

Mark 16:9-20

- Mark 16:9-20 is almost universally considered the work of scribes after Mark.
- The questions concerning these verses are:
 - Why were they written?
 - When were they written?
 - Who wrote them?
- No copies of the original books or letters (autographs) of the New Testament survived the Greek text of the NT is assembled from copies of the manuscripts of the original text.
 - The manuscripts that are used date from 115-1200 AD.
 - Some are complete manuscripts (as codex); Some are very small fragments the size of a tattered sticky note

The Ending of the Book of Mark

1. **Original Ending:** Some manuscripts end the book with 16:8
2. **Missing Ending:** The end was lost, worn away or never finished for some reason.
3. **Short Ending:** Some manuscripts include after verse 8 these words -
 - a. *“But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.”*
 - b. This is found in four uncial MSS from the 600’s, 700’s and 800’s
 - c. Three of the four manuscripts then continue with verses 9–20
4. **Long Ending:** Others include verses 9–20 immediately after verse 8.
5. **Additional Words Added:** One manuscript (called *Freer* or *Washingtonianus*) inserts additional material after verse 14 –
 - a. *“Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked...”*

Mark 16:9-20 – the Long Ending:

9 Now when he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

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| 450 [e] | 1161 [e] | 4404 [e] | 4413 [e] | 4521 [e] | 5316 [e] | 4412 [e] | 3137 [e] | 3588 [e] | 3094 [e] | 3844 [e] | 3739 [e] | 1544 [e] |
| Anastas | de | prōi | prōtē | sabbatou | ephanē | prōton | Maria | tē | Magdalēnē | par' | hēs | ekbeblēkei |
| 9 Ἀναστάς | δέ | πρῶτῃ | πρώτῃ | σαββάτου | , ἐφάνη | πρῶτον | Μαρία | τῇ | Μαγδαληνῇ | , παρ' | ἧς | ἐκβεβλήκει |
| Having risen | now | early [the] | first [day] | of the week | He appeared | first | to Mary | - | Magdalene | from | whom | He had cast out |
| V-APA-NMS | Conj | Adv | Adj-DFS | N-GNS | V-AIP-3S | Adv-S | N-DFS | Art-DFS | N-DFS | Prep | RelPro-GFS | V-LIA-3S |

Anastas - "arising" - is a masculine nominative participle referring suddenly to Jesus instead of the women.

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| 2033 [e] | 1140 [e] | Prote is used here in 16:9 for "first" day of the week, but in 16:2 it is mia meaning "one" or "1" | | | | 2532 [e] | 3029 [e] | 4404 [e] | 3588 [e] | 1520 [e] | 3588 [e] | 4521 [e] |
| hepta | daimonia | | | | | kai | lian | prōi | tē | mia | ton | sabbatōn |
| ἑπτὰ | δαίμονια | | | | | 2 καὶ | λίαν | πρῶτῃ | τῇ | μιᾷ | τῶν | σαββάτων |
| seven | demons | | | | | And | very | early | on the | first [day] | of the | week |
| Adj-ANP | N-ANP | | | | | Conj | Adv | Adv | Art-DFS | Adj-DFS | Art-GNP | N-GNP |

10 She went and told those who had been with him, as they mourned and wept.

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| 1565 [e] | 4198 [e] | 518 [e] | 3588 [e] | 3326 [e] | 846 [e] | 1096 [e] | 3996 [e] | 2532 [e] | 2799 [e] | |
| ekainē | poreutheisa | apēngeilen | tois | met' | autou | genomenois | penthouisi | kai | klaiousin | |
| 10 | ἐκείνη | πορευθεῖσα | , ἀπήγγειλεν | τοῖς | μετ' | αὐτοῦ | , γενομένοις | πενθοῦσι | καὶ | κλαίουσιν . |
| | She | having gone | told [it] | to those | with | Him | having been | mourning | and | weeping |
| | DPro-NFS | V-APP-NFS | V-AIA-3S | Art-DMP | Prep | PPro-GM3S | V-APM-DMP | V-PPA-DMP | Conj | V-PPA-DMP |

11 But when they heard that he was alive and had been seen by her, they would not believe it.

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| 2548 [e] | 191 [e] | 3754 [e] | 2198 [e] | 2532 [e] | 2300 [e] | 5259 [e] | 846 [e] | 569 [e] | |
| kakeinoi | akousantes | hoti | zē | kai | etheathē | hyp' | autēs | ēpistēsan | |
| 11 | κάκεῖνοι | , ἀκούσαντες | ὅτι | ζῆ | καὶ | ἔθεάθη | ὑπ' | αὐτῆς | , ἠπίστησαν . |
| | And they | having heard | that | He is alive | and | has been seen | by | her | disbelieved |
| | DPro-NMP | V-APA-NMP | Conj | V-PIA-3S | Conj | V-AIP-3S | Prep | PPro-GF3S | V-AIA-3P |

12 After these things he appeared in another form to two of them, as they were walking into the country.

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| 3326 [e] | 1161 [e] | 3778 [e] | 1417 [e] | 1537 [e] | 846 [e] | 4043 [e] | 5319 [e] | 1722 [e] | 2087 [e] | 3444 [e] | 4198 [e] | 1519 [e] | |
| Meta | de | tauta | dysin | ex | autōn | peripatousin | ephanerōthē | en | hetera | morphē | poreuomenois | eis | |
| 12 | Μετὰ | δὲ | ταῦτα | , δυσὶν | ἕξ | αὐτῶν | περιπατοῦσιν | , ἐφανερώθη | ἐν | ἐτέρᾳ | μορφῇ | , πορευομένοις | εἰς |
| | After | now | these things | to two | of | them | as they are walking | He appeared | in | another | form | going | into |
| | Prep | Conj | DPro-ANP | Adj-DMP | Prep | PPro-GM3P | V-PPA-DMP | V-AIP-3S | Prep | Adj-DFS | N-DFS | V-PPMP-DMP | Prep |

68 [e]
agron
ἀγρόν .
[the] country
N-AMS

13 And they went back and told the rest, but they did not believe them.

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| 2548 [e] | 565 [e] | 518 [e] | 3588 [e] | 3062 [e] | 3761 [e] | 1565 [e] | 4100 [e] | |
| kakeinoi | apelthontes | apēngeilan | tois | loiipois | oude | ekeinois | episteusan | |
| 13 | κάκεῖνοι | , ἀπελθόντες | , ἀπήγγειλαν | τοῖς | λοιποῖς | ; οὐδὲ | ἐκείνοις | ἐπίστευσαν . |
| | And they | having gone | told [it] | to the | rest | neither | them | did they believe |
| | DPro-NMP | V-APA-NMP | V-AIA-3P | Art-DMP | Adj-DMP | Conj | DPro-DMP | V-AIA-3P |

14 Afterward he appeared to the eleven themselves as they were reclining at table, and he rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

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| 5305 [e] | 1161 [e] | 345 [e] | 846 [e] | 3588 [e] | 1733 [e] | 5319 [e] | 2532 [e] | 3679 [e] | 3588 [e] | 570 [e] | 846 [e] | 2532 [e] | |
| Hysteron | de | anakeimenois | autois | tois | hendeka | ephanerōthē | kai | ōneidisen | tēn | apistian | autōn | kai | |
| 14 | Ὑστερον | δὲ | ἀνακειμένοις | αὐτοῖς ; | τοῖς | ἕνδεκα | ἐφανερώθη | καὶ | ὠνείδισεν | τὴν | ἀπιστίαν | αὐτῶν | καὶ |
| | Afterward | now | were reclining | they | to the | eleven | He appeared | and | rebuked | the | unbelief | of them | and |
| | Adv | Conj | V-PPMP-DMP | PPro-DM3P | Art-DMP | Adj-DMP | V-AIP-3S | Conj | V-AIA-3S | Art-AFS | N-AFS | PPro-GM3P | Conj |

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| 4641 [e] | 3754 [e] | 3588 [e] | 2300 [e] | 846 [e] | 1453 [e] | 1537 [e] | 3498 [e] | 3756 [e] | 4100 [e] |
| sklērōkardian | hoti | tois | theasamenois | auton | egēgermenon | ek | nekrōn | ouk | episteusan |
| σκληροκαρδίαν | , ὅτι | τοῖς | θεασαμένοις | αὐτὸν | ἐγγεγερμένον | (ἐκ | νεκρῶν) | οὐκ | ἐπίστευσαν . |
| hardness of heart | because | those | having seen | Him | arisen | from | the dead | not | they believed |
| N-AFS | Conj | Art-DMP | V-APM-DMP | PPro-AM3S | V-RPMP-AMS | Prep | Adj-GMP | Adv | V-AIA-3P |

1. The appearance of the resurrected Jesus seems to be a necessary part of the Gospel message:
 - a. All the other Gospels record Jesus appearing to people

- b. Paul reminds the Corinthians of the people the resurrected Lord appeared to in 1 Corinthians 15:3-5
2. The two statements that no one believed the two reports seems anti-climactic.
 - a. Mark writes the whole book and in the end the disciples themselves do not believe the very message they are sent into the world to preach.
 - b. If the disciples themselves do not believe the message until Jesus appears to them to rebuke them certainly is not a very encouraging way to send these same unbelieving disciples out into the world with the same unproveable message. Is Jesus now expected to appear to everyone who rejects the message?
 - c. These are the founders of the church. They did not believe their own message.
 - d. Yet, it does seem like first hand, inside information coming from Peter's own testimony and account of that day.

