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The translation preserved the paragraph structure published in the contemporary Hungarian transcript.

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"Concio Mark 16:1: The Resurrection of Christ"

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."

Mark 16:1 KJV

The Apostle Paul states in 1 Tess. 4. v. 13. (1Thessalonians 4:13): *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.* By that the Apostle meant to say that the difference between the heathens and Christians is that the heathens have no hope of resurrection, but Christians, on the other hand, have full faith in the resurrection of the dead. From that it follows that for Christians the belief in the resurrection is part of their true faith, and represents a unique aspect of that faith. While the resurrection of the dead is confirmed from many sources, as we have already explained those accounts elsewhere, the raising of our Lord Christ from the dead is the event where it is described

in the clearest fashion, so much so, the Apostles didn't use any other example to teach the resurrection but the events of the resurrection of our Lord Christ such as in Act. 4. v. 2. (Acts 4:2) and 26. v. 8. (Acts 26:8), Rom. 8. (Romans 8:11; Romans 8:34), and 1 Cor. 15. (1 Corinthians 15).

Now, if our brother and head rose from the dead, then it follows without any doubt that we, the members of the body, shall rise from the dead, and be resurrected from the dust of the earth.

If we want to be true Christians then not only ought we believe in the resurrection, but ought to ponder it in our minds so it can console us as Apostle Paul writes in 1 Cor. 15. (1 Corinthians 15:19): *If in this life only we have hope in Christ, we are of all men most miserable.*

That is why we can not condemn the custom of Christians to recite the story of the resurrection of our Lord Christ at certain times of the year, and to explain these events, as this is the main evidence that our bodies will be resurrected as well.

Let us then abide by that custom, and examine how the words of the scripture describe the event of resurrection of our Lord. Let us remember that Apostle Mark doesn't describe how the resurrection happened, but, rather, how it was discovered, and how it was announced.

Our Bible verse has two parts. In the first part, the Evangelist speaks of the people who first found out that the resurrection of our Lord happened. In the second part he describes who told them this great news and how it was communicated to them.

In the first part of our Bible verse, we hear these words (Mark 16:1): *And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.* In his words the Evangelist meticulously describes the circumstances the date first, the people second, their intention third, and their conversation fourth.

Seeing such details we must conclude that the Evangelist didn't describe a tale, but an event that truly happened because when every detail of an event is described so clearly, that proves that event to be true, not a made-up teaching.

Now let us examine those details. The date is described (Mark 16:1-2): *And when the sabbath was past And very early in the morning the first day of the week.* Let us examine the words: *And when the sabbath was past.* What sort of Saturday are we talking about? That particular Saturday was the Day of Passover, a day of celebration that God commanded in the days of Moses. Each year that celebration was to commemorate their delivery from slavery in Egypt, as written in Exod. 12. (Exodus 12:1-14), Levit. 23. (Leviticus 23:4-8), and Deut. 16. (Deuteronomy 16:1-8). But why did the women wait for the Sabbath and the celebration to be over? There could be two reasons for that. The first reason could be that God, in His great wisdom, arranged it that way, as the resurrection of our Lord had to happen on the third day as Jesus stated

himself. If the celebration had not held back the women, they would have gone to the tomb on the day of the burial, or on the second day, they would have anointed his body, and they would have gone home to Galilee saying, "They killed Christ, and he didn't rise." That would have provided cover for the deceitful Jews who would spread the news of Christ's disciples taking his body, and making up the story of his rising, and people would have believed them, especially, after seeing the women around the tomb. In other words, God didn't want the women to go to the tomb before the day of Christ's resurrection, but neither did He want them to return home before they see the evidence of the resurrection.

From this, we can see the wise counsel and acts of God, as the Almighty governs in such a way that all things work out for good, even though people cannot perceive it at the time it is happening, but once it happens, and they think about it, they can only marvel at it in amazement.

The second reason why the women waited through Saturday is God's commandment that strictly prohibited Jews from working outside the house on Saturdays; therefore, they waited, as it is clearly written by the Apostle Luke chapter 23. (Luke 23:54-56). The women were preparing the anointment, but waited in place on that Saturday, obeying the commandment.

From their example we ought to learn that mankind is severely obligated to faithfully keep God's commandments, and to act as required by those commandments. Those women loved their Lord with all their hearts, and they showed their love even after his death, sparing no expense or labor to demonstrate their kindness in this final act, and that they were eager to complete this task as soon as possible. As the Apostle Luke writes (Luke 23:56), the women bought spices and ointments on the day of the burial, but they restrained their eagerness while they obeyed God's commandment, and only later did they carry out their action.

