Chapter 16

1 And, the Sabbath having passed, Mary – *namely,* the Magdalene, and Mary – *namely, the mother* of Jacob[1], and Salome bought spices so that, having come, they might anoint the Jesus[2].

2 And, very early in the morning of the first *day after* sabbaths[3] they come to the Tomb, the Sun having risen.

3 And, they were saying among themselves, "Who shall roll the stone away from the door of the Tomb for us?"

4 And, having looked up, they are observing that the stone had been lastingly rolled away. For, it was exceedingly great!

5 And, having entered into the Tomb, they saw a young man, one who was sitting on the right side, one who had been lastingly clothed in a long robe – *that is, a* white *one*. And, they were completely astounded.

6 Now, the *young man* says to them, "Stop being completely astounded! You are seeking JESUS, the Natzarene[4], the One Who was crucified.

He has been raised! He is NOT here! Look! The place where they put Him!

7 Yet, be going! Tell the Disciples *that are* His – also the Peter – that He is going before you into the *region of* Galilee. There you shall see HIM, just as He said to you."

8 And, having gone out, they were fleeing from the Tomb.

Now,[5] they were trembling and beside themselves. And, they said nothing to anyone. For, they were fearing.[6]

9 Now, the Jesus[7], having risen early on the first *day* after a Sabbath, appeared first to Mary, the Magdalene, from[8] whom He had lastingly cast out seven demons. *10* This *woman*, going, was announcing *it* to the ones who had been with Him.

They are mourning. And, they were weeping.

11 And, these, having heard, "He is living!" and had been seen by her, did not believe.

12 Now, after these things He was manifested in another form to two from among them while walking, who were going into the country.

13 And, these, having departed, announced *it* to the rest.

Neither did they believe these.

14 [9] Later, to ones who were reclining *at a table* – *that is,* to the Eleven – He was manifested.

And, He rebuked the unbelief *that was* theirs and hardness of heart. Because, they did not believe those who had seen Him Who had been lastingly raised.

15 And, He said to them, "Having gone into the *Created* Order – all *of it*, herald the Excellent Announcement to all the Creation.

16 The one having believed and having been baptized shall be saved.

Now, the one who has not believed shall be condemned."

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[1] *30% of the Greek manuscripts, including the best line of transmission (f35), have* 'namely, the mother *of Jacob'* here, *with the italicized words implied instead of* 'namely, the mother *of the Jacob'* with the italicized words implied.

[2] *30% of the Greek manuscripts, including the best line of transmission (f35), have* 'the Jesus' *here instead of* 'Him'.

[3] *97% of the Greek manuscripts, including the best line of transmission (f35), have* 'of the first *day after* sabbaths' *here instead of* 'the first day of the sabbaths'.

[4] 'Natzarene' *comes from the Hebrew word* 'netzer' *which means* 'Branch,' *one of many titles for the savior of mankind that had God promised to send in the Old Testament.*

[5] *99.5% of the Greek manuscripts, including the best line of transmission (f35), have* 'Now,' *here instead of* 'For,'.

[6] *Only three out of about 1,700 Greek manuscripts omit verses 9-20. No Greek lectionary omits them. Only one out of 1,000 Syriac manuscripts omits them. Only one of about 8,000 Latin manuscripts omits them. Only one out of all the Coptic manuscripts omits them. All of the rest of these manuscripts include these verses! Yet, the NU draws these verses into question on the basis of such flimsy evidence!*

[7] *30% of the Greek manuscripts, including the best line of transmission (f35), include* 'the Jesus' *here.*

[8] *98% of the Greek manuscripts, including the best line of transmission (f35), have* 'from' *here. The NU has a different preposition here which can also be translated as* 'from'.

[9] *98% of the Greek manuscripts, including the best line of transmission (f35), have* 'Now,' *instead of* 'Now, later'.

JESUS PROPHESIES SIGNS FROM GOD

17 Now, signs *from God* alongside of the ones who have believed shall follow *closely – namely,* these *signs from God:*

In the Name *that is* Mine –

➤ they shall cast out demons.

➤ They shall speak in new languages.

➤ *18* They shall remove 'Snakes'[10].

➤ Even *if* ever they might drink anything deadly, it shall by no means hurt them.

➤ They shall lay hands on sick ones, and they shall be well."

THE KINGDOM OF THE GOD FINALLY ARRIVED;

JESUS BEGAN TO REIGN AS KING

Thursday, May 17, 30 A.D.

19 So then, on the one hand, the Lord[11], after speaking to them, was received up into the Heaven.

And, He sat at the right *hand* of the God!

JESUS' DISCIPLES WENT OUT

AND HERALDED THE MOST EXCELLENT ANNOUNCEMENT

20 On the other hand, these, having gone out, heralded everywhere, the Lord working with *them* and confirming the Word by means of the Signs *from God* following close behind!

Amen![12] [13]

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[10] 'They shall remove 'Snakes'' *or* 'They shall take out 'Snakes'' *as one takes out garbage for disposal.* 'Snakes' *likely refers to followers of Satan who are elsewhere called 'a brood of vipers' (cf. Matthew 3:7).*

[11] *94.5% of the Greek manuscripts, including the best line of transmission (f35), have* 'the Lord' *here instead of* 'the Lord Jesus'.

[12] *97.9% of the Greek manuscripts, including the best line of transmission (f35), include* 'Amen!' *here.*

[15] *A colophon is an inscription placed at the end of a book or manuscript and gives details about its publication – for example, the name of the printer and the date of printing. About 50% of the colophons for this Gospel among the f35 manuscripts include the words: "published ten years after the ascension of Christ". If this ancient, widespread information is correct, this Gospel was published in 40/41 A.D.*

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*The citation of f35 (the **family** of manuscripts continuing the wording of an early example – namely, minuscule **35**) in the footnotes of the Gospel of Mark is based on thirty-five Greek manuscripts – 18, 35, 141, 204, 510, 547, 586, 645, 689, 789, 824, 928, 1023, 1072, 1075, 1133, 1145, 1147, 1199, 1251, 1339, 1435, 1503, 1572, 1628, 1637, 1667, 1705, 2253, 2323, 2382, 2466, 2503, 2554, and 2765 – all of which Dr. Wilbur Pickering collated himself.*

None of them is a 'perfect' representative of f35 in Mark, as it stands (an unreasonable expectation, presumably, for a book of this size, besides being a Gospel). But, 586 is off only by one letter! And, its exemplar (that is, the manuscript from which the copyist was copying) and that of 35 and 2382, probably are perfect! And, several other exemplars come close – that of 1628 was off by one variant, those of 510 and 2253 were off by two variants, those of 824, 1435, 1503, and 1637 were off by three, several by four, and so on!

This refers ONLY to the manuscripts that Dr. Pickering has collated. There may be – indeed, likely, there are – even better ones out there. In fact, since Dr. Pickering has collated scarcely 10% of the family representatives for this book, there most probably ARE better ones out there. More collation work ought to be done!

Nonetheless, the uniformity is already impressive!

Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Cyprus, Patmos, Constantinople, Aegean, Tirana, Mt. Athos [six different monasteries], Corinth, Athens, Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile. It is reflected in the Text without exception!