



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 40

“Inspiration & Edification”

4-24-22

Introduction: How God Communicates His Word

The _____ of God → The _____ & _____ → The _____ Word

2 Tim. 3:16—All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness

- God purposed that His Word would be written down and transmitted to His people through the copying of writings that He inspired. When we speak of Scripture being *inerrant* and *inspired*, we mean that the texts that God caused to be written (*autographs*) contain no errors because they are ‘breathed out’ by Him. Although we no longer possess the original autographs, the sheer volume of fragments, scrolls, and codices allow us to be extremely confident that our Bibles convey the text of God’s Word to us accurately and truthfully even though these copies at times contain variations in grammar, spelling, and on rare occasions differ from one another in some of their content. The ending of Mark is perhaps the most well-known of these “textual variants.”

Main Point: While the longer ending of Mark is an edifying summary of Jesus’ post-resurrection ministry, it is likely an addition that is ultimately unnecessary for us to appreciate the overall _____ of this gospel.

The Longer Ending of Mark – [[16:9-20]]

- The longer ending of Mark references several of Jesus’ post-resurrection appearances to His followers.

Observations:

1. The account references Jesus’ appearance to Mary Magdalene.

⇒ This section of the ending reflects the descriptions of these events in the gospels of John and Luke.

John 1:14,18—¹⁴Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus...¹⁸Mary Magdalene went and announced to the disciples, “I have seen the Lord” —and that he had said these things to her.

Luke 24:9-11—⁹and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹but these words seemed to them an idle tale, and they did not believe them.

2. The account then briefly mentions Jesus’ appearance to two of His followers.

⇒ Luke’s gospel gives a much more detailed description of this appearance by Jesus.

Luke 24:13,15—¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem...¹⁵While they were talking and discussing together, Jesus himself drew near and went with them...³⁵Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

3. The account concludes with a summary of Jesus’ appearance to the Disciples, the giving of ‘The Great Commission,’ and His ascension.

⇒ This seems to be a combination of Luke and Matthew’s accounts. While Luke gives the greater detail regarding Jesus’ initial interaction with His disciples (Luke 24:36-49) and His ascension (Luke 24:50-53), the re-commissioning of the disciples seems to be modeled on Matthew’s account.

Matt. 28:16,18-20—¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them...¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

4. The account includes certain oddities that, while partially reflected in the Acts of the Apostles, differ from the other gospels.

[[Mark 16:15-18]]—¹⁵And he said to them, “Go into all the world and proclaim the gospel to the whole creation. ¹⁶Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁷And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; ¹⁸they 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.”

Key Point: The longer ending of Mark mirrors the accounts of the other gospels and does not _____ anything unique to our understanding of Jesus, His post-resurrection works, or the actions of His followers.

How Did Mark End His Gospel?

Arguments Against the Longer Ending

1. **Few of the _____ church fathers make reference the longer ending.**
⇒ Neither Clement of Alexandria (2nd C.) or Origen (Early 3rd C.) reference the longer ending. Eusebius (3rd-4th C.) in his work on reconciling the gospels considered the shorter ending to be original since the longer ending wasn't found in the best Greek manuscripts that he possessed. Irenaeus (2nd-3rd C.), however, does mention it.
2. **There are other _____ to Mark in the textual tradition besides [[16:9-20]].**
⇒ In the Codex Bezae Cantabrigiae (5th-6th C.) Mark's gospel ends with a short summary statement following 16:8. There are also variants to the longer ending such as that of the Codex Washingtonianus (4th-6th C.).
3. **The earliest _____ of Mark that we possess do not include the longer ending.**
⇒ In the Codex Sinaiticus (4th C.) and the Codex Vaticanus (4th C.) Mark's gospel ends with 16:8. Several of the earlier manuscripts that do include [[16:9-20]] include a blank space after 16:8 and one even includes the line "from the priest Ariston."
4. **The _____ and literary style of the longer ending seem out of place compared to the rest of Mark.**
⇒ The longer ending contains fourteen words that do not appear anywhere else in Mark and several phrases that appear only in [[16:9-20]]. The mention of Mary Magdalene's exorcism seems odd given that she had already been mentioned (15:40,47; 16:1). That the account does not reference Peter specifically is also odd given that he is singled out from the others in 16:7.

Conclusion: It is unlikely that the longer ending was part of Mark's _____ composition.