We shouldn't have any tasks or goals so dear to us that we wouldn't delay them for the sake of serving our Lord and keeping His commandments. Very fitting here is the statement of our Lord who said when a follower asked him if he could go home to bury his father (Matthew 8:22): *Follow me; and let the dead bury their dead.* In another passage, he said (Luke 14:26): *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* Thus, the women stayed at home as God commanded until the Sabbath passed, until *the first day of the week.*

This is the day we now call Sunday or the day of the Lord - the day that we keep instead of the Sabbath day of the Jews - because that is the day our Lord rose from the dead, as our Bible passages show. This illustrates how much these followers loved Christ, in that they could hardly wait for the Sabbath to be over, and once they were allowed to do it they didn't delay their task any longer. However, there is a modicum of difficulty here, because the Evangelist tells us that it was very early in the morning, but it

wasn't dark. If it wasn't dark, then it couldn't be truly early in the morning, so is the description of the Evangelist believable?

Now, keep in mind that the Evangelist's first words described the time of the day when the women woke up and started, but then they spent time with making preparations, setting out the ointment, waiting for each other, and discussing on the road how they would roll away the stone from the tomb; all of which took some time. Then, because the tomb was on the outside of town in a garden, by the time they arrived the sun had come up. This is how they could see that the stone was rolled away even though they weren't right at the tomb yet. This is how the description of time of the day by the Evangelist can be understood.

As a second piece of information the Evangelist names the women (Mark 16:1): *Mary Magdalene, and Mary the mother of James, and Salome*. Let us note here that all three were women, and some people have speculated why women were the first to learn about the resurrection of Christ. These speculations suggest that because it was a woman who caused the banishment in Heaven, now God wanted women to be the bearer of good news. As I said, some have speculated about it; however, such speculation dishonors the scripture, because unfounded speculations are the reason why some people become disillusioned with the scripture, and why some heathen nations even mock it. It is more believable that if anybody else, such as one of Christ's disciples arrived first to the tomb, then they would have learned about the resurrection first. However, because it was the women who went to the tomb early in the morning, they were the ones to learn about it before everybody else.

What we can learn from this is that God reveals His truths and secrets to those who are vigilant and steadfast. As the Apostle said (Ephesians 5:14): *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*. The women deserved to be the first to learn about the resurrection of Christ, because they acted most expeditiously.

Second, we also have to keep in mind that those women were from Galilee, and came with the Lord to the celebration in Jerusalem, and they were serving the Lord as he cast demons out of them as the Apostle Luke writes in chapter 8. (Luke 8:1-3).

Third, we have to recall that while the Apostle Mark writes about three women, there were more of them. When the Apostle Luke describes these events, at first he doesn't mention any of them by name, he only states (Luke 23:55) that they were women from Galilee. The Apostle John names Mary Magdalene, Apostle Mark mentions two Marys, and Luke in later passages, mentions Mary Magdalene, Johanna, and the mother of James, as well as others who were with them. In addition to those Apostle Mark names Salome, and Apostle Luke mentions Suzanna among these faithful women. No matter how many of them were present, we will discuss more about the women the Apostle Mark names. The first is Mary Magdalene because all four Evangelists mention her. What is even more significant is that all four Evangelists put her at the beginning of their list of names. It follows from this that among all the women she displayed the greatest

love which is understandable, because the Evangelist describes that our Lord Christ cast out seven demons from her, and she must have been grateful for that.

Some have expressed belief that this Mary Magdalene was the daughter of the woman from Canaan who prayed according to the Apostle Matthew chapter 15. (Matthew 15:22): *Have mercy on me, O Lord, thou son of David*. However, we cannot be certain whether the woman Matthew mentions was Mary Magdalene's mother, as we don't have evidence about it from the scripture, and we don't suffer any disadvantage if she was or was not. We can say that the name Magdalene was used to distinguish her from other Marys, because the name Mary was very common in those days with the mother of Jesus and James's mother both called Mary. Magdalene was named after her hometown called Magidal or Magidolo in Galilee on the shores of the Genezareth, as described by Apostle Matthew in chapter 15. (Matthew 15:39). From that town came Mary, and her name means "from Magdala". We could similarly call someone Kolozsvarina if she was from Kolozsvar, or Tordana if she was from Torda.

