

The Gospel of Mark

Lesson 39: Mark 16:1-8

He is risen! (vv. 1-8)

Matt. 28:1-8
Luke 24:1-10
John 20:1-10

- The women had witnessed Jesus' death and the place of His burial
 - The early church would not have made this up
 - The spices were to mask the odor of decomposition
- The context (clothing and message) indicates the young man is an angel
 - Mathew states that he is an angel (28:27), who rolled away the stone
 - He clearly identifies Jesus by name, home, and fate...no confusion
 - He gives the empty tomb as evidence of Jesus' resurrection
- If verse 8 is the end, the women did go on to tell others
 - John 20:1-10 fits nicely with Mark's account

What elements are key in the angel's instructions in verse 7?

The much-debated ending

- Arguments for Mark ending at verse 8
 - The ending in Codex Vaticanus and Codex Sinaiticus (early and important)
 - Testimony of many early church fathers
 - Clement and Origen (3rd century), Eusebius (4th), Jerome (5th)
 - Actually three other endings (shorter, longer, longer with addition after v. 14)
 - The shorter ending reads:
"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."
 - More manuscripts with our longer ending...people like closure
 - Internal evidence
 - Vocabulary, grammar and style don't match the rest of Mark
 - The longer ending seems to "start over" after v. 8
 - No mention of Peter or Galilee in the longer ending (note v. 7)
- If verse 8 is the end, one must ask:
 - Was this Mark's intention all along?
 - Did Mark write an ending which was lost or thought to be too controversial?
 - Did he want to write more but was prevented from doing so?

If verse 8 is the end, what is missing? Why would this be an issue for people?

Why would ending at verse 8 be an appropriate conclusion?

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