

MARK

Book note for Mark

Mark = hammer; indolent. Barnabas was his uncle (Col. 4:10). Mark was probably a Levite (Ac. 4:26). It is generally believed that Mark was the young man in Mk. 14:51. Cf. Ac. 12:12; 13:5; 2 Tim. 4:11; 1 Pet. 5:13.

Chapter note for Mark 1

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peter's mother in law, 32 many diseased persons, 41 and cleanseth the leper.

Mark 1:2

Mal. 3:1; Isa. 40:3. Note, two prophets; Malachi and Isaiah. Modern versions follow Jerome's (Vulgate) error by changing "prophets" to "Isaiah."

Mark 1:10

Against sprinkling as a mode of baptism -- Mat. 3:16.
Dove: Mat. 3:16; (21:12; Mk. 11:15); Lu. 3:22; Jn. 1:32.

Mark 1:12

See note to Mat. 4:1. Lu. 4:1. Again, Spirit is in upper case in the Cambridge edition and in lower case in the Oxford edition.

Mark 1:13

Psa. 91:11; Mat. 4:6; Lu. 4:10.

Mark 1:16

Mat. 4:18.

Chapter note for Mark 2

1 Christ healeth one sick of the palsy: 14 calleth Matthew from the receipt of custom: 15 eateth with publicans and sinners: 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

Mark 2:7

Points to the deity of Christ.

Mark 2:22

Mat. 9:16-17; Lu. 5:37-38.

Mark 2:25

1 Sam. 21:6; Mat. 12:3.

Mark 2:26

-- **SHOWBREAD**

Should be spelled "shewbread."

Chapter note for Mark 3

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

Mark 3:13

Mat. 5:1; Lu. 6:12.

Mark 3:15

Only the twelve are specifically singled out for this commission and to possess these “apostolic” signs. Paul, a the apostle to the Gentiles was also granted this power. I know not whether Mathias (Judas’ replacement, Ac. 1:26) had this power, but he probably did. Philip had the power in Ac. 8:6-7. Also see 1 Cor. 12:9.

Mark 3:21

They arrive in v. 31.

Mark 3:29

Mat. 12:31; Lu. 12:10; 1 Jn. 5:16; Heb. 6:4.

Note, the word eternal inserted before damnation implies that not all damnation is eternal or unforgivable. Re. damnation see note to Mat. 24:14. The previous occurrence is Mat.23:33, the next is Mk. 12:40.

Mark 3:31

Cf. v. 21 as to why they were there and why Jesus did not go out to them. Spiritual ties are greater than physical ones. Mat. 12:46 v.f. Lu. 8:19 -- compare Moses in Num. 12:1 v.f.

Chapter note for Mark 4

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

Mark 4:3

Mat. 13:3; Lu. 8:5.

Mark 4:4

Connecting devils with wings.

Mark 4:6

See note to Deu. 23:11.

Mark 4:12

Isa. 6:9-10; Mat. 13:15; Jn. 12:40; Ac. 28:27.

Eighth of fifteen occurrences of "convert" in Scripture, (Mat. 18:3; Lu. 22:32).

Mark 4:15

Mat. 13:19; Lu. 18:35. Even as Satan tried with Eve in Gen. 3:1. The first mention of way side, and the only one of the nine not in this parable, refers to Tamar in Gen. 38:21.

Mark 4:20

Mat. 30:8.

Mark 4:29

Corn was sickled and left in shocks until husking.

Mark 4:31

Implies that a grain (fibre) of mustard seed will grow.

Mark 4:35

Lu. 8:22. The events described here happened after a parable about the kingdom of God. The disciples get on board with Jesus and ride through the storm to the gentiles. There the man with an unclean spirit is set aright. Jesus tells him to bear witness whereas to the Jews he said not to tell anyone. In a way the stay in the land of the Gadarenes types the time the gospel is given to the gentiles. It came from the land of the Jews to the land of the gentiles. Then the second coming returns to the Jews.

Mark 4:38

Ps. 107:28. Jonah 1:5, q.v.

Chapter note for Mark 5

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus's daughter.

Mark 5:2

Mat. 8:28 reads 2 men and Lu. 8:27 also says one man.

The resolution was presented to me by an Israeli living along the south bank of the Sea of Galilee. The key lies in the second problem associated with these accounts, which is that the two tomb-dwellers lived in the country of the Gergesenes while the single tomb dweller lived in the country of the Gadarenes (Mk. 5:1 and Lu. 8:26). That is, there are two different events covered in these three verses.