It is important to understand that the usage of Magdolna as a first name among Christians is the result of ignorance and misunderstanding, as that name was formed from Magdala, the hometown of Mary as we previously explained. Magdalena is not a proper first name just as Kolozsvári or Tordai are not first names. Many similar types of misstatements came from the papists regarding other parts of the scripture. For example, they gave the name Longinus to the soldier who pierced the side of Our Lord on the cross in Joan. 19. (John 19:34), while apostle John in verse 34 actually writes: *αλλ εις των στρατιωτων λογχη αυτου*.

But we've said enough about Magdalene. The Evangelist calls the second woman Mary, mother of James. He clarifies this in chapter 15. v. 40. (Mark 15:40) by saying she was the mother of the younger James and Joseph. Apostle Matthew also states this in chapter 20. v. 16. (Matthew 27:56). First, let us learn why this James was called the younger. Our Lord Christ had two followers called James. One was the son of Zebedee, a relative of John, and the other was the relative of Joseph, whom the Scripture called the "younger" to distinguish him from the other.

We can learn about the identity of this Mary when we compare the writings of the Evangelists. The Apostle Matthew writes in chapter 13. v. 55. (Matthew 13:55) that James, Joseph, Simon and Judah were relatives of our Lord Christ. The Apostle Mark writes similarly in chapter 6. v. 3. (Mark 6:3). The Apostle John writes in chapter 19. v. 25. (John 19:25) about Cleof and Cleopas as the relatives of the mother of our Lord.

From those sources we learn that Mary, mother of James was a wife of Cleopas, and James is called a relative of our Lord, because the mother of Jesus and his mother were related to each other. Some believe that both women were the daughters of Eli. The Apostle John doesn't state that they were daughters of Eli, only that they were related. It is more believable that they were not the daughters of Eli, because people don't usually give the same name to their still living children. According to those who believe that they were the daughters of Eli - and both were alive and called Mary - there

is a possible explanation written down in Niceph. lib. 1 chapter 35. Namely, Cleopas was a sibling of Joseph, husband of Mary. When Cleopas died his widow, according to the requirement of Mosaic law, married Joseph, and they had a daughter they named Mary Cleopas, and this is the Mary the Apostle John writes about in chapter 19. (John 19:25). This Mary then married Alphonsus, and they had four sons Joseph, James, Simon and Jude who were named as relatives of our Lord, because they were grandchildren of Joseph. But let us not discuss this any further, because this knowledge is not a condition of salvation.

The name of the third woman is Salome. Many believe she was the wife of Zebedee, and the mother of the older James and John. The reason for this conclusion is that when the Apostle Matthew wrote about the other women in chapter 17. v. 16. (Matthew 27:56) he said that among the women was a mother of the Zebedee family. We can reasonably believe that the mother was Salome, because her husband was a fisherman as we see in Matt 4. (Matthew 4:21) and in Marc. 1 (Mark 1:19-20). From all this, we gain a full picture of just who those women were.

Thirdly, the Apostle Mark writes (Mark 16:1) about the intentions of those women: *bought sweet spices, that they might come and anoint him.* These were common practices among the Jews, as the Apostle John stated in chapter 19 (John 19:40): *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.* We also see examples of this practice in the Old Testament in the book of Genesis (Genesis 50: 2-3; Genesis 50: 26) where it is described how the bodies of the patriarchs Jacob and Joseph were embalmed for their burial. Embalming the dead was the responsibility of women, as we learn from the story of the woman who poured expensive ointment on our Lord Christ, and Jesus said to her that her act was to prepare him for his burial. Embalming was practiced in that age to slow the decomposition of the body after death, and to prevent the release of offensive odors once decomposition started, as the pleasant smell of the ointment covered up the offensive smell.

Fourthly, the evangelist describes how the women discussed rolling away the stone from the tomb, as that was needed, because, according to the Gospels of Matthew and Mark, once Joseph of Arimathea received the body of our Lord, he placed the body into a tomb carved into a rock, and rolled a large stone in front of it. This was done because the body wasn't covered with soil, but was placed in a tomb carved into rock. Thus, he had to place a stone in front of the tomb, so wild animals would not tear apart the body. We can trust that this was common practice despite the fact that neither the Apostle Luke or the Apostle John wrote about Joseph rolling a stone in front of the tomb. However, when they write about the resurrection, both Apostles state that the women found the stone rolled away from the tomb. It is likely that they didn't want to write about the stone blocking the entrance to the tomb, because that was something commonly known, something everyone assumed needed to be done.

