

# Mark 16:6

Authorized King James Version (KJV)

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.

## Analysis

This verse contains the angel's Easter proclamation to the women who came to anoint Jesus' body. The angel's command "Be not affrighted" (Μὴ ἐκθαμβεῖσθε, Mē ekthambeisthe) addresses their natural terror at encountering a supernatural messenger in a tomb. "Ye seek Jesus of Nazareth, which was crucified" acknowledges their purpose—they came to perform burial rites for their dead Lord. The angel's next declaration transforms grief into joy: "He is risen" (ήγερθη, ēgerthē)—the passive voice indicates God raised Jesus, fulfilling prophecy and validating all Jesus' claims. The perfect tense emphasizes completed action with ongoing results: Jesus was raised and remains risen. "He is not here" confirms the resurrection's physical reality—the tomb is empty because Jesus truly rose bodily, not merely spiritually. "Behold the place where they laid him" invites inspection—the resurrection can withstand investigation. The angel directs attention to the empty grave clothes and burial space, providing tangible evidence. This verse articulates Christianity's central claim: Jesus Christ died, was buried, rose bodily from the dead, and lives forever. Without the resurrection, Christianity collapses (1 Corinthians 15:14-19). With it, death is conquered, sin is atoned for, and eternal life is secured. The resurrection validates Jesus' identity as God's Son, confirms His atoning work was accepted, and guarantees believers' future resurrection.

## Historical Context

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The women came to the tomb early Sunday morning (the third day after crucifixion, as Jesus prophesied) carrying spices to complete burial preparations interrupted by Sabbath (Mark 16:1-2). Jewish law required bodies be anointed, but Jesus' hasty burial on Friday afternoon before Sabbath began left this task incomplete. The women expected to find a sealed tomb with guards (Matthew 27:62-66) and wondered how they'd move the stone (Mark 16:3). Instead, they found the stone rolled away and an angel announcing resurrection. The phrase "Jesus of Nazareth" identifies the crucified man with the risen Lord—resurrection continuity, not replacement. The angel's message was for the disciples, especially Peter (Mark 16:7), who had denied Jesus and needed reassurance of forgiveness and restoration. The resurrection occurred in fulfillment of Old Testament prophecy (Psalm 16:10; Isaiah 53:10-11) and Jesus' own predictions (Mark 8:31; 9:31; 10:33-34). Early Christian preaching centered on resurrection (Acts 2:24-32; 4:10; 17:31; Romans 1:4; 1 Corinthians 15:3-8). The empty tomb, post-resurrection appearances, and transformed disciples provide historical evidence. Church history records that resurrection faith transformed cowardly disciples into bold witnesses willing to die for this truth. The shift from Saturday Sabbath to Sunday worship (Acts 20:7; 1 Corinthians 16:2) commemorates resurrection day.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. How does the angel's invitation to 'behold the place where they laid him' demonstrate that Christian faith welcomes investigation rather than fearing scrutiny?
2. What does the phrase 'He is risen' (passive voice, God as actor) reveal about resurrection as God's vindication of Jesus' claims and acceptance of His sacrifice?

3. Why is the physical reality of the empty tomb essential to Christian faith, and how does it differ from merely spiritual or symbolic resurrection?
4. How should the resurrection transform the way believers face death, suffering, and the trials of this present life?
5. What does the angel's specific mention of Peter (v. 7) teach about God's grace toward those who have failed and denied Christ?

## Interlinear Text

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ό	δὲ	λέγει	αὐτόν	Μὴ	ἐκθαμβεῖσθε·	Ίησοῦν	ζητεῖτε
which	And	he saith	him	not	Be	Jesus	Ye seek
G3588	G1161	G3004	G846	G3361	G1568	G2424	G2212
ό	Ναζαρηνὸν	ό	ἐσταυρωμένον·	ἡγέρθη	οὐκ	ἔστιν	
which	of Nazareth	which	was crucified	he is risen	not	he is	
G3588	G3479	G3588	G4717	G1453	G3756	G2076	
ὧδε·	ἴδε	ό	τόπος	ὅπου	ἔθηκαν	αὐτόν	
here	G1492	which	the place	where	they laid	him	
G5602		G3588	G5117	G3699	G5087	G846	

## Additional Cross-References

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**Acts 4:10** (Resurrection): Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

**Proverbs 8:17** (Parallel theme): I love them that love me; and those that seek me early shall find me.

**Psalms 71:20** (Parallel theme): Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

**Mark 1:24** (References Jesus): Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

**Matthew 12:40** (Parallel theme): For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

**Luke 24:46** (Resurrection): And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

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