15 And he said to them, "Go into all the world and proclaim the gospel to the whole creation.

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| 2532 [e] | 2036 [e] | 846 [e] | 4198 [e] | 1519 [e] | 3588 [e] | 2889 [e] | 537 [e] | 2784 [e] | 3588 [e] | 2098 [e] | 3956 [e] | 3588 [e] | 2937 [e] | | | | | |
| Kai | eipen | autois | Poreuthentes | eis | ton | kosmon | hapanta | keryxate | to | euangelion | pasē | tē | ktisei | | | | | |
| 15 | Καὶ | εἶπεν | αὐτοῖς | , | Πορευθέντες | εἰς | τὸν | κόσμον | ἅπαντα | , | κηρύξατε | τὸ | εὐαγγέλιον | πάσῃ | τῇ | κτίσει | . | |
| And | He said | to them | Having gone | into | the | world | all | proclaim | the | gospel | to all | the | creation | | | | | |
| Conj | V-AIA-3S | PPro-DM3P | V-APP-NMP | Prep | Art-AMS | N-AMS | Adj-AMS | V-AMA-2P | Art-ANS | N-ANS | Adj-DFS | Art-DFS | N-DFS | | | | | |

16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

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| 3588 [e] | 4100 [e] | 2532 [e] | 907 [e] | 4982 [e] | 3588 [e] | 1161 [e] | 569 [e] | 2632 [e] | | | |
| ho | pisteusas | kai | baptistheis | sōthēsetai | ho | de | apistēsas | katakrihēsetai | | | |
| 16 | ὁ | πιστεύσας | καὶ | βαπτισθεὶς | σωθήσεται | ; | ὁ | δὲ | ἀπιστήσας | κατακριθήσεται | . |
| The [one] | having believed | and | having been baptized | will be saved | the [one] | however | having disbelieved | will be condemned | | | |
| Art-NMS | V-APA-NMS | Conj | V-APP-NMS | V-FIP-3S | Art-NMS | Conj | V-APA-NMS | V-FIP-3S | | | |

17 And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

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| 4592 [e] | 1161 [e] | 3588 [e] | 4100 [e] | 3778 [e] | 5023 [e] | 1722 [e] | 3588 [e] | 3686 [e] | 1473 [e] | 1140 [e] | 1544 [e] | | | |
| sēmeia | de | tois | pisteusas | tauta | parakolouthēsei | en | tō | onomati | mou | daimonia | ekbalousin | | | |
| 17 | σημεῖα | δὲ | τοῖς | πιστεύσασιν | ταῦτα | παρακολουθήσει | : | ἐν | τῷ | ὀνόματί | μου | δαιμόνια | ἐκβαλοῦσιν | ; |
| Signs | now | those | having believed | these | will accompany | In | the | name | of Me | demons | they will cast out | | | |
| N-NNP | Conj | Art-DMP | V-APA-DMP | DPro-NNP | V-FIA-3S | Prep | Art-DNS | N-DNS | PPro-G1S | N-ANP | V-FIA-3P | | | |

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| 1100 [e] | 2980 [e] | 2537 [e] | |
| glōssais | lalēsousin | kainais | |
| γλώσσαις | λαλήσουσιν | καιναῖς | ; |
| with tongues | they will speak | new | |
| N-DFP | V-FIA-3P | Adj-DFP | |

18 they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover.”

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| 2532 [e] | 1722 [e] | 3588 [e] | 5495 [e] | 3789 [e] | 142 [e] | 2579 [e] | 2286 [e] | 5100 [e] | 4095 [e] | 3756 [e] | 3361 [e] | 846 [e] | 984 [e] | |
| kai | en | tais | chersin | opheis | arousin | kan | thanasimon | ti | piōsin | ou | mē | autous | blapsē | |
| 18 | [και | έν | ταῖς | χερσῖν] | ὄφεις | ἀροῦσιν ; | κὰν | θανάσιμόν | τι | πίωσιν , | οὐ | μὴ | αὐτοὺς | βλάβη ; |
| | and | with | their | hands | serpents | they will take up | and if | deadly | anything | they drink | no | not | them | shall it hurt |
| | Conj | Prep | Art-DFP | N-DFP | N-AMP | V-FIA-3P | Conj | Adj-ANS | IPro-ANS | V-ASA-3P | Adv | Adv | PPro-AM3P | V-ASA-3S |

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| 1909 [e] | 732 [e] | 5495 [e] | 2007 [e] | 2532 [e] | 2573 [e] | 2192 [e] |
| epi | arrōstous | cheiras | epithēsousin | kai | kalōs | hexousin |
| ἐπί | ἀρρώστους , | χεῖρας | ἐπιθήσουσιν , | καὶ | καλῶς | ἔξουσιν . |
| upon | [the] sick | hands | they will lay | and | well | they will be |
| Prep | Adj-AMP | N-AFP | V-FIA-3P | Conj | Adv | V-FIA-3P |

19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.

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| 3588 [e] | 3303 [e] | 3767 [e] | 2962 [e] | 2424 [e] | 3326 [e] | 3588 [e] | 2980 [e] | 846 [e] | 353 [e] | 1519 [e] | 3588 [e] | 3772 [e] | 2532 [e] | |
| Ho | men | oun | Kyrios | Iēsous | meta | to | lalēsai | autois | anelēmphthē | eis | ton | ouranon | kai | |
| 19 | Ὁ | μὲν | οὖν | Κύριος | Ἰησοῦς , | μετὰ | τὸ | λαλῆσαι | αὐτοῖς , | ἀνελήμφθη | εἰς | τὸν | οὐρανὸν | καὶ |
| - | Indeed | therefore | the Lord | Jesus | after | - | speaking | to them | was taken up | into | the | heaven | and | |
| Art-NMS | Conj | Conj | N-NMS | N-NMS | Prep | Art-ANS | V-ANA | PPro-DM3P | V-AIP-3S | Prep | Art-AMS | N-AMS | Conj | |

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| 2523 [e] | 1537 [e] | 1188 [e] | 3588 [e] | 2316 [e] |
| ekathisen | ek | dexiōn | tou | Theou |
| ἐκάθισεν | ἐκ | δεξιῶν | τοῦ | Θεοῦ . |
| sat | at [the] | right hand | - | of God |
| V-AIA-3S | Prep | Adj-GNP | Art-GMS | N-GMS |

20 And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.

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| 1565 [e] | 1161 [e] | 1831 [e] | 2784 [e] | 3837 [e] | 3588 [e] | 2962 [e] | 4903 [e] | 2532 [e] | 3588 [e] | 3056 [e] | 950 [e] | |
| ekeinoi | de | exelthontes | ekēryxan | pantachou | tou | Kyriou | synergountos | kai | ton | logon | bebaiountos | |
| 20 | ἐκεῖνοι | δὲ | ἐξεληθόντες , | ἐκήρυξαν | πανταχοῦ , | τοῦ | Κυρίου | συνεργούντος | καὶ | τὸν | λόγον | βεβαιούντος |
| | They | now | having gone forth | preached | everywhere | the | Lord | working with [them] | and | the | word | confirming |
| DPro-NMP | Conj | V-APA-NMP | V-AIA-3P | Adv | Art-GMS | N-GMS | V-PPA-GMS | Conj | Art-AMS | N-AMS | V-PPA-GMS | |

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| 1223 [e] | 3588 [e] | 1872 [e] | 4592 [e] | 3956 [e] | 1161 [e] | 3588 [e] | 3853 [e] | 3588 [e] | 4012 [e] | 3588 [e] | 4074 [e] | 4935 [e] |
| dia | ton | epakolouthountōn | sēmeiōn | panta | de | ta | parēngelmena | tois | peri | ton | Petron | syntomōs |
| διὰ | τῶν | ἐπακολουθούντων | σημείων . | «[πάντα | δὲ | τὰ | παρηγγελμένα | τοῖς | περὶ | τὸν | Πέτρον | συντόμως |
| by | the | accompanying | signs | all | moreover | - | instructing | - | to | - | Peter | promptly |
| Prep | Art-GNP | V-PPA-GNP | N-GNP | Adj-ANP | Conj | Art-ANP | V-RPMP-ANP | Art-DMP | Prep | Art-AMS | N-AMS | Adv |

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| 1804 [e] | 3326 [e] | 1161 [e] | 3778 [e] | 2532 [e] | 846 [e] | 3588 [e] | 2424 [e] | 575 [e] | 395 [e] | 2532 [e] | 891 [e] | 1424 [e] | 1821 [e] |
| exēngeilan | meta | de | tauta | kai | autos | ho | Iēsous | apo | anatolēs | kai | achri | dyseōs | exapesteilen |
| ἐξηγγείλαν | μετὰ | δὲ | ταῦτα | καὶ | αὐτὸς | ὁ | Ἰησοῦς | ἀπὸ | ἀνατολῆς | καὶ | ἄχρι | δύσεως | ἐξαπέστειλεν |
| they reported | with | moreover | these | And | himself | - | Jesus | after that | from east | and | to | west | sent out |
| V-AIA-3P | Prep | Conj | DPro-ANP | Conj | PPro-NM3S | Art-NMS | N-NMS | Prep | N-GFS | Conj | Prep | N-GFS | V-AIA-3S |