In support of that conclusion, there are a few additional differences between the accounts. Whereas a herd of swine is involved in both accounts, the accounts by Mark and Luke tell of the herd feeding on a mountain while Matthew does not mention a mountain, only that the herd "was a good way off from them" (Mt. 8:30). Matthew does not record if the two asked to go with Jesus after the devils were cast out of them, but Mark and Luke so report it for the lone possessed man. Matthew writes that Jesus set sail for home directly, Mark says Jesus departed by ship but doesn't say he went straight home: "And when Jesus was passed over again by ship unto the other side." Luke only says the ship "returned back again" (Lu. 8:37). Again, this allows for two different happenings.

Now it turns out that along the shores of the Sea of Galilee there are only two places where there is a "steep place into the lake." One is a nearly vertical drop of 25 to 30 feet along the south shore, about a mile east of the southern exit of the Jordan River. That site is part of Kibbutz Ma'agan. The second is about ten miles north from there along the eastern shore. Today that steep place falls on land. It is part of a wash which is now filled with silt. Over the last two millennia sediment from a nearby stream has pushed back the water, but in Jesus' day the cliff would have fallen into the sea.

The only way that the two accounts can be reconciled is if there were two separate events. It seems that Jesus went to the country of the Gergesenes first, casting the devils out of the two men. Next he sailed to the country of the Gadarenes and cast the devils out of the one man. Then he sailed home.

Mark 5:7

Mat. 12:43.

Mark 5:9

One spirit (v. 2), many devils.

Mark 5:13

Note, the devils ask not to leave the country (v. 10) but to go into the swine. No sooner are they there than the swine commit suicide. This seems to be normal for the devils for the behaviour of the man they possessed was self-destructive if not suicidal. Is it that devils are foolish and by contrast with 6:2 have not enough wisdom to effect a rational act, or is there a mysterious, hidden transformation in the death of the creature possessed?

Mark 5:21

Contrast Mat. 9:1.

Mark 5:25

Lev. 15:25. Mat. 9:20; Lu. 8:43.

Mark 5:30

Compare Lu. 8:46 which reads: "Who touched me"? Apparently he said both, that is, two questions in one: "Who touched me? ... Who touched my clothes?"

We see here that touching or being touched by an unclean thing (Lev.15:25) draws virtue out of a man.

Mark 5:31

Between verses 31 and 32 Jesus answered his disciples' question; see Lu. 8:46.

Mark 5:33

She feared for she had *stolen* the virtue (Lu. 6:19). Also, salvation and justification are free, but must be confessed.

Chapter note for Mark 6

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of the Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea: 53 and healeth all that touch him.

Mark 6:2

The implication is that the miracles are the result of wisdom.

Mark 6:3

James wrote the epistle of James, and Judas wrote the epistle of Jude.

Mark 6:6

Note, there is no connection between the healing and belief or unbelief -- "mighty work" is the subject.

Mark 6:10

Use they'd be too busy being entertained and also, squabbles could arise from moving around.

Mark 6:11

Tolerate: (Mat. 11:24, Lu. 10:12).

Mark 6:13

Jesus healed by speaking, the disciples by anointing with oil (see note to v. 2).

Mark 6:14

Herod Antipas, who is called the fox in Lu. 13:32. Because Mat. 14:1, in the same context, calls him the tetrarch, it is claimed that he was not a king, that this is in error. Antipas ruled from 1 B.C. to A.D. 39. Caesar Tiberius ruled from A.D. 14 until 37. In other words, Tiberius was the emperor when this event took place.

It is recorded that Herodias moved Herod Antipas to go to Rome to request a crown. It is also recorded that Agrippa the great, brother of Herodias moved Caligula against him who stripped Herod of his dominions and banished him to Lyons, where Herodias voluntarily joined him. Apparently, Tiberius had granted Herod the title of king by this time and he was stripped of the title through Agrippa's actions. At this time, Herod Agrippa was in no position to petition Caesar Tiberius for anything. Tiberius imprisoned the bankrupt Agrippa, and Caligula would not be a factor for at least four years from this time.

Mark 6:25

"By and by" means at once.

Mark 6:34

Compassion "toward" instead of "for" because "for" would support them in their sins and state.

Mark 6:49

-- SPIRIT

Greek *phantasma* which means a phantom. Also in Mt. 14:26.

Mark 6:52

Cf. 8:17 and 16:14 vs. 3:5.