"The resemblances between what is narrated in these verses and the narrative of Jesus' resurrection appearances in the other gospels suggest that this longer ending was composed on the basis of these other narratives to supplement what was felt to be an inadequate ending to the gospel." — D.A. Carson & Doug Moo, *An Introduction to the New Testament*

Arguments For 16:8 As Mark's Intended Ending

1. **The Bible includes other so-called " _____ endings."**
⇒ Israel's return from exile isn't narrated in 2 Kings 25:27-30 but is instead only foreshadowed. Likewise, the ending of Jonah (4:10-11) does not "resolve" the way other narratives often do. Luke also ends his gospel with the disciples being sent back to Jerusalem.
2. **The account of Jesus' triumph in the resurrection forms an *inclusio* with His initial triumph over _____.**
⇒ At the beginning of Jesus' public ministry, He is in the wilderness being tempted by Satan (1:14-15). Although no further detail is given, the account concludes with a reference to the ministry of angels. The ending of Mark references Jesus' resurrection and likewise concludes with a description of the ministry of an angelic being (16:5-8). Mark's gospel therefore describes how Jesus' private victory over Satan becomes a decisive public victory which will be proclaimed to all.
3. **The 16:8 ending conforms with the early Christian tradition of conveying matters of "first _____."**
1 Cor. 15:3-5—³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve.
4. **The 16:8 ending fits with overall message of Mark's gospel.**
⇒ Mark concludes his gospel by _____ that Jesus the Messiah, the Son of God has fulfilled the Scriptures (14:49) and has risen (16:6). It also anticipates the ongoing work of the disciples (16:7) and all those who would subsequently become His followers throughout all generations.

Conclusion: It is likely that Mark intended to _____ his gospel in 16:8

"Mark chooses to end His gospel 'by sounding the note by which he has characterized all aspects of Jesus' activity, his healings, miracles, teaching, the journey to Jerusalem. Astonishment and fear qualify the events of the life of Jesus.' What happened in the resurrection 'is an event beyond human comprehension and [is] therefore awesome.'" — David Garland, *A Theology of Mark's Gospel*.

Concluding Thought: *The inerrant, inspired Word of God accomplishes all that God _____.*

Mark 1:22,27—²² And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes...²⁷ And they were all amazed, so that they questioned among themselves, saying, "...He commands even the unclean spirits, and they obey him."

Mark 7:37—And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

Mark 10:32-33—³²...Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, ³³ saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles."

Mark 16:7-8—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." ⁸ And 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.



THE GOSPEL OF MARK

Seeing Jesus the Messiah, the Son of God



Part 40

“Inspiration & Edification”

4-24-22

Introduction: How God Communicates His Word

The Voice of God



The Prophets & Apostles



The Written Word

2 Tim. 3:16—*All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness*

- God purposed that His Word would be written down and transmitted to His people through the copying of writings that He inspired. When we speak of Scripture being *inerrant* and *inspired*, we mean that the texts that God caused to be written (*autographs*) contain no errors because they are ‘breathed out’ by Him. Although we no longer possess the original autographs, the sheer volume of fragments, scrolls, and codices allow us to be extremely confident that our Bibles convey the text of God’s Word to us accurately and truthfully even though these copies at times contain variations in grammar, spelling, and on rare occasions differ from one another in some of their content. The ending of Mark is perhaps the most well-known of these “textual variants.”

Main Point: While the longer ending of Mark is an edifying summary of Jesus’ post-resurrection ministry, it is likely an addition that is ultimately unnecessary for us to appreciate the overall Message of this gospel.

The Longer Ending of Mark – [[16:9-20]]

- The longer ending of Mark references several of Jesus’ post-resurrection appearances to His followers.

Observations:

1. The account references Jesus’ appearance to Mary Magdalene.

⇒ This section of the ending reflects the descriptions of these events in the gospels of John and Luke.

John 1:14,18—¹⁴Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus...¹⁸Mary Magdalene went and announced to the disciples, “I have seen the Lord” —and that he had said these things to her.

Luke 24:9-11—⁹and returning from the tomb they told all these things to the eleven and to all the rest. ¹⁰Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told these things to the apostles, ¹¹but these words seemed to them an idle tale, and they did not believe them.

2. The account then briefly mentions Jesus’ appearance to two of His followers.

⇒ Luke’s gospel gives a much more detailed description of this appearance by Jesus.

Luke 24:13,15—¹³That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem...¹⁵While they were talking and discussing together, Jesus himself drew near and went with them...³⁵Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

3. The account concludes with a summary of Jesus’ appearance to the Disciples, the giving of ‘The Great Commission,’ and His ascension.

⇒ This seems to be a combination of Luke and Matthew’s accounts. While Luke gives the greater detail regarding Jesus’ initial interaction with His disciples (Luke 24:36-49) and His ascension (Luke 24:50-53), the re-commissioning of the disciples seems to be modeled on Matthew’s account.

Matt. 28:16,18-20—¹⁶Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them...¹⁸And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

4. The account includes certain oddities that, while partially reflected in the Acts of the Apostles, differ from the other gospels.