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| 1223 [e] | 846 [e] | 3588 [e] | 2413 [e] | 2532 [e] | 862 [e] | 2782 [e] | 3588 [e] | 166 [e] | 4991 [e] | 281 [e] |
| di' | autōn | to | hieron | kai | aphtharton | kērygma | tēs | aiōniou | sōterias | amēn |
| δι' | αὐτῶν | τὸ | ἱερόν | καὶ | ἄφθαρτον | κήρυγμα | τῆς | αἰωνίου | σωτηρίας | ἀμήν]» |
| through | them | the | sacred | and | imperishable | preaching | of | eternal | salvation | Amen |
| Prep | PPro-GM3P | Art-ANS | N-ANS | Conj | Adj-ANS | N-ANS | Art-GFS | Adj-GFS | N-GFS | Heb |

The Ending of the Book of Mark

These are the options for the ending of the Book of Mark

1. Original Ending (Mark 16:1-8)

- a. Mark's Original Plan
- b. Mark intended to end after verse 16:8 in order to create a sense for the reader to think and decide to place faith in the message.
- c. Seems Odd and Unfinished
 - i. Mark's plan for a clever ending seems to have failed to connect with his audience for the next two centuries since scribes tried to fix it with at least two different created text endings.
 - ii. If Mark was trying to encourage the believers in Rome in 64-65 AD who were facing Nero's persecution it may have been unnecessary to end the book with women in fear fleeing the tomb in silence. It would seem better to give the readers of 64-65 AD several eyewitness accounts of Jesus being physically resurrected.
- d. Mark intended to end the book at 16:8. The reason for this can be speculated to be:
 - i. Create a setting for the reader to make a personal decision or response.
 - ii. This idea can be rejected because:
 1. It was not understood this way even by the early readers.
 2. Is not paralleled in ancient writing.
 3. Is a modern, suggestive form of writing that would have been unfamiliar to the ancient reader.
- e. By the time Mark writes the account of the resurrection had reached his readers if they had already become Believers. Paul had written about it and many others had taught the resurrection appearances. Why leave this out?
- f. There are other places in Mark that include strange, unresolved endings or statements that we wish would be cleaned up and detailed. Why can't Mark end his book the way he wrote the book:
 - i. 1:41-43 – *"immediately the leprosy left him, and he was made clean. And Jesus sternly charged him and sent him away at once, and said to him, 'See that you say nothing to anyone, but go, show yourself to the priest...'"*
 - ii. 4:10-12 – *"...for those outside everything is in parables, so that 'they may indeed see but not perceive, and may indeed hear but not understand.'"*
 - iii. 6:5 – *"he could do no mighty work there, except that he laid his hands on a few sick people and healed them."*
 - iv. 8:23-25 – *"He took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" And he looked up and said, "I see people, but they look like trees, walking." Then Jesus laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly."*
 - v. 11:12-14 – *"When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, 'May no one ever eat fruit from you again.'"*
 - vi. 14:51-52 – *"And a young man followed him, with nothing but a linen cloth about his body. And they seized him, but he left the linen cloth and ran away naked."*
- g. Mark ending with the silent women and the fearful disciples presents a negative ending for the Jewish believers and the need to go to the Gentiles.

- h. Or, it is a positive ending with the women not responding with fear and unbelief, but with the fear of amazement and faith. Clearly, their silence was mere momentary and caused by the inability to immediately process the resurrection. The assumption at the end of the book of Mark is the women would eventually stabilize and report the Good News.
- i. Throughout the book of Mark the heroes, the disciples and the crowds had to pass through times of misunderstanding, doubt, unbelief before they emerged healed, faithful and obedient. The same will be true here.
- j. The question throughout the book has been, “Who is this?” Now, it is time for the reader to decide. Will they call Jesus Lord and be faithful?
- k. It is almost impossible for a page or a portion of Mark’s original Gospel to be lost, because:
 - i. It would have immediately begun to be copied
 - ii. It was NOT a codex (pages, leaves in early book form).
 - 1. It is easy to imagine the back, bottom pages of a worn book to be lost or deteriorate.
 - 2. But, that was not the case here since the writing was new and the ending not exposed to wear as in a book
 - iii. It was a rolled-up scroll made of parchment (animal skins)
 - iv. It was not written on more fragile papyrus.
 - v. The text does not end at an impossible point.
 - 1. The sentence is complete.
 - 2. The story is complete...the women leave the tomb of the risen Jesus amazed and with directions. End story!
 - vi. The resurrection HAS been stated “he has risen” – the dead man has risen and he left with his body:

“Jesus of Nazareth, who was crucified. He has risen; he is not here.”

 - i. Mark stopped writing at 16:8 leaving the ending of the book to be supplied by each person reading it. Does it end with a response of faith in the words?
 - ii. This is a Great Ending!

2. Missing

- a. Mark’s intended end of the book **never was written**:
 - i. Mark died or was martyred in Nero persecution
 - ii. Mark was interrupted and never came back to finish. The book was distributed as it was incomplete.
- b. Mark’s original ending was **lost or damaged** in the original document and the following manuscripts. So, it is unknown
- c. The original ending verse at 16:8 is grammatically odd ending the sentence and the book with the Greek word *gar* or “for”.

| | | | | | | | | | | |
|----------|-----------------|-----------|---------|----------|----------|------------|----------|-----------|-----------|----------|
| 2532 [e] | 1831 [e] | 5343 [e] | 575 [e] | 3588 [e] | 3419 [e] | 2192 [e] | 1063 [e] | 846 [e] | 5156 [e] | 2532 [e] |
| Kai | exelthousai | ephygon | apo | tou | mnēmeiou | eichen | gar | autas | tromos | kai |
| 8 Καὶ | ἔξελθοῦσαι | , ἔφυγον | ἀπὸ | τοῦ | μνημείου | . εἶχεν | γὰρ | αὐτάς | τρόμος | καὶ |
| And | having gone out | they fled | from | the | tomb | Had seized | for | them | trembling | and |
| Conj | V-APA-NFP | V-AIA-3P | Prep | Art-GNS | N-GNS | V-IIA-3S | Conj | PPro-AF3P | N-NMS | Conj |

| | | | | | | |
|-----------|----------|----------|----------|------------|------------------|----------|
| 1611 [e] | 2532 [e] | 3762 [e] | 3762 [e] | 2036 [e] | 5399 [e] | 1063 [e] |
| ekstasis | kai | ouden | ouden | eipan | ephobounto | gar |
| ἔκστασις | , καὶ | οὐδενὶ | οὐδὲν | εἶπαν | ; ἐφοβοῦντο | γὰρ |
| amazement | and | to none | nothing | they spoke | they were afraid | for |
| N-NFS | Conj | Adj-DMS | Adj-ANS | V-AIA-3P | V-IIM/P-3P | Conj |

d. There are some parallels in ancient literature of books ending with the conjunction *gar* “for”:

i. Plato, Protagoras 328c –

1. English: “[328c] he goes to a temple, states on oath the value he sets on what he has learnt, and disburses that amount. So now, Socrates, I have shown you by both fable and argument that virtue is teachable and is so deemed by the Athenians, and that it is no wonder that bad sons are born of good fathers and good of bad, since even the sons of Polycleitus, companions of Paralus and Xanthippus here, are not to be compared with their father, and the same is the case in other craftsmen's families. As for these two, it is not fair to make this complaint of them yet.”

2. Greek: “τοιοῦτόν σοι, ἔφη, ὦ Σώκρατες, ἐγὼ καὶ μῦθον καὶ λόγον εἶρηκα, ὡς διδασκτὸν ἀρετὴ καὶ Ἀθηναῖοι οὕτως ἡγοῦνται, καὶ ὅτι οὐδὲν θαυμαστὸν τῶν ἀγαθῶν πατέρων φαύλους ὑεῖς γίνεσθαι καὶ τῶν φαύλων ἀγαθοῦς, ἐπεὶ καὶ οἱ Πολυκλείτου ὑεῖς, Παράλου καὶ Ξανθίππου τοῦδε ἡλικιώται, οὐδὲν πρὸς τὸν πατέρα εἰσίν, καὶ ἄλλοι ἄλλων δημιουργῶν. τῶνδε **δέ**

a. **de** is also a Greek conjunction translated as “and”, “but” or “yet”

ii. Plotinus’s *Ennead* at 32:5

iii. Musonius Rufus’s *Tractatus XII*

e. Greek sentences can end in *gar*, or “for”, so it is not as unusual as we might want to make it sound.

i. Mark, Matthew, Luke or John never end a sentence in their Greek text with *gar*, “for”, anywhere else in all four Gospels.