N.B. heart is singular -- the unity of believers.

Chapter note for Mark 7

1 The Pharisees find fault at the disciples for eating with unwashed hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not a man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.

Mark 7:7

Isa. 29:13. An example where the Jews have done this can be drawn from this observation made by Rabbi Miller: "The rebellious elder, who teaches the practice of the minority opinion, is put to death only when he contradicts a law which the Sages enunciated. He is not put to death for advocating a practice in opposition to a law openly stated in the Pentateuch" (Sanhedrin 88 B).

Mark 7:9

Contra Catholicism which places its traditions over the Bible -- with v. 7 & v. 13.

Mark 7:10

Ex. 20:12.

Mark 7:11

Mat. 23:18 gives another example.

Mark 7:16

This verse is omitted by most new versions.

Mark 7:18

If "... it cannot defile him," it cannot save him either -- contra the mass.

Mark 7:19

Mat. 15:17; Col. 2:21.

Mark 7:21

Re. fornication, cf. note to Mat. 5:32.

Mark 7:22

For evil eye, see note to Prov. 23:6.

Mark 7:24

Mat. 15:21.

Mark 7:26

Mat. 15:22 says "Of Canaan." See note there.

Mark 7:27

Mat. 15:26-27. The gentiles or heathen are referred to as dogs here, as they are in Psa. 59:6 and 14. For more on dogs see note to Rev. 22:15.

Chapter note for Mark 8

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

Mark 8:10

Dalmanutha = widowhood; exhaustion; leanness; branch.

Mark 8:23

Not the way the crowd suggested. He went out of town because Bethsaida had been cursed in Mat. 11:21-22.

Mark 8:24

A distorted vision of mankind, implying some healings are not instantaneous but may be phased.

Mark 8:29

Lu. 9:20; 22:70

Mark 8:33

Mat. 16:23.

Mark 8:36

Mt. 16:26; Lu. 4:25.

Chapter note for Mark 9

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth forth a dumb and deaf spirit: 30 foretelleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

Mark 9:1

See note to Mat. 16:28.

Mark 9:2

See note to Mat. 17:1; Lu. 9:28.

Mark 9:7

Mat 3:17; Lu 9:35

Mark 9:13

Mal. 4:5; Isa. 40:2.

Mark 9:14

Mat. 17:14; Lu. 9:37.

Mark 9:16

Note, the scribes were addressed. Did they charge the disciples with fault for their inability to cast out the spirit?

Mark 9:33

Mat. 18:1 v.f.; Lu. 9:46.

Mark 9:37

Lu. 22:26.

Mark 9:44

Isa. 66:24. (Psa. 22:6.)

This verse is omitted by most new versions.

Mark 9:46

This verse is omitted by most new versions.

Mark 9:49

Lev. 2:13; Eze. 43:24.

Many modern versions omit “and every sacrifice ... salt.”

Chapter note for Mark 10

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretellet his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

Mark 10:4

Greek for “bill of divorcement” is, literally, an *apostate bible*. Also found in Mat. 19:7, q.v. and context of Lu. 16:17-18. For a Laodicean aspect, see note to Rev. 3:16.

Mark 10:6

Contra evolution.

Mark 10:8

Cf. note to Mat. 19:5.

Mark 10:9

This seems to leave open the question “what if the marriage was not in the will of God”? Cf. Mat. 5:32.

Mark 10:11

Some would interpret the complete statement in Mat. 19:9 in light of this incomplete one (i.e., excise the exception). These insist that there is no reason for divorce at all in Scripture. Cf. note to Mat. 5:32.

Mark 10:14

“Suffer” implies permission with a price.

Mark 10:17

Mat. 19:16; Lu. 18:18.

Mark 10:25

There is a story which insists that the needle’s eye was a small gate at Jerusalem through which a camel could only pass if unloaded and then only on its knees; but if that were the case, then why the reference to its impossibility in verse 27?

Mark 10:52

Jesus told him to go his way, but he followed Jesus in the way (Gen. 24:27; Jn. 14:6).

Chapter note for Mark 11

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to stedfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

Mark 11:1

10 Abib (Nissan). Jn. 12:1, 12.

Mark 11:2

Mat. 21:2; Lu. 19:29; Jn. 12:12.

Mark 11:9

Psa. 118:26, q.v.; Mat. 21:9; 23:39; Lu. 13:35.

Hosanna = salvation!