[[Mark 16:15-18]]—¹⁵And he said to them, “Go into all the world and proclaim the gospel to the whole creation. ¹⁶Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. ¹⁷And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues; ¹⁸they 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.”

Key Point: The longer ending of Mark mirrors the accounts of the other gospels and does not add anything unique to our understanding of Jesus, His post-resurrection works, or the actions of His followers.

How Did Mark End His Gospel?

Arguments Against the Longer Ending

1. Few of the early church fathers make reference the longer ending.

⇒ Neither Clement of Alexandria (2nd C.) or Origen (Early 3rd C.) reference the longer ending. Eusebius (2nd-3rd C.) in his work on reconciling the gospels considered the shorter ending to be original since the longer ending wasn't found in the best Greek manuscripts that he possessed. Irenaeus (2nd-3rd C.), however, does mention it.

2. There are other endings to Mark in the textual tradition besides [[16:9-20]].

⇒ In the Codex Bobbiensis (5th-6th C.) Mark's gospel ends with a short summary statement following 16:8. There are also variants to the longer ending such as that of the Codex Washingtonianus (4th-6th C.).

3. The earliest copies of Mark that we possess do not include the longer ending.

⇒ In the Codex Sinaiticus (4th C.) and the Codex Vaticanus (4th C.) Mark's gospel ends with 16:8. Several of the earlier manuscripts that do include [[16:9-20]] include a blank space after 16:8 and one even includes the line "from the priest Ariston."

4. The vocabulary and literary style of the longer ending seem out of place compared to the rest of Mark.

⇒ The longer ending contains fourteen words that do not appear anywhere else in Mark and several phrases that appear only in [[16:9-20]]. The mention of Mary Magdalene's exorcism seems odd given that she had already been mentioned (15:40,47; 16:1). That the account does not reference Peter specifically is also odd given that he is singled out from the others in 16:7.

Conclusion: It is unlikely that the longer ending was part of Mark's original composition.

"The resemblances between what is narrated in these verses and the narrative of Jesus' resurrection appearances in the other gospels suggest that this longer ending was composed on the basis of these other narratives to supplement what was felt to be an inadequate ending to the gospel." — D.A. Carson & Doug Moo, *An Introduction to the New Testament*

Arguments for 16:8 as Mark's Intended Ending

1. The Bible includes other so-called "suspended endings."

⇒ Israel's return from exile isn't narrated in 2 Kings 25:27-30 but is instead only foreshadowed. Likewise, the ending of Jonah (4:10-11) does not "resolve" the way other narratives often do. Luke also ends his gospel with the disciples being sent back to Jerusalem.

2. The account of Jesus' triumph in the resurrection forms an *inclusio* with His initial triumph over Satan.

⇒ At the beginning of Jesus' public ministry, He is in the wilderness being tempted by Satan (1:14-15). Although no further detail is given, the account concludes with a reference to the ministry of angels. The ending of Mark references Jesus' resurrection and likewise concludes with a description of the ministry of an angelic being (16:5-8). Mark's gospel therefore describes how Jesus' private victory over Satan becomes a decisive public victory which will be proclaimed to all.

3. The 16:8 ending conforms with the early Christian tradition of conveying matters of "first importance."

1 Cor. 15:3-5—³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵and that he appeared to Cephas, then to the twelve.

4. The 16:8 ending fits with overall message of Mark's gospel.

⇒ Mark concludes his gospel by confirming that Jesus the Messiah, the Son of God has fulfilled the Scriptures (14:49) and has risen (16:6). It also anticipates the ongoing work of the disciples (16:7) and all those who would subsequently become His followers throughout all generations.

Conclusion: It is likely that Mark intended to end his gospel in 16:8

"Mark chooses to end His gospel 'by sounding the note by which he has characterized all aspects of Jesus' activity, his healings, miracles, teaching, the journey to Jerusalem. Astonishment and fear qualify the events of the life of Jesus.' What happened in the resurrection 'is an event beyond human comprehension and [is] therefore awesome.'" — David Garland, *A Theology of Mark's Gospel*.

Concluding Thought: *The inerrant, inspired Word of God accomplishes all that God intends.*

Mark 1:22,27—²²And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes...²⁷And they were all amazed, so that they questioned among themselves, saying,... "He commands even the unclean spirits, and they obey him."

Mark 7:37—And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

Mark 10:32-33—³²...Jesus was walking ahead of them. And they were amazed, and those who followed were afraid. And taking the twelve again, he began to tell them what was to happen to him, ³³saying, "See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles."

Mark 16:7-8—⁷But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you." ⁸And 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.