f. Mark has ended sentences and thoughts in his Gospel with **gar** in a phrase already:

i. 9:6 –

1. Greek: “ἐκφοβοὶ γὰρ ἐγένοντο”

2. Word/Word: “terrified for they were”

3. English: “for they were terrified.”

ii. 11:18 –

1. Greek: “ἐφοβοῦντο γὰρ αὐτόν

2. Word/Word: “they were afraid of for Him”

3. English: “for they feared him”

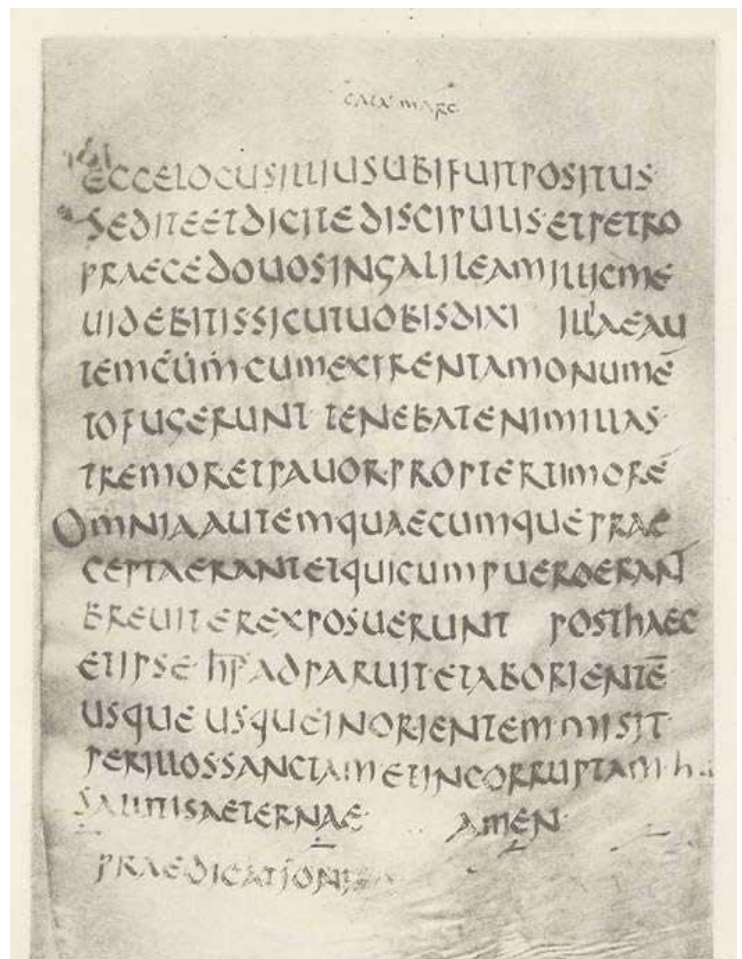
iii. 16:8 is different merely because it is a two-word **gar** phrase instead of a three-word *gar* phrase.

- g. The existence of the Shorter Ending and the Longer Ending demonstrate that the scribes copying the manuscript considered the Book of Mark to be incomplete for some reason.
- h. Mark quotes Jesus saying he would be resurrected after his death four times (8:31; 9:9; 9:31; 10:33-34). But, Mark never presents Jesus as resurrected. Jesus other predictions concerning his betrayal, arrest, betrayal, denial, and death are fulfilled and described in detail. But, not his resurrection.

3. **Short Ending** - Unnumbered verses found after verse 16:8 -

“But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.”

- a. This Shorter Ending has the phrase *“the sacred and imperishable proclamation of eternal salvation”* which clearly suggests it originated out of a developed church language or liturgy from a later period.
- b. This is found alone after 16:8 one time in the 400 AD Old Latin Bobiensis Codex. It is not followed in Codex Bobiensis with the Long Ending, which is rare.
- c. Seems like an early attempt (before verses 9-20 were created) to smooth out the ending of Mark.
- d. It would seem logical that this Shorter Ending was created while the manuscript of Mark that was being copied ended at 16:8, AND that the Long Ending was not in existence yet or not known or available to the scribe who created this Short Ending.
- e. The origin, date and skill of the scribe for the Short Ending are all different than the location, timing and skill producing the Longer Ending.
- f. Time of the writing of the Short Ending could be around 200 AD
 - i. But, the fact that in some MSS the Short Ending comes before the Long Ending (which was in existence by 150 AD) it is best to think the Short Ending came into existence 125-150 AD.

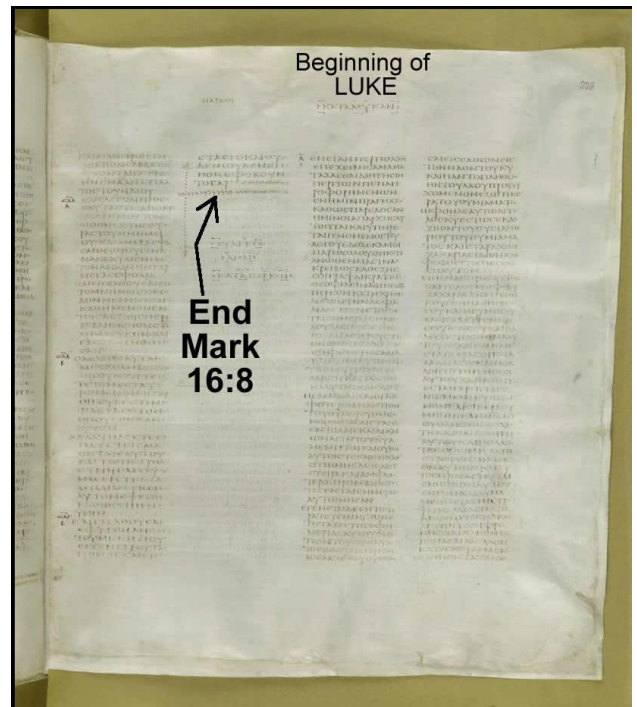


**OLD LATIN CODEX BOBBIENSIS
400 AD**
Only example of Short Ending added to Mark 16:8
without the Long Ending.
Fragmentary text w/ Mark 8:8-16:8; Matthew 1:1-15:36

- g. Yet, it is a late enough addition to sound liturgical and follow some formal style that had developed:
 - h. For example:
 - i. *“the sacred and imperishable proclamation of eternal salvation.”*
 - ii. *“reported briefly to Peter.”*
 - i. Origin or location of the Short Ending could be North Africa
 - j. The value of these verses may be to secure the faith and doctrine of the second century believers.
 - k. The verses are genuine early church text. This means these verses in that sense are authentic and very early.
 - l. It would not be wise to build doctrine solely on 16:9-20, but most of the reports and teaching of these verses are confirmed elsewhere. There might be a few exceptions such as the universal statement that appears to say that all believers at all times will not be harmed by poison or snakes.
 - i. This is always a true possibility
 - ii. This is never a 100% guarantee.
4. **Long Ending** (Mark 16:9-20)
- a. Transition from 16:8-16:9 is rough and inconsistent since Jesus appears to Mary Magdalene, but the other two women from the previous text are forgotten.
 - b. Mary is then introduced as if she has not just already appeared three times in the immediate previous accounts:
 - i. 15:40 – looking from a distance watching Jesus die on the cross
 - ii. 15:47 – watching where Joseph laid Jesus’ body and rolled the stone
 - iii. 16:1 – arriving early in the morning with two other women to visit the tomb
 - c. Records three appearances of Jesus:
 - i. Mary Magdalene
 - ii. Two disciples on the road
 - iii. The Eleven disciples
 - d. The details of the Long Ending are pieces of information picked up from the other Gospels records of Matthew, Luke and John.
 - i. The Lord appearing to Mary who was alone at the tomb in John 20:16
 - ii. Seven demons cast out of Mary in Luke 8:2
 - e. This long ending seems to have been created in the second century by taking information from the other three Gospels
 - f. Still missing in the Long Ending is Jesus fulfilling his promise to meet the disciples in Galilee. Jesus had made this promise on two occasions:
 - i. Mark 14:27-28 – “And Jesus said to them, “You will all fall away, for it is written, ‘I will strike the shepherd, and the sheep will be scattered.’ But after I am raised up, I will go before you to Galilee.”
 - ii. Mark 16:7 – “But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.”
 - g. The Long Ending is rejected by today’s scholars
 - h. Considered not written originally by Mark by most early authorities such as Eusebius and Jerome

- i. 16:9 seems to be its own introduction verse to the events on Resurrection Sunday. It does not continue the thought or flow of 16:1-8. In fact, verses 9-20 seem to have been written without any awareness of 16:1-8.
- j. These verses 16:9-20 are not found in these manuscripts:

Codex Sinaiticus (κ) - 350

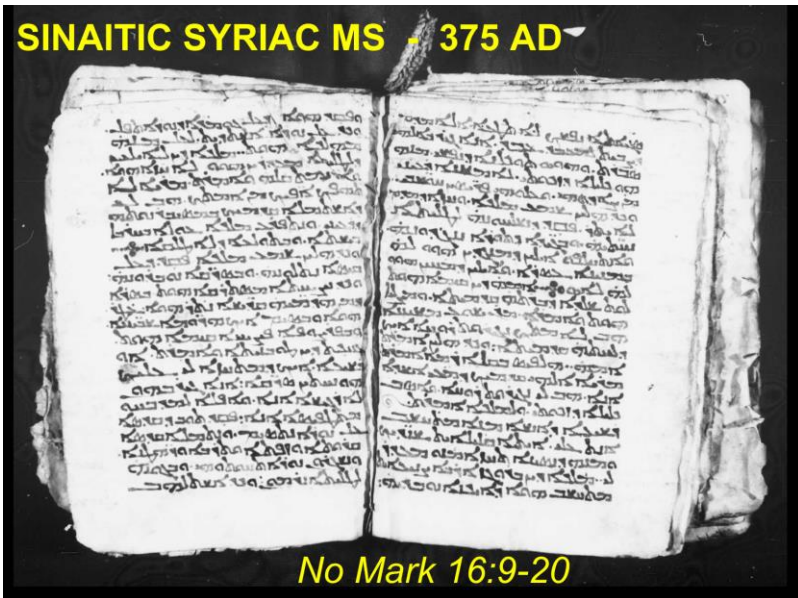


- i. Two oldest Greek uncial manuscripts:

