



STUDY TOOLS

Sunday, April 5, 2026

Teaching Title: The King We Need

Key Scripture: Mark 16

CEDAR VALLEY

5-DAY READING PLAN WITH QUESTIONS:

Monday: Mark 12:1-17

Tuesday: Mark 12:44

Wednesday: Mark 13:1-37

Thursday: Mark 14:1-42

Friday: Mark 14:43 – 16:8

1. What does this passage tell you about God?
2. What does this passage tell you about people?
3. If this is God's Word (The Bible), what do I need to do?
4. What's your takeaway?
5. Who would you tell?

MEMORY VERSE:

Mark 16:6 NLT

but the angel said, "Don't be alarmed. You are looking for Jesus of Nazareth, who was crucified. He isn't here! He is risen from the dead! Look, this is where they laid his body.

LIFE GROUP DISCUSSION:

Introduction:

Easter Sunday is a day celebrated by many people worldwide, by Christians and Non-Christians alike. Easter brings to mind egg hunts, the easter bunny, candy, pastel colors, and nice clothes. But beyond the fun and commercialization of Easter, there's a much bigger reason to celebrate. The reason Easter exists is to remember and celebrate Jesus. And not as a good teacher or a moral leader, but as the resurrected king who saves us from sin. We've seen over the last few weeks that Jesus may not have been the king people wanted, but he is the king we all need. The evidence of the resurrection proves that Jesus did rise from the dead and that Jesus is the king we need, the king who can save us from sin and separation from God. The reason we celebrate Easter is because: **An empty tomb means a living king.** And a living king requires a response from us. The empty tomb doesn't allow for indifference or neutrality; we have to choose if we will surrender and follow the living king Jesus.

Questions:

Ice Breaker: What are some of your family's traditions for Easter?

1. Read Mark 16:1-3—Why do you think the followers of Jesus were carrying on as if Jesus wasn't going to resurrect, even when he said that he would?
2. Read Mark 16:7—Why is it significant that the angel said Peter by name? Why would Peter have been feeling shame at this moment in the story?
3. Have you ever struggled to come before the Lord because of shame you carried? How did God lift that shame?

4. Read 1 Corinthians 15:3-6—What evidence for the resurrection of Jesus does Paul give here? Why was it such compelling evidence?
5. What does the resurrection prove about who Jesus is?
6. What should our response be to a living king? What does devotion to Jesus as our king look like in your life?

DIGGING DEEPER

The Ending of the Book of Mark—from Enduring Word Commentary

In many Bibles, this last portion of the Gospel of Mark is footnoted in some way, indicating that it did not exist in the earliest Greek manuscripts of the gospel of Mark. This troubles some Christians regarding the reliability of God's Word. They wonder if this passage belongs in our Bible.

The argument against including Mark 16:9-20 in our Bibles.

- a. The two oldest existing Greek manuscripts (dated from 325 and 340 A.D.) do not contain this section and neither do about 100 other ancient manuscripts translated into other languages. A few ancient manuscripts put asterisks next to Mark 16:9-20 to indicate that it is an addition to the original text.
- b. According to their writings, almost all the Greek manuscripts known to Eusebius (who died in 339) and Jerome (who died in 419) did not have these verses.
- c. In a few other manuscripts there are two other endings – one shorter, one with some additions.
- d. About one-third of the vocabulary is totally different from the rest of the Gospel of Mark and there is a very awkward grammatical transition between Mark 16:8 and 16:9.
- e. Most contemporary scholars reject these verses as original.

The argument for including Mark 16:9-20 in our Bibles.

- a. Many very early Christian writers refer to this passage in their writings. This shows that the early Christians knew about this passage in the Gospel of Mark and accepted it as genuine.
 - Papias refers to Mark 16:18. He wrote around A.D. 100.
 - Justin Martyr's first *Apology* quoted Mark 16:20 (A.D. 151).
 - Irenaeus in *Against Heresies* quoted Mark 16:13 and remarked on it (A.D. 180).
 - Hippolytus in *Peri Charismaton* quoted Mark 16:18 and 19. In his homily on the heresy of Noetus, he refers to Mark 16:19. He wrote while he was Bishop of Portus (A.D. 190-227).
 - Vicentius, Bishop of Thibari, quoted from 2 of the verses in the 7th Council of Carthage held under Cyprian (A.D. 256). Augustine, a century and a half later, in his reply, recited the words again.
 - The apocryphal *Acts of Pilate* contains Mark 16:15-18 (thought to be written in the somewhere around A.D. 200).
 - The *Apostolic Constitutions* clearly allude to Mark 16:15 in two places and quote Mark 16:16 outright (thought to be written somewhere in the late third century or the early fourth century).
- B. The overwhelming majority of ancient manuscripts do include this passage.

Guzik, David. "Mark 16—Jesus Is Risen." *Enduring Word*, <https://enduringword.com/bible-commentary/mark-16/>.

Though the majority of manuscripts contain the longer ending, the fact that the earliest manuscripts do not have it indicate that it was an early addition, but not original to Mark's gospel.