

**1167 Crucified, resurrected and appeared, erroneous verses - Mark(15)16–(16)20
(Verses refer to those in NASB95 unless otherwise specified, and by Whirlwind.)**

First, we discussed the mocking of Jesus. Second, we examined His crucifixion, drawing on previous discussions. Third, we addressed events occurring on the cross. Fourth, we recounted Jesus's death on the cross. Fifth, we examined Jesus' burial, observing how Joseph of Arimathea and Nicodemus—who had been secret disciples—found the courage to openly identify themselves after Jesus' death, risking their lives. We too must possess such courage to stand for the Lord. The sixth part discusses Jesus' resurrection from the dead and His appearances, referencing previous discussions. This includes an exploration of why the writing style of certain biblical sections aligns with the fundamental principles of coding theory, possessing the ability to self-correct. We explained the basic principle on such theory. Finally, we address the disputed verses appended to the Gospel of Mark, absent from ancient manuscripts. This addition is erroneous because it intermingles truth with falsehood—a tactic characteristic of Satan. Our focus here is to identify the erroneous portions.

1. The mockery of Jesus

"The soldiers took Him away into the palace (that is, the Praetorium), and they called together the whole Roman cohort. They dressed Him up in purple, and after twisting a crown of thorns, they put it on Him; and they began to acclaim Him, "Hail, King of the Jews!" They kept beating His head with a reed, and spitting on Him, and kneeling and bowing before Him. After they had mocked Him, they took the purple (G4209) robe off Him and put His own garments on Him. And they led Him out to crucify Him."(Mark 15:16-20)

This passage describes Jesus being mocked. Their intent was to mock Him, yet they genuinely knelt before Him. The event is recorded in three Gospels but Luke's Gospel. Matthew 27:27–31 also mentions this, stating, "They stripped Him and put a scarlet (G2847) robe on Him."(Matthew 27:28) Thus, there is an apparent contradiction in the color description. Because of this apparent contradiction, we will notice for sure that Jesus was indeed mocked. As for the details of the process, we must turn to the Gospel of John. Why?

We have stated that when narratives are true, they must be consistent with all other narratives—that is, they must form a union of all accounts. Although both the books of Mark and Matthew are divinely inspired, they were written by human authors. Yet because of the triune God, who grants human authors freedom within inspiration, when errors arise from human old self, He corrects previous mistakes or adds details through His own means—this is where the Gospel of John comes in. Since John was an eyewitness and his Gospel was written last, it corrects errors in earlier accounts and adds previously unrecorded details. Therefore, the Gospel of John should be regarded as authoritative on this matter. The entire sequence is clearly documented in John 18:38–19:16; we will not elaborate further here. Please consult the Scripture passage yourself.

2. The crucifixion of Jesus

"They pressed into service a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to bear His cross. Then they brought Him to the place Golgotha,

which is translated, Place of a Skull. They tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. It was the third hour when they crucified Him. The inscription of the charge against Him read, "THE KING OF THE JEWS." They crucified two robbers with Him, one on His right and one on His left."(Mark 15:21-27)

The same events are recorded in Matthew 27:32-38, with one additional phrase: "And sitting down, they began to keep watch over Him there."(Matthew 27:36) In Luke 23:26-38, the account is more detailed, adding the women's wailing over His crucifixion, Jesus' responses, and one of His seven sayings on the cross: "...Father, forgive them; for they do not know what they are doing. ..."(Luke 23:34)

Regarding the inscription above Him, we turn to the Gospel of John, which records it more clearly: "Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written.""(John 19:19-22) Thus Pilate intended for everyone to see whom the Jews were crucifying, for if Pilate had truly wished to alter it, it would have been very easy.

Regarding Simon of Cyrene, we previously shared details about this event and related scriptures in "2. Simon of Cyrene carried the cross of Jesus" under "1084 The process of Jesus' crucifixion and the robber who ascended to paradise – Jesus (36)." For a detailed discussion of this event and related scriptures, please visit our website, '<https://a-christian-voice.com/>', click on 'On spiritual understanding about life,' and locate this article.

