

Partial transcript of a talk by B. Cobbey Crisler (Mark 14-16)

WHAT MARK RECORDED (Women hear "he is risen")
(from Transcription Notes to be shared with prior permission from Janet Crisler)

Mark 14

Chapter 14. We're aware of Jesus' final, so-called "passion week." Mark treats it in some detail and reminds us in Verse 21 that, "*The Son of man goeth, as it is written of him.*" We see the Son-of-man always associated with Jesus' human activities. Son-of-God is a higher status. The Son of man does go "as it is written of him." He goes where Scripture places him, even if it's on the cross. "*The time is fulfilled*" (Mark 1:15). There's one of the foundational points.

Chapter 15, Verse 1. The trial begins before Pilate.

15:1

Beginning Verse 22. We have the crucifixion after the trial before Pilate.

MARK 16

In Chapter 16, Verse 1, it's almost as if the world were being prepared for the gracious receptivity of womanhood which it has so long ignored. We encounter "*Mary Magdalene, Mary the mother of James, and Salome,*" who is probably the wife of Zebedee, and therefore the mother of John (the beloved disciple), and James. What are they doing at a tomb where the stone would be beyond their capability of rolling away? Womanhood came with an expectation of possibility, despite the obstacles.

Verse 3. They asked, "*Who shall roll us away the stone?*"

But Verse 4 shows us, "the stone is already rolled away."

Verse 5. Entering within, and only the women bear witness to the fact, there is an angel, "*a young man.*"

In some cases, *two* are reported inside the tomb. Matthew 28:2 records one "*angel.*" Luke 24:4 records "*two men.*" John 20:12 records "*two angels.*"

We know from other gospel accounts that Peter and John raced to the tomb, looked, searched every inch of it, went all through it, saw all the linen clothes folded neatly, and then went back home to their supper (John 20:3-10). The women however, with greater humility and expectation, saw

that it is possible for one state of mind to look in the very place already searched by another state of mind, and find something there that the other had failed to bear witness to.

We discover that women had the spiritual right to be witnesses in an age when it was said that women were not legal personalities, and could not even bear witness in court.

Most of the early copies, if not all the early copies of Mark, end with Verse 8. It ends on a rather uncertain note, "*They were afraid.*"

A longer ending from Verses 9 to 20 is included in other copies. Also there are excerpts appended here or there as if early editors didn't know where these belonged, but they were handed down as part of the Markan tradition.

After Verse 8 is an example. You can see this in the *Revised Standard Version* in a footnote. It reads, "*But they reported briefly to Peter and those with him, all that they had been told. After then, Jesus himself sent out by means of them east to west the sacred and imperishable proclamation of eternal salvation.*"

One codex has this placed after Verse 14, "But they excused themselves, saying, this age of lawlessness and unbelief lies under the sway of Satan who will not allow what lies under the unclean spirits to understand the truth and power of God. Therefore, they said to Christ, Reveal your righteousness now. Christ answered them, The term of years for Satan's power has now expired. But other terrors are now at hand. I was delivered to death on behalf of sinners that they might return to the truth, and sin no more. That they might inherit that glory of righteousness which is spiritual and imperishable in heaven."

That translation is by Moffett. It is an early one. It is one manuscript.

Verse 17. The gospel of Mark ends with deeds, not words. "*These signs shall follow them that believe.*" There's one of our foundational points again (Mark 1:15). Those who believe will have signs that follow. Otherwise we're not believers.

We can say all we want, "We're believers in Jesus Christ," but we're not unless signs are following. That is Jesus' own definition of a believer.

All of these signs are fulfilled in the *Book of Acts* except the sign regarding poison. This was accomplished in an early Christian tradition by Barsebus. He was forced to drink poison and recovered without any problem. So, we have "the new tongues."

Verse 18. The "taking up of serpents, the drinking any deadly thing," even a poisonous chemical! Look at that in the environment today. "And be healed." It's a sign that follows those that believe.

Why are we leaving our environment untouched by the Holy Spirit? Why aren't we seeing the Spirit there, and therefore, liberty.

Verse 19. The ascension then is very briefly mentioned.

Verse 20. We find the apostolic works follow the apostolic words. They are inseparable. "They went forth, preached everywhere, the Lord working with them, and confirming the word with signs following."

★ ("Amen," meaning this is the truth.) And if it is the truth, we know it makes us free. That gospel can be freed from the page on which it is written and enter our own embodied lives, and be seen worldwide in results.

Satan, as Jesus was alleged to have said, "His term has expired."

Let's live like his term has expired and take joy in that exultant victory. Yes, from that very shout on the cross. Some people think Jesus is shouting in pain. But one commentator says the Greek word is a shout of victory!

That's the gospel, the good news of victory.



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