

DEATH, BURIAL, RESURRECTION

- for those of us who grew up in a traditional church, we would affirm our belief in the death, burial, and resurrection of Jesus by reciting what is called the Apostles' Creed—

I believe in God the Father Almighty, Maker of heaven and earth, And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried. He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The Holy catholic Church, the Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

- since the time of Christ, the church has affirmed her belief in these events, and they are the foundation of our faith

(15:33-47) DEAD AND BURIED

- as Jesus was on the cross, a darkness covered the land for 3 hours

- Jesus cried out from [Psalm 22:1](#)

- You can understand that after all that He had suffered, that His ability to talk was extremely limited. That's why those hearing thought He was calling for Elijah

- as Jesus took His last breath, the veil of the Temple was torn from top to bottom

- among those watching Jesus, a lone centurion declared that Jesus was certainly the Son of God

- Joseph, who was a prominent member of the Council, took courage and asked for the body of Jesus

- a minimal preparation for burial because of time constraints, and buried in a borrowed tomb

(16:1-8) HE IS RISEN!

- this would have been early on Sunday morning
- several ladies wanted to take care of the body with proper anointing, but were wondering how they would get in the tomb
- but to their surprise they found the stone already rolled away
- they saw an angel, and he had a message for them = He is risen!
He is not here.

- He also reminded them that Jesus had told them before His death that He would rise from the dead and meet them in Galilee

(16:9-18) FIRST WITNESSES

- before we look at the text, let's address why so many people think that these verses were not included in the most ancient manuscripts

- Not included in Sinaiticus and the Vaticanus, both dated in the middle of the fourth century, but nearly all other manuscripts contain these verses
- Many very early Christian writers refer to this passage in their writings.
 - Papias refers to [Mark 16:18](#). He wrote around A.D. 100.
 - Justin Martyr's first *Apology* quoted [Mark 16:20](#) (A.D. 151).
 - Irenaeus in *Against Heresies* quoted [Mark 16:13](#) and remarked on it (A.D. 180).
 - Hippolytus in *Peri Charismaton* quoted [Mark 16:18](#) and [19](#). In his homily on the heresy of No-etus, he refers to [Mark 16:19](#). He wrote while he was Bishop of Portus (A.D. 190-227).

- Vicentius, Bishop of Thibari, quoted from 2 of the verses in the 7th Council of Carthage held under Cyprian (A.D. 256). Augustine, a century and a half later, in his reply, recited the words again.
- The apocryphal *Acts of Pilate* contains [Mark 16:15-18](#) (thought to be written in the somewhere around A.D. 200).
- The *Apostolic Constitutions* clearly allude to 16:15 in two places and quote [Mark 16:16](#) outright (thought to be written somewhere in the late third century or the early fourth century).
- The overwhelming majority of ancient manuscripts *do* include this passage.

- it seems unlikely that Mark would have abruptly ended his gospel with verse 8

- Mary Magdalene was the first witness of the risen, living Lord

- later Jesus appeared to two disciples as they were walking back to Emmaus

- the Apostles didn't believe either one of the first witnesses

- finally Jesus appears to the apostles and rebukes them for their unbelief and hardness of heart

- then He gives them their marching orders, what we know as the Great Commission

[\(16:19-20\)](#) JESUS ASCENDS TO THE FATHER