3. Events occurring on the cross

"Those passing by were hurling abuse at Him, wagging their heads, and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself, and come down from the cross!" In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself. Let this Christ, the King of Israel, now come down from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him. When the sixth hour came, darkness fell over the whole land until the ninth hour. At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" When some of the bystanders heard it, they began saying, "Behold, He is calling for Elijah." Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down.""(Mark 15:29-36)

Jesus, in His incarnation, was completely human and never resorted to His divinity. He knew that dying for humanity's salvation was the Father's will, so He submitted to God. As a man, it was impossible for Him to come down from the cross by His own power. If the Father had allowed Him to come down, those who saw it might have believed—but what then? We would

have no salvation. Therefore, the Father would not let Him down. He could only turn His face away and forsake Him.

The events on the cross are also recorded in the other three Gospels, though with some variations. Matthew 27:39-44 is shorter but states: "He trusts in God; let God rescue Him now, if He delights in Him; for He said, 'I am the Son of God.'"(Matthew 27:43) As for the words of the man crucified with Him who mocked Him, only one of the criminals did so, while the other had extraordinary faith. Luke 23:39-43 makes this clear. It includes the man saying, "And he was saying, "...remember me when You come in Your kingdom!"(Luke 23:42) At that moment, he knew Jesus and himself were about to die, but he believed Jesus would die, rise again, and return, thus establishing His kingdom. No wonder "And He said to him, "Truly I say to you, today you shall be with Me in Paradise.""(Luke 23:43). This is an exceptional case, not implying every Christian immediately enters paradise after death. In fact, it relates to another statement Jesus made on the cross: "And Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My spirit (G4151)." ..."(Luke 23:46) Note that here it speaks only of the spirit. Discussing this point would take too much time, so I won't elaborate further here. We can talk about it another time.

John 19:25-37 records details absent from the other Gospels, describing the fulfillment of salvation, Jesus entrusting His mother to John, and stating, "But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe."(John 19:34-35) Among the apostles, only John witnessed this event, confirming his presence at the time. This passage explicitly identifies John as a participant. We will not elaborate further; please examine the scripture for yourselves.

4. The death of Jesus on the cross

"And Jesus uttered a loud cry, and breathed His last. And the veil of the temple was torn in two from top to bottom. When the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!" There were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome. When He was in Galilee, they used to follow Him and minister to Him; and there were many other women who came up with Him to Jerusalem."(Mark 15:37-41)

Luke 23:44-49 essentially recounts the same events, but specifies the time and records, "And Jesus, crying out with a loud voice, said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last."(Luke 23:46)

Matthew 27:45-56 also recounts essentially the same events, but states: "About the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?"(Matthew 27:46) It also clearly states, "And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many."(Matthew 27:51-53) Truly, "Therefore, brethren, since we have

confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh."(Hebrews 10:19-20) Please look up the passage in the Book of Matthew for yourself.

5. The burial of Jesus

"When evening had already come, because it was the preparation day, that is, the day before the Sabbath, Joseph of Arimathea came, a prominent member of the Council, who himself was waiting for the kingdom of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus. Pilate wondered if He was dead by this time, and summoning the centurion, he questioned him as to whether He was already dead. And ascertaining this from the centurion, he granted the body to Joseph. Joseph bought a linen cloth, took Him down, wrapped Him in the linen cloth and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Jesus were looking on to see where He was laid."(Mark 15:42-47)

From these scriptures, we see that Jesus' suffering on the cross was relatively brief, revealing God's mercy and grace. Of course, some might explain this through physical phenomena—noting His weakened state before crucifixion, which led to Simon of Cyrene carrying His cross. His physical weakness was to be expected. Consider: "The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. And He said to them, "Come away by yourselves to a secluded place and rest a while." (For there were many people coming and going, and they did not even have time to eat.)"(Mark 6:30-31) And yet, at about thirty years old, "So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?"(John 8:57) How earnestly He labored for the gospel during His lifetime!

