

spices:: as we see in 2 Chronicles 16:14 this was a common thing to do: *"They buried him in the tomb that he had hewn out for himself in the city of David. They laid him on a bier that had been filled with various kinds of spices prepared by the perfumer's art; and they made a very great fire in his honor."* The spices are used to remove bad smells, a service not only for the dead, but also for the living who would spend time with the corpse in the burial chamber as part of the funeral ceremony. Don't forget that such work was disallowed on the Sabbath.

"Who will roll away the stone for us from the entrance to the tomb?" :: the women probably lacked the necessary equipment (levers, etc.) for shifting such a large stone, and even if they had it they might not be strong enough, or desire to do work usually not considered women's work in the ancient world. Their question seems to be more a lament cry than a real or rhetorical question.

a young man:: [neaniskon] in Greek. Probably meant to be an angel. In the 1st Testament and other Jewish writings angels often have the appearance of a human being and are mistaken for them. See Genesis 18:2, 16, 22; 19:1 & also 2 Maccabees 10:29-31; 11:8-12. In Judges 13:6 a visiting angel is described as a "man of God." In Acts 1:10-11 a pair of angels are described as "two men in white robes." This passage is also similar to the encounter with angels recorded in Daniel 10:2-14 & Matthew 1:18-25. Is this the same man who ran away naked in Mark 14:51-52? Some Biblical scholars see a metaphorical, or possibly even a literal link.

has been raised :: [ēgerethē] in Greek. This verb is conjugated differently than those in the former sentence, implying that it's a past action that just happened.

and Peter :: in Greek there is a double entendre here, which one could translate as "especially to Peter" or "even to Peter" emphasizing the way in which Peter is redeemed after his betrayal of Jesus in Mark 14:66-72. It also resonates with Paul's description in 1 Corinthians 15: 3-5 *"³Christ died for our sins in accordance with the scriptures, ⁴ and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵ and that he appeared to Cephas [Peter], then to the twelve."*

Galilee:: the principal place for the life, ministry and teaching of Jesus. He doesn't enter Jerusalem (in Mark's gospel) until chapter 11 (the Triumphal Entry). Galilee is a location but also the space in which the disciples come to know and understand Jesus and his mission. See Mark 1:9 – the beginning.

terror and amazement had seized them:: or "trembling and astonishment." This is a typical biblical reaction to a theophany or angelophany (experience of God or an angel). We see traces of such fear-full reaction in poetry: *"May the glory of the Lord ...who looks on the earth and it trembles, ... endure forever."*

Psalms 104:31-32; upon the adversaries of God *"Then King Darius wrote to all peoples and nations of every language throughout the whole world: "...in all my royal dominion people should tremble and fear before the God of Daniel: For he is the living God,...his dominion has no end."* **Daniel 6:25-26** and even the friends of God such as when Abraham encounters God in **Genesis 15:12** *"As the sun was about to set, a deep sleep fell on Abram; horror and great darkness came over him."*

they said nothing to anyone, for they were afraid :: in the Bible when one encounters God or an angel the recipient of the appearance sometimes becomes mute because of shock (Daniel 10:15, as a judgment (2 Maccabees 3:29) or as a prophetic sign (Ezekiel 3:26). This happened to Zechariah in Luke 1:20-22. Does their fear echo that of Sarah in Genesis 18:15 when she denies laughing in disbelief at God's promise of life to come from her barren womb, *"for she was afraid."* Most scholars believe that this is the original ending of the gospel of Mark, although we have two others in Bible editions (you'll see it noted) which were probably added later to make the ending less jarring to the reader, and potentially more palatable.

Mark 16:1-8
New Revised Standard Version (NRSV)

¹When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought **spices**, so that they might go and anoint him.
² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" ⁴ When they looked up, they saw that the stone, which was very large, had already been rolled back.
⁵ As they entered the tomb, they saw a **young man**, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶ But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He **has been raised**; he is not here. Look, there is the place they laid him. ⁷ But go, tell his disciples *and Peter* that he is going ahead of you to **Galilee**; there you will see him, just as he told you." ⁸ So they went out and fled from the tomb, for **terror and amazement had seized them**; and they said nothing to anyone, for they were afraid.

Most notes come from *Mark 8-16: A new Commentary* by Joel Marcus.