

Mark Dispensationally Considered

**Mark 16:9-14: The Post-Resurrection
Appearances of Christ**

Introduction

- Last week we tried to prove to you that Mark 16:9-20 should be in the Bible. In order to do that we considered three lines of evidence: 1) manuscripts (618 contain the verses), 2) early translations that either predate or are contemporary with the two so-called oldest and best manuscripts, 3) pre-4th century quotations of the passage by the church fathers.
- We further saw that the real problem people have with the passages is its doctrinal content, especially in verses 15-18. Differences in denominational beliefs have made it easier to just simply sweep the passage under the rug and pretend that it shouldn't be there. As we will begin to see next week the key to properly understanding the passages can only be found through rightly dividing the word of truth.
- This week before we get to the most controversial portions of the passage we consider something about the post-resurrection ministry of Christ.

Mark 16:9-14

- Mark 16:9-11—the fact that Jesus appeared first to the Mary Magdalene after his resurrection is indisputable based upon verse 9. This is perfectly in line with the chronology we presented a few weeks ago.
 - Mark 16:1-2—early Sunday morning three women: Mary Magdalene, Mary the mother of James, and Salome leave for the sepulchre at the rising of the sun to anoint the body of Jesus.
 - Matthew 28:2-4 (1043)— the indication from the verses is that as the women were on their way to the sepulchre very early in the morning there was an earthquake and the angle of the Lord descended from heaven and rolled back to stone. Therefore when the women arrive they find that the stone has already been moved.
 - John 20:1-2 (1143)—Mary Magdalene upon seeing the stone moved away from the sepulchre runs to get Simon Peter.

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- Mark 16:5-6—when the women (now Mary the mother of James, and Salome) enter the tomb they see a young man clothed in a long white garment.
- Mark 16:7-8—the angles tell the women to go and tell Peter and the apostles that Jesus would meet them in Galilee just as he said to them in Mark 14:28.
- John 20:11-18—Jesus appears to Mary Magdalene because she had not been with the other women who saw him earlier at the tomb.
- Matthew 28:7-10—as they are on their way back to tell the disciples Jesus appears to them and reiterates what the angles told them about going into Galilee.

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- Mark 16:10-11—notice the reaction of the other disciples when Mary Magdalene tells them that she had been with the Lord, “they mourned and wept.” Once again every after the resurrection they still do not understand the Jesus would rise again. They do not believe Mary’s testimony in verse 11 that Jesus was alive.
- Mark 16:12-13—this post-resurrection appearance of Christ on the road to Emmaus is fully recorded in Luke 24.
 - Luke 24:13-24 (1112)—Cleopas and his companion rehearse and rehash the events of the last three days to Jesus not knowing who he was.

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- Luke 24:25-27—still unknown to the two men Jesus chastises them for the lack of faith before he proceeds to give them a Bible lesson. Verse 26 contains the crux of his lesson; didn't Christ have to die before he could enter into the glory of the kingdom? In Verse 27, Jesus expounds upon the Old Testament law and prophets thereby explaining who these scriptures applied to him.
 - I Peter 1:10-11 (1312)—Jesus is explaining to them how the sufferings of Christ and the glory go together. According to Luke 24:21 they thought that Christ would immediately deliver them from the hands of the Romans and redeem Israel. Jesus is explaining to them from the law and the prophets things that the heretofore had not understood. Namely, how the suffering and the glory go together.
- Luke 24:28-31—they still did not know who Jesus was until he took the bread, blessed it, and gave it to them to eat in verse 30. According to verse 31, once their eyes were opened and they knew who he was he vanished out of their sight.

Mark 16:9-14

- Mark 16:14—after he appeared to the two men on the road to Emmaus, Jesus appeared to the eleven as they sat eating a meal. When he appears to the eleven had upbraided them, i.e., he scolds them for not believing the testimony of those that had seen him alive after his resurrection. To whom does the expression “the eleven” naturally refer to? The twelve apostles minus Judas. In his notes, Scofield points out that the phrase “the eleven” is a collective term and does not necessarily demand that all eleven apostles were present.
 - Luke 24:32-35—after realizing that had just seen the resurrected Jesus, the two men from the Emmaus road race back to Jerusalem find “the eleven” gathered together and reported that they also had seen Jesus.
 - Luke 24:13, 29, 33—this is all still occurring on the first day of the week, i.e., the day of the resurrection.

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- John 20:19-20—“that same day at evening,” what day is this? The first day of the week, i.e., the same day that Jesus rose from the dead.
- John 20:24-25—which one of the remaining apostles was not present the first time Jesus appeared to them collectively? Thomas.
- John 20:26—it was not until eight days later that Jesus appeared to all of the eleven this time with Thomas being present.
- Luke 24:36-45—going back now to the evening appearance of Christ to the eleven on the day of his resurrection. After showing them his hands and feet and eating a meal with them Jesus opened their understanding by teaching them from the law, the prophets, and the psalms the things concerning himself. It is here that they finally come to understand what they previously did not, i.e., the death, burial, and resurrection of Christ.

Mark 16:9-14

- I Corinthians 15:5-8 (1225)—the Apostles Paul summarizes all of the other people who saw Christ alive after his resurrection.

The Believers Glorified Body

- Philippians 3:20-21 (1260)—teaches that this current vile body that we possess will be changed and fashioned like unto is glorious body. At the rapture, on the day of redemption when this corruptible puts on incorruption and the mortal puts on immortality (I Cor. 15:51-53) we will receive a body that is fashioned and patterned after the glorious resurrected body of Jesus Christ.
 - Physical shape comprised of flesh and bone capable of being seen and touched (Luke 24:39)
 - Physical body capable of eating and drinking (Luke 24:30, 41-43)
 - Physical body possessing supernatural abilities: fast movement/vanishing (Luke 24:31), ability to pass through structures (John 20:19, 26)
- It is this glorified body that will allow members of the body of Christ to occupy the heavenly places throughout all the ages of eternity. This is the body that we are asked to patiently wait for in Romans 8.