Mark 11:12

11 Abib (Nissan).

Mark 11:15

Re. doves: Mat. 21:12; (Mk. 1:10; Lu. 3:22); Jn. 2:14 v.f.; Lu. 19:45.

Mark 11:17

Isa. 56:7; Lu. 20:46; Mat. 21:13.

Mark 11:25

Note, stand.

Psa. 66:18 is why; because God won't hear.

Mark 11:26

This verse is omitted by most new versions.

Chapter note for Mark 12

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who deny the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuseth the opinion that the scribes held of Christ: 28 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all.

Mark 12:10

See Psa. 118:22 for references.

Mark 12:26

Proving that Moses wrote Exodus.

Mark 12:29

Mat. 22:37; Lu. 10:27; Deu. 6:4-5.

Mark 12:36

Psa. 110:1; Mat. 22:44; Lu. 20:42; Ac. 2:34.
Heb. 1:13.

Mark 12:40

Re. damnation see Mat. 23:14. (Mk. 3:29, 16:16).

Mark 12:42

Two mites = 1 farthing; 4 farthings = 1 penny; 1 talent = 3,000 shekels (Ex. 38:26) = 15 years wages for a laborer. This indicates 1.5 pennies per shekel.

Chapter note for Mark 13

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being know to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

Mark 13:1

Mat. 24. See note to Mat. 24:1.

Mark 13:10

Mat. 24:14.

Mark 13:11

For critical note see Mat. 6:25.

Mark 13:13

Now being fulfilled on a global scale. I might also note that the use of “my name” in Scripture, such as here, often refers to the doctrine of the written Scripture, itself.

Mark 13:14

See note to Dan. 12:11.

Modern versions follow Jerome’s omission of “spoken of by Daniel the prophet.”

Mark 13:20

Am. 8:9; Mat. 24:22; Rev. 8:12.

Mark 13:22

Wonders such as visions and miracles of Mary.

Mark 13:24

Re. “her light” see note to Isa. 13:10.

Mark 13:25

Angels of Rev. 12.

Mark 13:27

Offers weak support for a spheroidal earth since in this context, *parts* would be more appropriate for a flat earth.

For geocentric and cosmological impact see note to Mat. 24:31. For prophetic impact see note to Mat. 24:31, but first note that the wording is different here, suggesting that those on earth are gathered to heaven. The post tribulation Jewish remnant is here gathered by the angels -- not the Lord himself -- from the earth (both the dead and the quick).

Mark 13:31

Psa. 12:6-7.

Mark 13:32

This seems to say that Christ was not omniscient, but he lay aside his omniscience just as he lay aside his other attributes at times.

Chapter note for Mark 14

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 55 falsely accused, and impiously condemned by the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.

Mark 14:3

Same as Mat. 26:7; Jn. 12:3. Not the same event as recorded in Lu. 7:37.

Note the contrast between Judas (v. 10) and the woman. In a sense, the woman types the believer, the church, while Judas types the unbeliever who wants to make merchandise of Jesus (2 Pet. 2:3) and, by virtue of what he says in verse 5, of the believer, too.

Re. spikenard: see notes to v. 8 below and to Sol. 1:12.

Mark 14:8

Spikenard is not generally recognized as an embalming spice or fluid. Nevertheless, traces of it are found in Egyptian mummies. The oil is reserved for deep seated grief or old pain. It is used in palliative care to help ease the transition from life to death. This latter is meant when Jesus said, "...to anoint my body to the burying." For more see note to Sol. 1:12.

Mark 14:10

In our weakness we choose sin. Judas did, too, but instead of turning to Jesus for help, Judas went to the priests. When we choose the world or deceit to solve our problems, it is because of our weakness; we try to rely on ourselves instead of the Lord.

Starting in the twentieth century, as church kids chose the world, making friends and heroes of the world's idols such as rock and movie stars, not to mention country-western stars, the churches started to invite the world into the church so the kids wouldn't have to leave the church to satisfy their hankering for the world. Thus the churches created new bibles into their sanctuaries, and showed movies and changed their worship services into "celebrations."

Mark 14:12

Mat. 27:17; Lu. 22:7; Jn. 13.

Mark 14:22

Mat. 26:26 v.f.; Lu. 23:19 v.f.

Mark 14:23

Mat. 26:28

Mark 14:27

"Is written" here implies that the copies are "scripture," not just the originals which should be recorded as "was written." Jesus no longer had the "original" Zechariah manuscript when he spoke. Also, this is a Greek translation of an Hebrew "original," and it is "inerrant." Many critics believe that no translation can be inerrant or inspired; here we have both.