Essentially, Matthew 27:57-61, Luke 23:50-56, and John 19:38-42 all describe the same event. The Book of Matthew states that Joseph was a wealthy man who laid Jesus in his own new tomb, hewn out of rock. The Book of Luke also notes Joseph was a good and righteous man. The Book of John adds further details: Joseph had previously been "...a disciple of Jesus, but a secret one for fear of the Jews, ..." (John 19:38) It also states, "Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews." (John 19:39-40) They chose that tomb "...because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there." (John 19:42) We see that Joseph and Nicodemus, who had been secret disciples, found the courage to openly identify themselves after Jesus' death, risking their lives. We too must have such courage to stand for the Lord.

6. Jesus' resurrection and appearances

"When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might come and anoint Him. Very early on the first day of the week, they came to the tomb when the sun had risen. They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" Looking up, they saw that the stone had been rolled away, although it was extremely large. Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed. And he said to

them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, here is the place where they laid Him. But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'" They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid."(Mark 16:1-8)

Here is a brief mention of Jesus' death, resurrection, and appearances. Previously, in "3. Details of Jesus' Resurrection" under "1085 Jesus' death, burial, and the controversial issue in resurrection – Jesus (37)," we discussed this event in great detail, including "we explained why ...The Bible is saying that at dawn on the first day of the week, Jesus' resurrection was discovered by Mary Magdalene and the other Mary. Then they divided into two groups. Mary Magdalene went to see Peter and John, and the other Mary went to see them other women." It also discusses why certain biblical writing styles align with the fundamental principles of coding theory, possessing self-correcting properties. We further explain the basic principles of coding theory. Please locate this article using the aforementioned method.

7. Erroneous scriptures absent from ancient manuscripts

"[Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons. She went and reported to those who had been with Him, while they were mourning and weeping. When they heard that He was alive and had been seen by her, they refused to believe it. After that, He appeared in a different form to two of them while they were walking along on their way to the country. They went away and reported it to the others, but they did not believe them either. Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. And He said to them, "Go into all the world and preach the gospel to all creation. He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover." So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.] [And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]"(Mark 16:9-20)

This passage is not found in ancient manuscripts and was added later because it contains a mixture of truth and error. Though God permits apparent contradictions within inspired Scripture, He never intentionally inspires texts that mix truth with error. Such confusion has always been Satan's strategy, evident in his deception of Eve (see Genesis 3:1-5) and in his words to Eliphaz the Temanite (see Job 4:12-21). Our focus here is to point out the erroneous portions; the rest can be found in Scripture. Regarding the rest, for example, the two disciples refer to those on the road to Emmaus (see Luke 24:13-31). Similarly, Scripture elsewhere states, "...Mary who was called Magdalene, from whom seven demons had gone out."(Luke 8:2). We will not elaborate on other corresponding passages.

The erroneous parts are quite clear. Here it claims that the miracles included being immune to poisonous substances, yet the Bible records only one such instance: "When Elisha returned to Gilgal, there was a famine in the land. As the sons of the prophets were sitting before him, he said to his servant, "Put on the large pot and boil stew for the sons of the prophets." Then one went out into the field to gather herbs, and found a wild vine and gathered from it his lap full of wild gourds, and came and sliced them into the pot of stew, for they did not know what they were. So they poured it out for the men to eat. And as they were eating of the stew, they cried out and said, "O man of God, there is death in the pot." And they were unable to eat. But he said, "Now bring meal." He threw it into the pot and said, "Pour it out for the people that they may eat." Then there was no harm in the pot."(2 Kings 4:38-41) The people evidently consumed the poisoned food without harm.

As for the ability to handle snakes, there is only the unique case of Paul. "But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat and fastened itself on his hand. When the natives saw the creature hanging from his hand, they began saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live." However he shook the creature off into the fire and suffered no harm. But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and began to say that he was a god."(Acts 28:3-6) The natives could not have been mistaken about this incident; Paul was indeed bitten by a venomous snake. But this was an exceptional case; under normal circumstances, such a bite would be fatal.

When reading Scripture, we must distinguish exceptions from the general rule. Moreover, we know that not every believer is accompanied by miracles. The triune God holds absolute sovereignty; He determines whether an individual may serve as a vessel for miracles. We must interpret Scripture from the viewpoint of "what God tells us through the Bible is consistent."