done.

So that to omit it, it doesn’t really finish the story of the resurrection of Jesus Christ. Listen to the last verse of, that is, eight, before they get to this, which was omitted in these two manuscripts. “And they went out quickly and fled from the sepulcher for they were troubled and were amazed, neither said they anything to any man for they were afraid.” Isn’t that a great place to leave a story? Running away afraid, afraid to talk about it, end of story. And we don’t even have the proofs of the resurrection yet. We don’t have Jesus appearing to Mary Magdalene and all, it cuts it off right there. Obviously no place to cut off the story.

So **don’t be deceived into thinking that when someone says some of the finest manuscripts that we have, Codex Sinaiticus, one of the lousiest manuscripts we have.** And to put a lot of credence on it **is just sheer ignorance or deliberate deception. It is a poor, poor manuscript.** And thus, to put so much credence in it as was done was Westcott and Hort, you have to look for other motives. I do not buy into the New Age theory that it was a part of the New Age plot. I think that the value of that book, New Age versions, is not in trying to discover conspiracy of New Agers to change the Bible; but I think the value of that book is the comparison of text side by side so that you can see the changes that have been made in the modern translations versus the King James.

It should be noted that the King James version was a translation of the received text or the Textus Receptus as was of course, Martin Luther’s translation, Wycliffe’s and all of these translations come from the received text; that is, what is also known as the Majority of Text. You see, where this is deleted in two manuscripts, it is included in over a thousand manuscripts. **So you have a vote of a thousand to two.** But for some reason they put greater credence on the two than the other thousand that have come over to us from a variety of sources, all agreeing together in coming out at the end in agreement against these two of which, as we pointed out, **in one over 7,000 changes and the other over 9,000 changes.** So with that, let’s take a look at what Mark has to say.