Second part

In the following passage the Apostle Mark states (Mark 16:5-7): *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.* The Evangelist writes about two observations. First the sighting of the angel. Second, the words of the angel. When we read the first observation, *And entering into the sepulchre*, we understand that the tomb was not a flat structure, but was located in the side of a mountain, because they walked into the tomb. They saw a young man. Angels frequently appear in human form to encourage people to talk with them, and because the angel was sitting at the right this was a sign of joyful news, because the position of the angel corresponded to sitting at the right side of our Lord God our Father. *Clothed in a long white garment.* The Apostle Luke writes (Luke 24:4) that he wore a shining garment reflecting light. The Apostle Matthew writes (Matthew 28:3) that *his countenance was like lightning, and his raiment white as snow.* Those were the angelic signs of the glory and the lordship of our Lord Christ.

The Apostle continues (Mark 16:5): *and they were affrighted.* The sight of angels can frighten people as we see through the reactions of Gideon, Zacharias, and the shepherds.

What can we learn from these passages? Let us learn that Jesus was such a beloved and endeared son of God, that He announced his conception by an angel, He encouraged Joseph by an angel, He announced the resurrection of Jesus by an angel, and after his ascension He sent down two angels to talk with the disciples about Christ. These events prove that Jesus was held in higher regard than the angels; consequently, the angels served him, and as the Apostle states God's angels adored and honored him.

Let us examine then what the angel is saying to the women (Mark 16:6): *And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.* This passage has three parts to it. The first part is an encouragement. The second part announces the resurrection of Christ. The third part asks the women to pass on a message. The angel first says (Mark 16:6): *Be not affrighted.* With that, he wanted to encourage the women, because he saw they were frightened. He spoke as if he wanted to say: "Do not be afraid, because I am not an evil being; I don't want to harm you, and I know that you are not evil either, because I know well that you came to seek the crucified Jesus."

From this, let us recognize that while God is the only one who knows what is in our hearts, sometimes He confers that ability to others through the enabling action of the

Holy Spirit. We see this in the case of Elijah, the Apostle Peter, and in this particular case the angel. These occasions are important to keep in mind, because the trinitarians support their view of Christ as an eternal God by saying that Christ knows the thoughts of their hearts. You can see just how weak their evidence is when we read that the women didn't speak a word, but the angel knew their thoughts and intentions.

In the second part of his speech the angel said (Mark 16:6): *Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here.* This is where the angel announced the resurrection of Christ, and while saying that should be sufficiently credible he is not satisfied until he strengthens his statement by pointing out: *behold the place where they laid him.* It's as if he wanted to convey: "In case you don't believe what I am telling you, you shall believe your own eyes when you see that the place he was laid down is now empty, and that ought to convince you that he is risen."

In the third part of his speech, the angel sends the women as messengers to the Apostles (Mark 16:7): *But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.* First, let us recognize that the angel wants the women to announce and, thus, spread the joyful news of the glorification of Christ; therefore, discussing this event and announcing it to followers of Christ is not condemned, but commended by God. Second, we ask, why the angel singles out Peter among the disciples (Mark 16:7): *tell his disciples and Peter.* After all, Peter was a disciple too. I believe the reason for this was, as evidenced in several verses elsewhere, that Peter had a deeper love for our Lord when compared to the others. For example, when our Lord washed the feet of the disciples at the time of the Last Supper, none of them said anything except Peter who, when his turn came, said (John 13:6-8): *Lord, dost thou wash my feet. . . . Thou shalt never wash my feet.* Peter said he was ready to die for Jesus, and when the occasion arose Peter pulled out his sword to defend him, and even when they captured and took Jesus, Peter walked after them and waited to see if he could do anything, while at the same time the other apostles ran away. When they heard the news of the resurrection, the other apostles thought the words of the women were foolishness, as Apostle Luke writes (Luke 24:11-12), but Peter ran to the tomb. We have to acknowledge that the Apostle John writes in chapter 21. v. 2. (John 21:2-7) that he eventually ran there too. When Christ appeared to the apostles by the Sea of Tiberias, the Apostle Peter did not wait for their boat to reach shore, but he jumped out of the boat so he could reach Christ sooner.