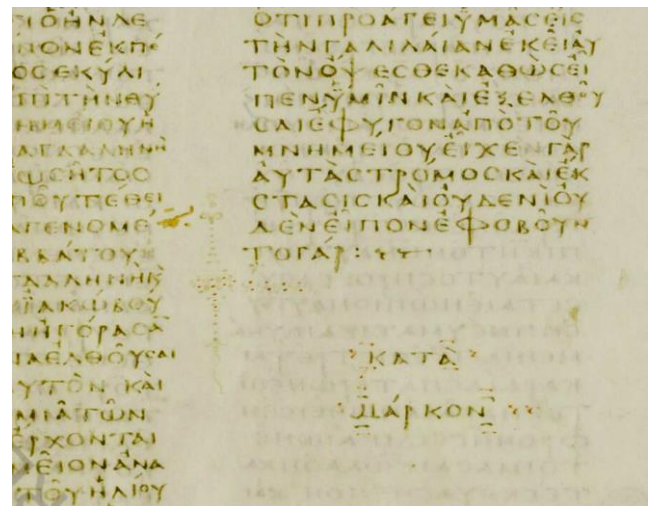
1. Codex Sinaiticus (Aleph or Ⲭ) from 350 AD
2. Codex Vaticanus (B) from 325-350 AD

- a. Old Latin Codex Bobiensis from 400 AD

SINAITIC SYRIAC MS - 375 AD



No Mark 16:9-20



Codex Vaticanus (B) 325-350

- b. Sinaitic Syriac from 375 AD
- c. 100 Armenian Manuscripts
- d. Two oldest Georgian Manuscripts from 897 and 913 AD.
- e. Early church father's comments concerning Mark 16:
 - i. **Clement of Alexandria** (150-215 AD)
 1. Never refers to these verses, but there are also many other verses he does not reference.
 - ii. **Origen** (185-253 AD)
 1. Never refers to these verses, but there are also many other verses he does not reference.
 - iii. **Cyprian**, the bishop of Carthage (210-258 AD)
 1. Never refers to these verses, but there are also many other verses he does not reference.
 - iv. **Eusebius** (lived 260-339 AD; wrote 290-339 AD)
 1. Says in his writing that Mark 16:9-20 were absent from the majority of the Greek copies of Mark known to him.

2. Eusebius writes before 312 AD in **"To Marinus 1"** the following:

"Your first question was:

How is it that the Saviour's resurrection evidently took place, in Matthew, "late on the Sabbath", but in Mark "early in the morning on the first day of the week"?

The answer to this would be twofold. The actual nub of the matter is the pericope which says this. One who athetises ("Athetises" means "marks the passage as spurious") that pericope would say that it is not found in all copies of the gospel according to Mark: accurate copies end their text of the Marcan account with the words of the young man whom the women saw, and who said to them: "Do not be afraid; it is Jesus the Nazarene that you are looking for, etc. ...", after which it adds: "And when they heard this, they ran away, and said nothing to anyone, because they were frightened." That is where the text does end, in almost all copies of the gospel according to Mark. What occasionally follows in some copies, not all, would be extraneous, most particularly if it contained something contradictory to the evidence of the other evangelists."

(Found p. 97 of this online .pdf -

https://www.roger-pearse.com/weblog/wp-content/uploads/2015/12/Eusebius_Gospel_problems_and_solutions_2010.pdf)

3. In the Eusebius sections there is no provision for numbering the sections in the format used by Eusebius for anything after Mark 16:8.

v. **Jerome** (lived 342-420 AD; wrote 380-420 AD)

1. Says in his writing that Mark 16:9-20 were absent from the majority of the Greek copies of Mark known to him.

2. Jerome writes this in 406-414 AD in his Epistle numbered CXX writing answers to a series of question asked by Hedibia, or *Hedibiam*. The third of twelve questions (see questions here

<https://orthodoxchurchfathers.com/fathers/npnf206/npnf2062.htm#P43681196283>)

Hedibia's 3rd Question:

"Why do the evangelists speak differently about the resurrection of our Lord, and how He appeared to His apostles?"

Jerome's Answer:

"Here you first ask why Matthew says that our Lord rose "on the evening of the Sabbath, when the first day of the following week was just beginning to shine," and Saint Mark, on the contrary, said that He arose in the morning, "Jesus arising on the first day of the week in the morning appeared to Mary Magdalene, from whom He had expelled seven demons. And she, departing, told those who were His companions, as they mourned and wept. And these, hearing that He was alive, and that she had seen Him, did not believe in Him."

This problem has a twofold solution. Either we do not accept the testimony of Mark, because this final portion is not contained in most of the Gospels

that bear his name — almost all the Greek codices lacking it — or else must affirm that Matthew and Mark have both told the truth, that our Lord rose on the evening of the Sabbath, and that He was seen by Mary Magdalene in the morning of the first day of the following week.

So this is how this passage of Saint Mark should be read: "Jesus arising," place a little pause here, then add, "on the first day of the week in the morning appeared to Mary Magdalene," so that, being raised, according to Saint Matthew, in the evening of the last day of the week, He appeared to Mary Magdalene, according to Saint Mark, "the morning of the first day of the week," which is how John also represents the events, stating that He was seen on the morning of the next day."

(see question #3 and Jerome's answer here -

https://www.tertullian.org/fathers/jerome_hedibia_2_trans.htm)

- f. Eusebian sections do not have provision for numbering sections after 16:8
- g. Some Greek manuscripts have scribal notes by 16:9-20 saying these verses are absent in the older Greek manuscripts
- h. The apocryphal book known as Gospel of Peter is similar ending the account at the tomb with the women leaving frightened. Then, moves to Peter and Andrew fishing in Galilee. See verses 55-57 here: <https://www.earlychristianwritings.com/text/gospelpeter-brown.html>
- i. Greek manuscripts that have the Shorter Ending almost always have the Longer Ending following. So, these manuscripts have collected both the Shorter Ending and the Longer Ending.
- j. This caused B.B. Warfield (He was an American professor of Reformed theology at Princeton Seminary from 1887 to 1921 and championed the doctrine of inspiration, fought liberalism, rejected theistic evolution.) to say:
*"The existence of the shorter conclusion . . . is a **fortiori** (/fort-ee-or-i/ which means "from the stronger" as in an argument is based on another argument so strong as to make it unanswerable) evidence against the longer one. For no one doubts that this shorter conclusion is a spurious invention of the scribes; but it would not have been invented, save to fill the blank."*

Support for Mark 16:8 NOT being the original ending Mark intended

1. It is claimed that Mark intentionally ended his Gospel at 16:8 to intentionally leave the reader in a state where they would have to decide. Would the reader believe the message of the “young man” sitting in the tomb? This is claimed to be an ingenious and clever way for an advanced author such as Mark to end his book.
 - a. Problems with this concept:
 - i. This supposed writing strategy failed miserably to communicate with his audience. If that was Mark’s intention then he clearly misread the room:
 1. Mark’s readers spent the first 100 years trying to finish his book by having scribes add endings to his book:
 - a. Short Ending
 - b. Long Ending
 - c. Additional wording in the Long Ending
 - ii. Mark’s readers, if he wrote to believers in Rome around 64 AD, were already making decisions for Christ and dying. They do not need a book to create an atmosphere for decision making. The readers of this time need hard, factual evidence that people, as many people that can be recorded, saw Jesus alive: Mary, Peter, Thomas, the disciples and on and on with James, and everyone listed in 1 Corinthians 15 in 55 AD including the 500 brothers who saw Jesus at the same time (1 Cor. 15:6)
 - iii. Although there are a few exceptions, the nature of ancient text was to state clearly the conclusion, and not merely suggest with an open ending.
2. Why was the book ended at Mark 16:8?
 - a. It was Mark’s intention?
 - b. Mark did not get a chance to finish the last lines?
 - i. He was interrupted and never had a chance to return to his work?
 - ii. He was arrested and martyred in Rome under Nero’s persecution?
 1. In 67 AD Paul does write Timothy as request that he bring Mark to Rome because Mark (being a writer, scribe) is useful for Paul in his ministry. So, Mark was still alive, but not in Rome (maybe in or near Ephesus) 2-3 years (67 AD) after the book of Mark was written.
3. Mark 1:1 – “The beginning of the gospel of Jesus Christ, the Son of God.”
 - a. “gospel” is *euangeliou* meaning “good news”
 - i. NIV translates it: “The beginning of the good news about Jesus the Messiah, the Son of God.”
 - b. But, the book about the “gospel” or “good news” of Jesus ends with: “They went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid!”
 - c. Something does appear to be wrong.
4. Part of the Gospel message is the physical appearance of Jesus after his crucifixion, death, burial and resurrection:
 - a. *“Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with*

the Scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.” – 1 Corinthians 15:1-8

i. The Gospel Paul Preached to the Corinthians (1 Cor. 15:1).

1. The Corinthians:

- a. Had this Gospel preached to them
- b. They received it
- c. They stand on it
- d. They are saved by it

2. The Gospel:

- a. Christ **died**
- b. Christ was **buried**
- c. Christ was **raised**
- d. Christ **appeared** to:
 - i. Cephas (Peter)
 - ii. The Twelve
 - iii. 500
 - iv. James
 - v. All the apostles
 - vi. Paul

ii. The APPEARANCE of the physically resurrected Jesus is part of the Gospel message. It appears to be missing in Mark 16:1-8.

1. Mark 16:1-8 says Jesus has risen...but, he does not appear to anyone.
2. Mark 16:1-8 says Jesus will be seen (appear) to the disciples in Galilee...but, he does not appear to anyone.

5. One of the possible solutions, maybe one of the best solutions, is to say we are missing the ending of the book of Mark.

- a. Maybe Mark didn't write it?
- b. Maybe it was lost?
- c. Maybe the early readers and scribes tried to recreate or replace it?

