

Comment: The words "take up the cross" have been left out. That doctrine admittedly makes Christianity sound more appealing, but Jesus says there is a cross that comes with the new birth. The cross is a place of death. It is where man's will "crosses" God's will in opposition, rather than agreeing and lining up with the will of the Lord. It is the place where "self" dies to its own will, desires, goals, ambitions etc., and bows its head in humble submission to its Lord and says "not my will Lord but thine".

### **Mark 16:9-20**

<sup>9</sup>Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup>*And* she went and told them that had been with him, as they mourned and wept. <sup>11</sup>*And* they, when they had heard that he was alive, and had been seen of her, believed not. <sup>12</sup>After that he appeared in another form unto two of them, as they walked, and went into the country. <sup>13</sup>*And* they went and told *it* unto the residue: neither believed they them. <sup>14</sup>Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. <sup>15</sup>*And* he said unto them, Go ye into all the world, and preach the gospel to every creature. <sup>16</sup>He that believeth and is baptized shall be saved; but he that believeth not shall be damned. <sup>17</sup>*And* these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; <sup>18</sup>They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. <sup>19</sup>So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. <sup>20</sup>*And* they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (KJ)

Comment: Most versions have a footnote to the effect that "these verses are not in the oldest, best, most reliable Greek manuscripts." In laymen's terms this means that Mark 16:9-20 are not in the two 4th century Greek manuscripts, Vaticanus B and Sinaiticus Aleph which were derived from Origen's (185-254) edited New Testament (a 12th century minuscule also omits the verses). Satan has always wanted to strip the church of its power, authority, and commission. These verses are the Great Commission spoken by Jesus as recorded by Mark. It is an apostolic commission delegating great power to the body of Christ that it may continue the ministry of the Lord Jesus.

Of the approximately 3,119 Greek manuscripts of the N.T. extant today, none is complete. The segment of text bearing Mark 16 has been lost from many, but over 1,800 contain the section and verses 9-20 are present in all but the 3 cited above.<sup>1</sup> The footnote is thus unveiled and laid bare as dishonest and deliberately misleading in intimating that these verses are not the Word of God.

The external evidence is massive. Not only is the Greek manuscript attestation ratio over 600 to 1 in support of the verses (99.99%) – around 8,000 Latin mss, about 1,000 Syriac versions as well as all of the over 2,000 known Greek Lectionaries contain the verses.<sup>2</sup> They were cited by Church "Fathers" who lived 150 years or more *before* B or Aleph were written i.e.: Papias (c.100), Justin Martyr (c.150), Irenaeus (c.180), Tertullian (c.195), and Hippolytus (c.200).<sup>3</sup> Further, the Vatican MSS has a blank space exactly the size required to include the 12 verses at the end of the 16th chapter. The scribe who prepared B obviously knew of the existence of the verses and their precise content. Indeed, as Tischendorf observed, Sinaiticus exhibits a different handwriting and ink on this page, and there is a change in spacing and size of the individual letters in an attempt to fill up the void left by the removal of the verses. These circumstances testify that the sheet is a forgery.

Do we really believe that God would have the greatest story ever told end at verse 8: "And they went out quickly, and fled from the sepulcher; for they trembled and were amazed: neither said they any thing to any man; for they were afraid." Would God allow the good news of the Gospel to end with his disciples cringing in fear? Would Mark conclude his Gospel without any reference to the appearance of the risen Christ to His disciples? I think not! The reader should feel a deep sense of righteous anger upon learning of the unscrupulous manner in which these verses have been presented by various publishers.

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<sup>1</sup> Even in 1871 A.D., 620 of the then extant mss were known to contain Mark 16; **only** Vaticanus B and Sinaiticus Aleph did not have verses 9-20; John W. Burgon, *The Last Twelve Verses of the Gospel According to S. Mark*, (Oxford and London: James Parker & Co., 1871), p. 71. Since 1871, hundreds more of the 3,119 mss have been discovered.

<sup>2</sup> Only one Latin mss, one Syriac and one Coptic version omit Mark 9-20. Much of the material in this paragraph has been gleaned from Dr. Wilbur N. Pickering's taped interview before the Majority Text Society in Dallas, Texas (Summer of 1995).

<sup>3</sup> John Burgon, *The Revision Revised*, (London: John Murray, 1883), pp. 422-423.

## Standard Bearers' Browser

Louis M Kole

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### Vision

*Standard Bearers* is dedicated to presenting the Biblical and Historical doctrine of Inerrancy; teaching the Bible is **100%** pure; inerrant in the **copy** which we hold in our hands today. Our goal is to strengthen the faith of Pastors, Teachers and Laymen in the authenticity and authority of the **100%** pure, inerrant Word of God, knowing ~ “So then faith cometh by hearing, hearing by the word of God.” (Roman 10:17).

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### Exhort

You **can** know for yourself the identity of the **100%** pure; inerrant, preserved **copy** of the Word of God by the aid of the Holy Spirit; the *Author* and *Superintendent* of the Word of God. This is the promise of God and the witness of the saints.

*"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew [it] unto you."* (John 16:13-14)

*"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."* (1 John 2:27)

Francis Turretin<sup>1</sup> 1623-1687 (brackets and emphasis mine):

*"By **original** texts, we do not mean the **autographs** [originals] written by the hand of Moses, of the prophets and the apostles, which certainly do not now exist. We mean their **apographs** <sup>2</sup> [perfect copy, 'authentic']; genuine original] which are so called because **they set forth to us the word of God in the very words of those who wrote under the immediate inspiration of the Holy Spirit.**"<sup>3</sup>*

Hymn ~ Come, Gracious Spirit- Heavenly Dove!

God bless,

Louis M Kole *Standard Bearers*  
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*"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."* (Revelation 3:11)

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<sup>1</sup>Gerstner, called Turretin, "the most precise theologian in the Calvinistic tradition." *Turretin on Justification*' an audio series by John Gerstner (1914-1996) a Professor of Church History at Pittsburgh Theological Seminary and Knox Theological Seminary.

<sup>2</sup> Apograh means "a perfect copy, an exact transcript". This is the same witness of the authors of the Westminster Confession when they described their copy of the Word of God as 'authenticial', which Webster's 1828 dictionary defines as "having a genuine original".

<sup>3</sup> Turretin, *Institutes of Elenctic Theology*, (Phillipsburg: Presbyterian and Reformed, 1992 reprint), 1:106, See also Robert Barnett, "Francis Turretin on the Holy Scriptures," a paper presented at the annual meeting of the Dean Burgon Society held at Calvary Baptist Church, Ontario, Canada, in 1995.

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◇ [How Princeton Was Corrupted ~ Chapter 8 \(p.186\)](#)

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◇ [The Johannine Comma 1John 5 ~ Appendix B \(p.231\)](#)

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Louis M Kole

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~ *The Westminster Confession **Rejection** of the Chicago Statement*
- [A Call To Revival: Restoring the Foundations](#) ("hath God said?")  
~ *If the Foundations Be Destroyed What Can the Righteous Do?*
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Hymn ~ *We Rest on Thee, Our Shield and Our Defender!*

*"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."* (Rev 3:11)

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