From these and similar accounts we can conclude that he loved Christ very much, and it is plausible that he, when compared to the other apostles, mourned deeper the death of our Lord, and that is why the angel emphasized that Peter needed to be told about the resurrection, as Peter was more in need of solace, and, so, he would rejoice more upon hearing the good news.

Lastly, let us explore why the apostles didn't keep watch for the resurrection of Christ, although Jesus told them that he would rise, and even told them when he would meet them once that happened, as it is written in Matt. 26. v. 32. (Matthew 26:32) and in Marc. 14. v. 28 (Mark 14:28). The first reason is that the apostles were simple-minded

and foolhardy, and they didn't pay attention to what their Master was saying. Our Lord chided them several times for that, such as the time he said to them (Mark 7:18): *Are ye so without understanding also?* When he said to them (Luke 12:1): *Beware ye of the leaven of the Pharisees, which is hypocrisy*, they kept arguing whether they had enough bread. No wonder, then, that they forgot the words of their Master, and didn't keep watch at the tomb.

The second reason is that the word *resurrection* - even in the Old Testament - is frequently referred to a recovery from disease. As Oseae 6. says (Hosea 6:2): *After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.* This passage refers to recovery from disease. Many give a similar explanation to the words of Isaiah in chapter 26. (Isaiah 26:19): *Thy dead men shall live, together with my dead body shall they arise.*

Therefore, even if the apostles remembered the words of the Lord that he would rise on the *third day*, they didn't think about the re-animation of a dead body. Also, they may have considered the third day an uncertain period of time as they read in Hosea. This could be another reason why the apostles didn't watch for the resurrection of the body of the Lord. Moreover, when they heard about it, they thought of it as foolishness.

Now that we have heard the story of the resurrection of Christ Our Lord, we can make the following conclusions. First, Jesus who was born to Mary was God's beloved son and the Messiah, and that was proven when God didn't allow him to remain in the tomb, but raised him, as this is discussed by the Apostle Peter in Act. 2. (Acts 2:24; 2:31; 3:11-26; 4:8-12; 5:30-32), and by the Apostle Paul in Rom. 1. (Romans 1:4). These scriptures say that the proof that Jesus was the Son of God was his resurrection.

Second, we can gain a high level of confidence in our own resurrection in the future - the rising of our bodies from the dust - because Christ who is our brethren, and the head of our body, as discussed nicely in many passages by the Apostle Paul. Among others he states in 1 Cor. 6. (1 Corinthians 6:14): *And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ?* and in 1 Thes. 4. (1 Thessalonians 4:14): *For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep.*

Third, we can prove from this, that now, after the resurrection of Christ, not only the Jews are God's people, but the gentiles are as well, according to Joan. 12. (John 12:24) and 14. (John 14:21-24) as even Christ stated before his death that the seed that falls onto the ground does not die but remains what it was. Therefore, if anyone states that only the Jews are God's people and that the New Testament is invalid, they deny the resurrection of Christ.

Fourth, let us learn from this that obedience and the peaceful endurance of suffering during adversities is beneficial - as our Lord was crowned, and made a heavenly Lord after his suffering and dying - as we see in Phil. 2. (Philippians 2:5-11) and Heb. 2. (Hebrews 2:5-18). Now, if we want to gain that crown, then we ought to endure

suffering, following the example of Christ because the Apostle Paul states in Rom. 8. (Romans 8:17) and in 2 Tim. 2. (2 Timothy 2:3) that if we endure suffering like Christ did, we will be glorified with him.

The fifth lesson from this is that: just as the resurrection of Christ marked the beginning of a new life for him, and just as Our Lord was risen from the dead, people who want to be his disciples must rise from sinful life, and begin a new life. A person living in sin is called dead - and sin is called death in the scripture - but the pious, faithful life is called resurrection. This is what the Apostle Paul is explaining in Rom. 6. : (Romans 6:3-4): *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* And in Coll. 2. (Colossians 2:12): *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*

Those with faulty morals, then, are not disciples of Christ, and are not members of his body, because those who believe in him have risen and are living a new life; they have taken off the old man, and clothed themselves with the new one.

Let us recognize that if we want to be part of the body connected to the head - and to be counted among his many followers - we have to clean out the old leaven, so we can become a new lump. Let us crucify the passions of the body, so we can live in the Spirit and can take advantage of the opportunity provided to us through the death and resurrection of Christ. Amen.