It can be argued that the even the final sentence seems to have been interrupted as the literal Greek wording is:

“And having gone out they fled from the tomb had seized for them trembling and amazement and to none nothing they spoke they were afraid for...”

Supported For Longer Ending

1. All the events in Mark 16:9-20 are biblical and are recorded in Matthew, Luke and John
2. It appears the Longer Ending was in circulation by 150 AD which means it must have been written around 125 AD.
 - a. It is said in by some that the earliest witness to 16:9-20 is around 145 AD in ***Epistula Apostolorum*** verses 9-10
 - i. This writing is “**The Epistle of the Apostles**” the earliest copy is from 300-500 AD in Coptic.
 - ii. But, having reviewed the text of this document it is clearly not the same thing: <https://www.earlychristianwritings.com/text/apostolorum.html>
 - iii. The best that can be said is there are five brief phrases or points that are similar to comments or points of Mark 16:9-20, but not direct quotes or clear references in anyway that would leave the impression the writer is dependent on Mark 16:9-20:
 1. The disciples reject a woman’s testimony
 2. Jesus says, “*Go and preach to the twelve tribes and preach also to the heathen, and to all the land of Israel from the east to the west and from the south unto the north, and many shall believe on me the Son of God.*”
 - a. This is a long way from Mark 16:15, “*Go into all the world and proclaim the gospel to the whole creation.*”
 3. Jesus appears to women at the tomb “*as they mourned and wept.*”
 4. Jesus rebukes the disciples saying, “*You are still slow of heart.*”
 - a. This is a created quote supposed to have come from Mark 16:14, “*he rebuked them for their unbelief and hardness of heart.*”
 - b. It seems that the quote should have come first in text with the summary statement of Mark 16:14 referencing the moment of the quote is secondary.
 5. Jesus says, “*Whoever shall hear you and believe on Me shall receive from you the light of the seal through Me, and baptism through Me,*” and “*They shall receive the baptism of life and the remission of their sins at My hand through you.*”
 - a. Again, similar to Mark 16:16, but not a quote from Mark 16:16.
3. **Jerome** knew of the verses of the Long Ending in 380-420
4. **Irenaeus**, 180 AD
 - a. In 180 AD Irenaeus knew verses 16:9-20 and considered these verses in the Long Ending to be something attached to Mark’s Gospel to help “round off” the book or to replace a missing ending.
 - b. Irenaeus in “Against Heresies” in 180 AD:
 - i. Credits Mark’s Gospel as having verse 16:19
 - ii. Quotes directly the full content of Mark 16:19
 - c. Disciple of Ignatius and Polycarp wrote Book III of “***Irenaeus: Against Heresies***” chapter X entitled, “PROOFS OF THE FOREGOING, DRAWN FROM THE GOSPELS OF MARK AND LUKE”, verse 5
“*Wherefore also Mark, the interpreter and follower of Peter, does thus commence his Gospel narrative: "The beginning of the Gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send My messenger before Thy face, which shall*

prepare Thy way. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make the paths straight before our God." Plainly does the commencement of the Gospel quote the words of the holy prophets, and point out Him at once, whom they confessed as God and Lord; Him, the Father of our Lord Jesus Christ, who had also made promise to Him, that He would send His messenger before His face, who was John, crying in the wilderness, in "the spirit and power of Elias," "Prepare ye the way of me Lord, make straight paths before our God." For the prophets did not announce one and mother God, but one and the same; under various aspects, however, and many titles. For varied and rich in attribute is the Father, as I have already shown in the book preceding this; and I shall show [the same truth] from the prophets themselves in the further course of this work. Also, towards the conclusion of his Gospel, Mark says: "So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sitteth on the right hand of God;" confirming what had been spoken by the prophet: "The LORD said to my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Thus God and the Father are truly one and the same; He who was announced by the prophets, and handed down by the true Gospel; whom we Christians worship and love with the whole heart, as the Maker of heaven and earth, and of all things therein.

5. Tatian's Diatessaron

- a. The "Diatessaron" is the four Gospels compiled as a single narrative by Tatian about 150 AD.
 - i. It was the Syrian Gospel text until 400 AD when it was replaced by the four separate Gospels.
 - ii. Quotations from this Diatessaron come to us in Syriac literature from the time, but no ancient Syriac manuscript of the actual Diatessaron exists today.
 - iii. There are papyrus fragments in Greek found in Iraq in 1933
 - iv. Sometime between 700-1200 AD there were translations that were made in Arabian, Persian and some European languages.
 - v. Codex Fuldensis, from 541-546 AD, includes Tatian's Diatessaron as the Gospel portion of the NT. It shows these verses from Mark 16 placed in its Gospel text between these verses from Matthew and Luke:

| MARK | | MATTHEW / LUKE |
|-------------|---------|-------------------------|
| 16:10 | after | Luke 24:9 |
| 16:12 | between | Luke 24:11 and 24:13 |
| 16:13b | between | Luke 24:13-35 and 24:36 |
| 16:14 | between | Matthew 28:17 and 28:18 |
| 16:15 | between | Matthew 28:18 and 28:19 |
| 16:19 | between | Luke 24:51 and 24:52 |

6. **Justin Martyr** around 160 AD writing in chapter 45 of his "First Apology" written to Emperor Pius very generally and loosely refers to the resurrection with terms similar to or found in Mark 16:9-20, but are very general and not direct quotes
7. The Longer Ending is found in a most of the manuscripts:
 - a. A – Codex Alexandrinus; 400's AD; Uncial; British Library, London
 - b. C – Ephraemi Rescriptus; 400's AD; Uncial; National Library, Paris.
 - c. D – Codex Bezae; 400's AD; Uncial; Cambridge Uni. Library

- d. K – Manuscript Ke or 017; Parchment; 800's AD; Paris
- e. X – Manuscript X, 033; Codex Monacensis; Parchment; 800's AD; Munich, Germany
- f. W – Codex Washingtoniensis (Freer Gospels); 300-400's AD; Uncial; Smithsonian Inst.
- γ. Δ - 037; lacks John 19:17-35; Codex Sangallensis; 800's AD;
- h. Θ - Theta, 038; four Gospels; 800's AD;
- i. Π - Pi, 041; Saint Petersburg, Russian National Library. 800's AD; The manuscript has *obeli* (An obeli is a mark such as a – or ÷ used in ancient texts to mark a word or passage as spurious, corrupt, or doubtful.) by John 5:4 and 8:3-6 (omitting the earlier portion of the pericope); we also note that Mark 16:8-20, while present and not marked doubtful, are not as fully annotated as the rest of the manuscript.
- j. P
- k. Ψ - Psi, 044; Parchment; Included all of NT except Revelation; 700's-800's AD;
- l. 099 - Mark 16:6-8, w/ shorter ending; 16:9-18; 600's AD
- m. 0112 – Mark 16:1-8 with Shorter Ending; 400-500's AD
- n. F13 – Ferrar Group – manuscripts from a family dated 1000-1400 AD; places adulterous woman of John 7:53-8:11 after Luke 21:38; Luke 22:43-44 placed after Matthew 26:39; Matthew 16:2b-3 is missing;
- o. 28 – Minuscule 28 – 292 parchment leaves 1000's AD
- p. 33 – Minuscule 33 - 143 parchment leaves, 800's of OT prophets, NT minus Revelation
- q. And, more...

List of all the NT MSS with their title, symbol, date, location and Biblical text reference:

<https://bibletranslation.ws/manu.html>

Support for the Long Ending based on Internal, Textual evidence

Mark's Original Lost Ending

- Matthew and Mark's Gospels are similar or a parallel pattern is followed through the books.
- Whenever Matthew has said something about Jesus' "authority", or *exousia*, Mark followed except at one place. Here at the account of the resurrection.

| Matthew | Mark |
|--|--|
| 7:29 – "For he was teaching them as one who had authority , and not as their scribes." | 1:22 – "They were astonished at his teaching, for he taught them as one who had authority , and not as the scribes." |
| 9:6 – "That you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic — 'Rise, pick up your bed and go home.' | 2:10-11 - " 'That you may know that the Son of Man has authority on earth to forgive sins'—he said to the paralytic— 'I say to you, rise, pick up your bed, and go home.' |
| 21:23 – "By what authority are you doing these things, and who gave you this authority ?" | 11:28 – "They said to him, 'By what authority are you doing these things, or who gave you this authority to do them?' " |
| 21:24 – "Jesus answered them, 'I also will ask you one question, and if you tell me the answer, then I also will tell you by what authority I do these things.' " | 11:29 – "Jesus said to them, "I will ask you one question; answer me, and I will tell you by what authority I do these things." |
| 21:27 – "And he said to them, 'Neither will I tell you by what authority I do these things.' " | 11:33 – "And Jesus said to them, "Neither will I tell you by what authority I do these things." |
| 28:18 – "And Jesus came and said to them, "All authority in heaven and on earth has been given to me." | - (nothing) - |

- This parallel patten continues up until Mark 16:8.

| Matthew 28:5-8 | Mark 16:6-8 |
|--|---|
| <p>"But the angel <u>said to the women</u>, "Do not be afraid, for I know that you seek Jesus who was crucified. <u>He is not here, for he has risen</u>, as he said. <u>Come, see the place where he lay</u>. Then <u>go quickly and tell his disciples</u> that he has risen from the dead, and behold, <u>he is going before you to Galilee; there you will see him</u>. See, I have told you." So <u>they departed quickly from the tomb</u> with <u>fear and great joy</u>, and ran to tell his disciples."</p> | <p>"And he <u>said to them</u>, "Do not be alarmed. <u>You seek Jesus of Nazareth, who was crucified</u>. He has risen; he is not here. <u>See the place where they laid him</u>. But <u>go, tell his disciples and Peter</u> that <u>he is going before you to Galilee</u>. <u>There you will see him</u>, just as he told you." And <u>they went out and fled from the tomb</u>, for trembling and astonishment had seized them, and they said nothing to anyone, for they were <u>afraid</u>."</p> |