Scattering: Zec. 13:7.

Mark 14:28

Some modern versions change "I am risen" to "I am raised," ignoring that Jesus had the power to raise himself from the dead (Jn. 10:17).

Mark 14:29

Mat. 26:33; Lu. 22:34; Jn. 13:37.

Mark 14:33

The humanity of Christ, showing part of his deity which he put aside, is seen here through his amazement. He was bewildered, puzzled, as one running through a maze. Sin, the wickedness of men, he could not fathom here.

Yet he would take it on himself. He learned what it was, for he said “Father, forgive them; for they know not what they do.” He had known everything ahead of time; but this he learned, this by obedience even unto the death of the cross (Php. 2:8).

Mark 14:36

Re. *abba*: first of 3 occurrences. Here Christ’s cry in response to bondage and fear (vv. 34-35). Next occurrence is Christians’, Rom. 8:15.

Re. *cup*: Psa. 11:6; 75:8; Jer. 25:15 v.f.; Isa. 51:17 v.f.; Lam. 4:21; Eze. 23:33; Jn. 18:11.

Mark 14:37

1 Thes. 5:6.

Mark 14:38

See note to Mat. 26:41 about “the flesh is weak.”

Mark 14:47

Mat. 26:51; Lu. 22:50; Jn. 18:10.

Mark 14:51

Tradition has it that this young man was John Mark. See Ac. 12:12 for more about Mark.

Mark 14:55

Councils are negative; see: note to Psa. 68:27.

Mark 14:62

Jesus claims to be God, which was well understood by the high priest (see reaction in v. 63).

Mark 14:63

Mat. 26:65. Violates Lev. 21:10.

Chapter note for Mark 15

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

Mark 15:1

Councils are negative; see: note to Psa. 68:27.
Re. "bound Jesus," cf. Psa. 118:27.

Mark 15:7

Re. Barabbas see note to Mat. 27:21.

Mark 15:21

Re. Rufus: Rom. 16:13.

Mark 15:23

Psa. 69:21; Mat. 27:34.

Jesus refused to drink to fulfill Mat. 26:29 and Lu. 22:18. The wine is a type for the blood, which is the life of man, which has the spirit that belongs to God. Myrrh is one of the ingredients of the holy anointing oil (Ex. 30:23), which is not to be drunk.

Mark 15:24

Psa. 22:18; Mat. 27:35; Jn. 19:24; Lu. 23:36.

Mark 15:26

Lu. 23:38; Jn. 19:19. The Greek reading: see note to Mat. 27:37.

Mark 15:28

This verse is omitted by most new versions.

Mark 15:32

Psa. 22:7; 109:25; Mat. 27:44; Lu. 23:39.

Mark 15:33

Mat. 27:45; Lu. 23:44.

Mark 15:34

Psa. 22:1; Mat. 27:46.

Chronologically the fourth of the seven sayings Jesus spoke from the cross. (Lu. 23:43, Jn. 19:28).

Mark 15:36

Psa. 69:21; Mat. 27:48; Lu. 23:36; Jn. 19:29 (reed is a stem of hyssop).

Mark 15:37

Re. ghost: (Mat. 27:50; Mk. 15:39)

Mark 15:39

Re. ghost: (v. 37; Lu. 23:46).

Mark 15:40

Salome was the mother of James and John (Mat. 27:56).

Mark 15:44

They made sure he was dead.

Chapter note for Mark 16

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

Mark 16:1

Mt. 28:1; Lu. 24:1; Jn. 20:1

Presumably the spices were purchased while he was on the cross, before the evening of his death.

Re. sabbath see note to Mat. 28:1.

Mark 16:12

Note, "in another form."

Mark 16:15

This is a directive to the apostles only (Ac. 1:22; 2 Cor. 12:12). For more see note to Mat. 28:19.

Mark 16:16

Baptism by the Holy Ghost, not water, 1 Cor. 12:13. See 1 Cor. 1:17 for evidence against water baptism in this context.

Re. damnation see Mat. 23:14. (Mk. 12:40, Lu. 20:47).

Mark 16:17

E.g., Acts 2:43. This is more general than to just the apostles as in v. 15.

N.B., speak "with" new tongues, not speak "in" new tongues: contra Assemblies of God and other Charismatics.

Mark 16:18

Ac. 28:4-6.

Mark 16:20

2 Cor. 2:12. Signs followed, not preceded.