- This suggests that Mark's Lost Ending would have been similar to the verses in Matthew after Matthew 28:5-8.
 - a. The parts that are recorded at the end of Matthew's Gospel that should be already expected, but missing in Mark's Gospel are

- i. Jesus appearing to his disciples in Galilee:
“Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him, but some doubted.”
(Matthew 28:16-17)
- ii. Jesus’ authority being solidified:
“And Jesus came and said to them, “All authority in heaven and on earth has been given to me.” (Matthew 28:18)
- iii. Jesus’ authority being distributed to the disciples:
“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
(Matthew 28:19-20)

Rejection of the Long Ending based on Internal, textual evidence

1. Connection between 16:8 and 16:9-20 is abrupt and awkward.
2. 16:9 begins with a masculine nominative participle **anastas** which requires a “he” for its antecedent. Something like the name “Jesus” in the preceding verse(s). But the subject of the last sentence of 16:8 is the women.
3. Mary Magdalene is referred to and described as if she is just appearing in the narrative, but she has been part of the previous three scenes:
 - a. At the cross
 - b. At the burial
 - c. At the tomb
4. The women who were commanded to go speak to the men simply drop out of the story, while one of the women, Mary, is instantly in an entirely different scene.
5. One of the points of focus in 16:1-8 was Jesus’ promise to appear to the disciples in Galilee. This is never referred to again, but Jesus does appear to two random men on a road and to the disciples in Jerusalem to rebuke them.
6. The narrative of 16:9-20 is short, concise with no connection to Mark’s story and minimal detail.
7. The events rapidly described in 16:9-20 are all highlights of detailed descriptions in Matthew, Luke and John. It would seem someone familiar with the other three Gospels summarized the resurrection events and inserted them at the end of Mark.
8. The content of 16:9-20 is concerning and needs much further explanation and context than is provided for material shoved quickly into the closing statements of a book. Of concern are these:
 - a. Jesus rebuking the disciples for not being able to comprehend the resurrection.
 - b. Immunity from poison snakes and poison drinks:
 - i. Throughout the book of Mark the disciples have been told of suffering:
 1. Suffering of the Messiah, the Son of Man
 2. Suffering for those who would follow
 - ii. Now they are promised universal immunity to poison?
 1. Indeed, God can deliver his people.
 2. Paul was delivered from a poison snake bite and it was considered a miraculous sign by the heathen that saw it. But that is not the normal way things proceed
 3. God can and has suspended physical realities and nature when he turned water to wine or walked on the water, but believers are not to live their lives with a sense that natural reality will be suspended for them. Poison kills, snakes bite, water is wet and the winds blow. Martyrdom will occur. There will be persecution. What is the point of saying, “these signs will accompany those who believe... they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them.”
 - a. True. These signs followed in SOME cases for the early church, and can still SOMETIMES follow the believer.
 - b. More likely, especially in Rome in 64-65 AD, persecution and martyrdom will follow the preaching of the Gospel and will be a sign of those who have believed.

9. In 16:9-20 Jesus is referred to for the first time in the book of Mark as “Lord Jesus” (16:19) and “Lord” (16:20), instead of by his first name “Jesus” as Mark has done throughout the book.
 - a. Other times “Lord” is used by Mark to refer to God in OT scripture or in the context.
 - b. Concerning the donkey in 11:3 Jesus is quoted as saying, say, ‘The Lord has need of it and will send it back here immediately.’
 - c. In 7:28 the Phoenician woman says, ““Yes, Lord; yet even the dogs under the table eat the children's crumbs.”
 - d. 2:28 Jesus says, “So the Son of Man is lord even of the Sabbath.”
10. Focus in these verses to charismatic signs in 16:17-18 when contrasted with Jesus disregard for signs and sensations
 - a. 8:11-12 – “*The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. And he sighed deeply in his spirit and said, “Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation.”*”
 - b. It could be that this was added from the context of the early church practice of these gifts, instead of Mark’s original writing in 64-65 AD.

SOURCE: <https://earlychurchhistory.org/beliefs-2/long-or-short-ending-in-mark/> for two points below:

- In one (1) Armenian MS of the Gospels dated 986 (below), discovered by F.C. Conybeare in 1891, Mark 16:9-20, the Long Ending of Mark, is attributed to the “Elder Aristion,” one of the 70 Disciples of Jesus. There is no textual proof by the unknown scribe of the Armenian MS....Only one Armenian manuscript in 986 in its marginalia ascribes the authorship of Mark 16:9-20 to one “Aristion” and not to the traditional belief in Mark’s authorship of all of his Gospel.
- In that one Armenian MS, Matenadaran 2374, of the Gospels dated 986, a note written in the marginalia between Mark 16:8 and 16:9 says, “Ariston ertzou” meaning “By Ariston the Elder/Priest.” That one allusion to an unknown Ariston by an unknown scribe possessing unknown sources has given lots of fire to the recent controversy.

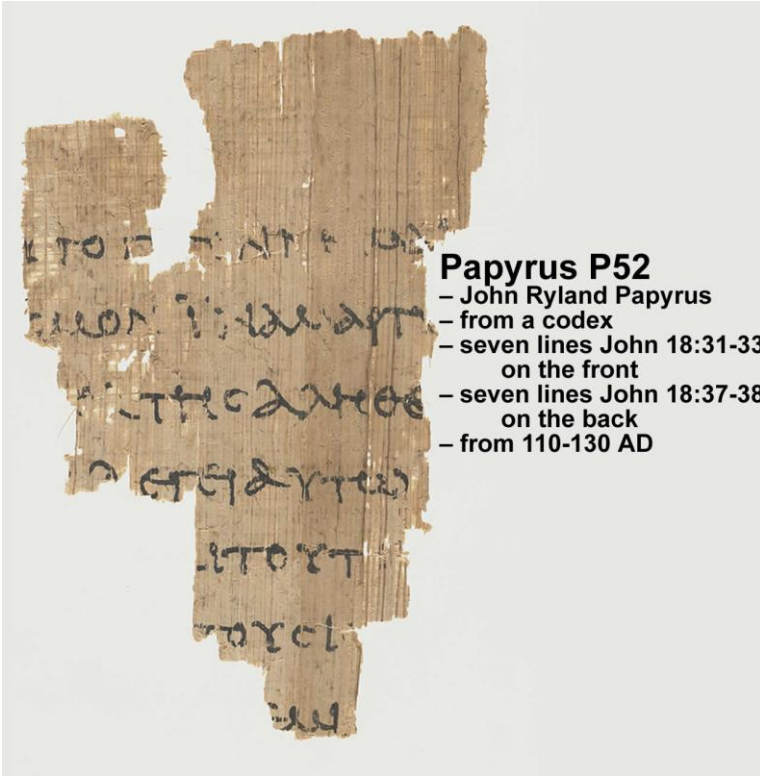
SOURCE: <https://bible.org/book/export/html/19352> for four points below:

- The third ancient uncial witness to the Greek New Testament, Alexandrinus, is known by the Greek letter A. This manuscript includes the whole NT and is from the fifth century. It is from Alexandria, Egypt. It does include an ending to Mark (the one found in the Textus Receptus and KJV). This long ending first appeared in Irenaeus' (a.d. 120-202) Against Heresies III:10:5; and Tatian's (a.d.110-172) compilation of the four Gospels called The Diatessaron.
- Manuscripts from Egypt (Coptic) have four different endings after verse 8. Some Greek manuscripts include the long ending (i.e., Mark 16:9-20) and then the short ending or the short ending and then the long ending or one of the other endings in combination.
- Here is one short ending from a Coptic manuscript:
"And all things which He commanded Peter and those who were His, they finished telling, and after this Jesus manifested Himself to them; and from the rising of the sun as far as the West, He sent them to preach eternal salvation by the Holy Gospel which is incorruptible."
- Here is another short ending.
"But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."

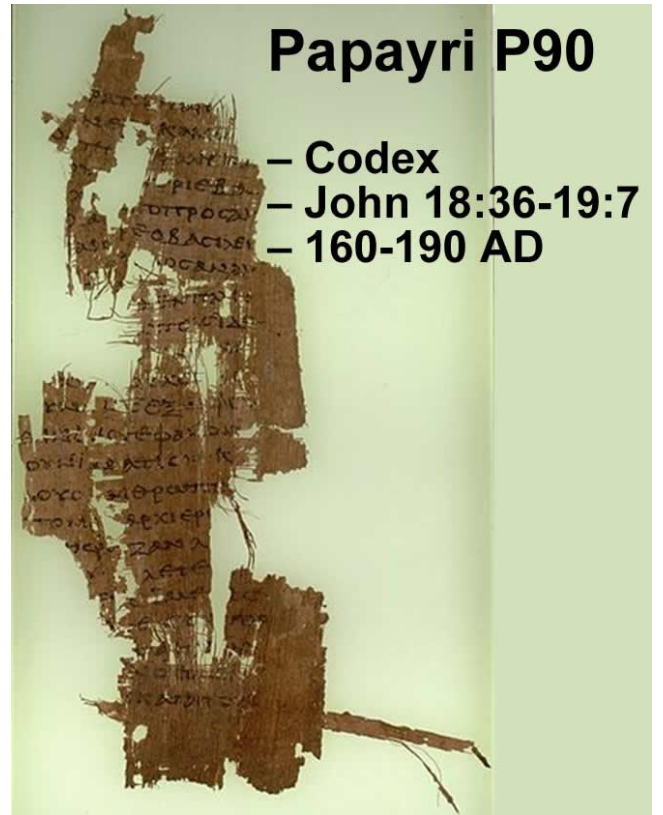
SOURCE: <https://www.thetextofthegospels.com/search?q=mark+16> for five points below:

- In the 100s, Justin Martyr alluded to Mark 16:20. Tatian incorporated almost the whole passage in his Diatessaron. And Irenaeus, in what is now France, specifically quoted Mark 16:19, in his work Against Heresies, in Book Three.
- In the 200s, passages from Mark 16:9-20 are used in Syriac in the Didascalia Apostolorum, and in a Latin statement by Vincent of Thibaris at a council in Carthage, and in the Latin composition De Rebaptismate, in the 250's.
- In the late 200s or early 300s, the pagan writer Hierocles, in the area that is now Turkey, used Mark 16:18 in the course of mockingly challenging Christians to select their leaders by poison-drinking contests.
- In 383, Jerome made the Vulgate, stating specifically that he had consulted ancient Greek manuscripts for the purpose, and he included Mark 16:9-20. A little later on, in the early 400s, Jerome made a reference to the interpolation known as the Freer Logion, and said that he had seen it “especially in Greek codices.”
- In the 400s, Patrick quoted from Mark 16:16 in Ireland;

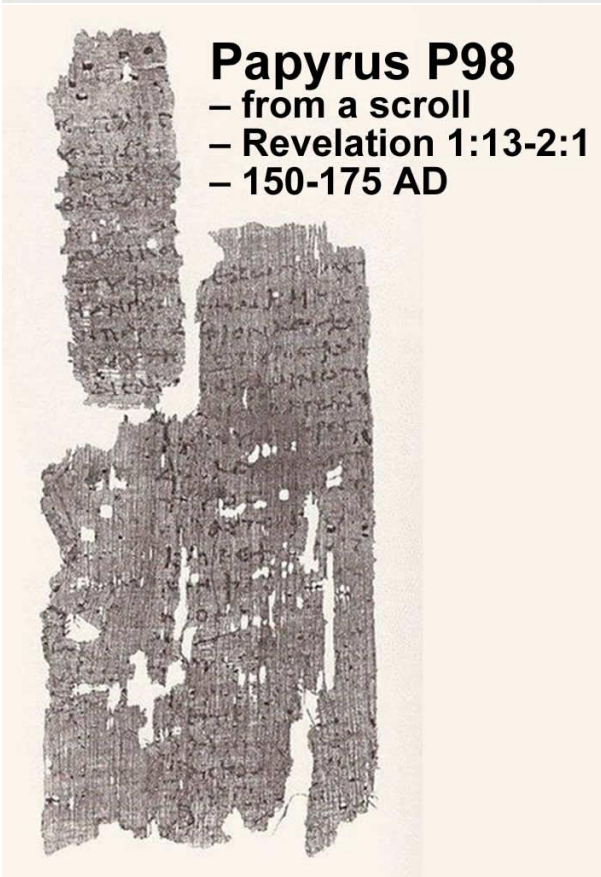
Earliest Manuscripts of the New Testament 100-190 AD:



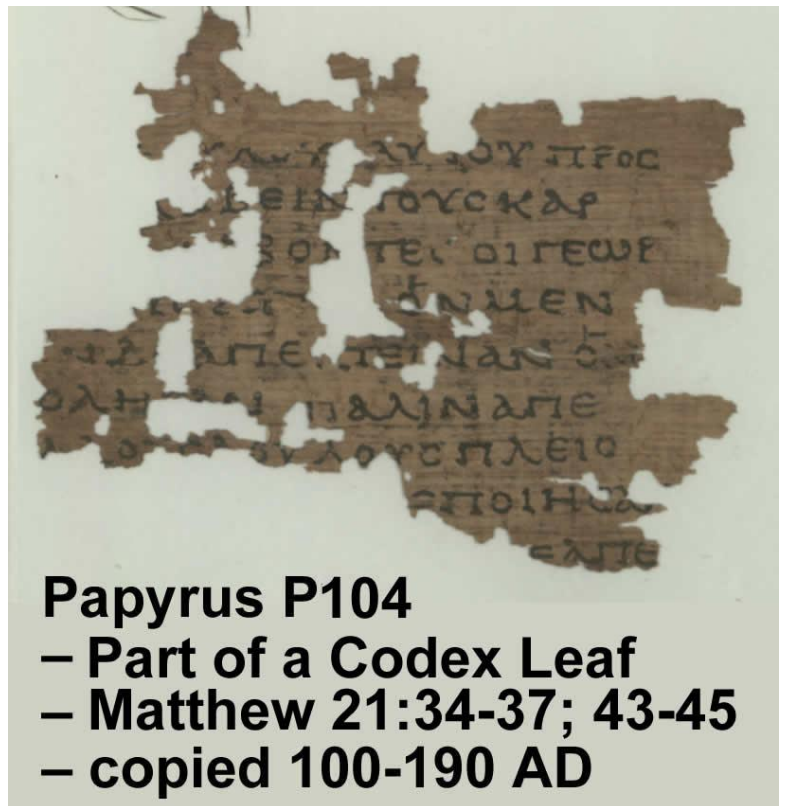
Papyrus P52
– John Ryland Papyrus
– from a codex
– seven lines John 18:31-33
on the front
– seven lines John 18:37-38
on the back
– from 110-130 AD



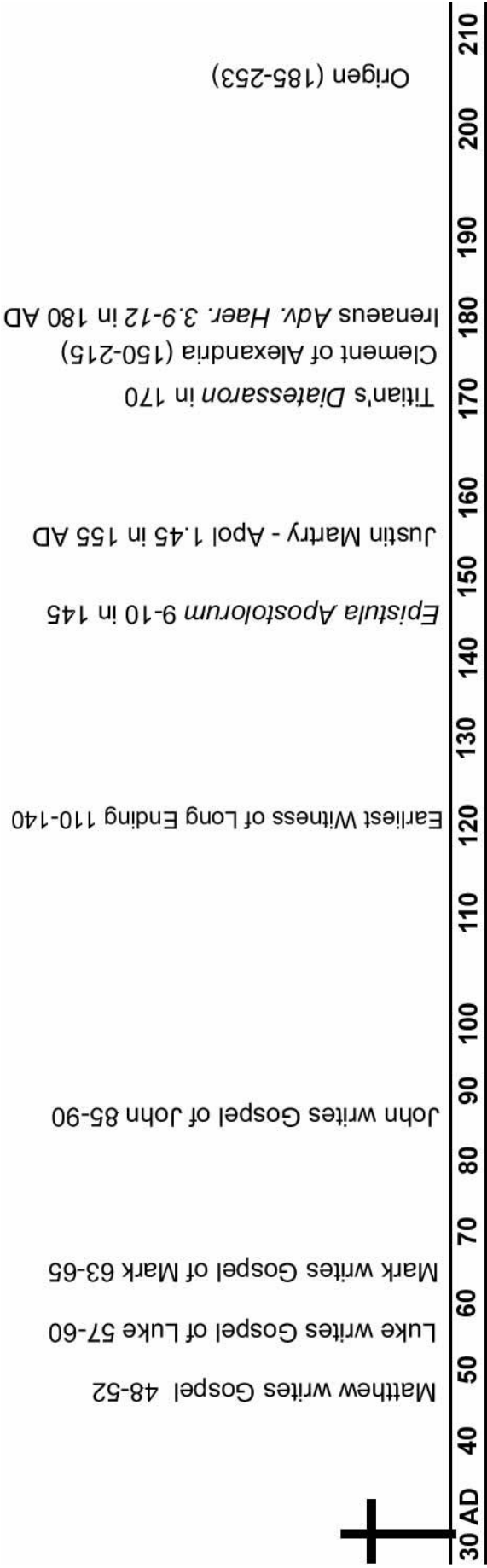
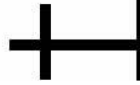
Papyrus P90
– Codex
– John 18:36-19:7
– 160-190 AD



Papyrus P98
– from a scroll
– Revelation 1:13-2:1
– 150-175 AD



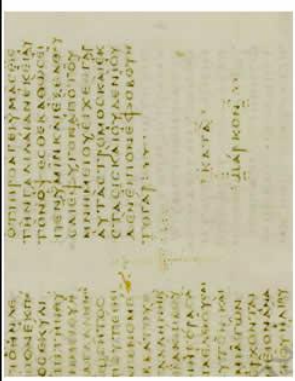
Papyrus P104
– Part of a Codex Leaf
– Matthew 21:34-37; 43-45
– copied 100-190 AD



Earliest Witness of Long Ending 110-140



Ammonius wrote 200-230
 Origen wrote 210-253
 Constantine *Edict of Milan* - 313
 Eusebius wrote 290-339
 Greek Uncial 300-700
Codex Sinaiticus
 350
 Sinaitic Syriac MS 375
 Jerome wrote 380-420
 Armenian MS 400
 Old Latin MSS 350-1200 (83 copies)



210 220 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400 410

Codex Vaticanus 325-350 AD

Codex Vaticanus 325-350 AD

Codex Amiatinus 688 AD

SINAITIC SYRIAC MS 375 AD

No Mark 16:9-20