CHAPTER ELEVEN

THE TEXT AND LANGUAGE OF THE ENDINGS TO MARK'S GOSPEL

Professor Kurt Aland has indicated that there are several major errors in the citation of the manuscript evidence for the longer and shorter endings to Mark's Gospel in the *apparatus criticus* of currently available printed editions of the Greek New Testament.¹

I.

As the text for these verses is so often the subject for discussion and as textual variants in these verses are to be taken into account below in analysing the distinctiveness of the language and style, the full citation of the evidence for the verses occurring after Mark xvi 8 is presented here. Much of the information in the *apparatus* has been kindly provided for me by the Institut für neutestamentliche Textforschung in Münster. The evidence is as follows.

1) The longer ending (Mark xvi 9-20) is included in the following MSS.:  
A C D E H K M S U W X Y Γ ΔΘΠΣΦΩ 047 055 0211 f13 28 33 274 (text) 565 700 892 1009 1010 1071 1079 1195 1230 1241 1253 1344 1365 1546 1646 2148 2174 etc.  
Lect. 60 69 70 185 547 883.  
Lat. (vt. aur c dupp. ff2 l n o q) (vg). Syr.(c p h pal) Cop.(boh fay)  
Gothic Arm. MSS Geo.² Diat. (Arabic, Italian, Codex Fuldensis and Old Dutch).  
Justin?, Irenaeus, Tertullian, Aphraates, Apostolic Constitutions, Didymus, Hippolytus, Marinus (as quoted by Eusebius), Epiphanius.

2) The longer ending is included in the following MSS. marked with asterisks, or obeloi, or with a critical note added:
fl 22 137 138 205 1110 1210 1215 1216 1217 1221 1241 (vid) 1582.

3) The following MSS. add the shorter ending before the longer ending:
L Ψ 083 099 (incomplete up to συντάγματος) 0112 (omits πάντα ... μετά δὲ) 274 (mg) 579.
Lect. 1602.
Syr. (hmg-). Copt. (sa) MSS. boh MSS. Eth. MSS.

4) Lat. [vt. a] reads only the shorter ending after Mark xvi 8:
Lat. [vt. a] may also have originally contained the shorter ending only.

5) The following MSS. of Mark end at xvi 8:
K B (a large space follows xvi 8) 304 (2386 and 1420 have a page missing at this point).
Syr. sin Cop. sa Arm. 8 MSS. Eth. 3 MSS. Geo. A.
Eusebius, MSS. according to Eusebius, MSS. according to Jerome 2.

The other main problem concerning these endings which is often the subject of discussion is their language and style.

A discussion is found in an article by Eta Linnemann in which it is claimed that Mark xvi 15-20 is original to Mark and forms part of the actual ending to the gospel 3. Linnemann maintains a) that the theology of these verses is consistent with the theology of canonical Mark 4, and b) that both Matt. xxviii 18-20 and Luke xxiv 44-53 knew of Mark xvi 15-20. One section of the article devoted to the linguistic and stylistic characteristics of Mark xvi 15-20 concludes: "Aus dem sprachlich-stilistischen Befund läßt sich kein Einwand erheben gegen die These, daß Mk. xvi 15-20 den ursprünglichen Schlüß des Evangeliums enthält." 5

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4 Linnemann (n.3) strongly refutes V. Taylor's arguments for a late date for the ending found in his commentary The Gospel according to St. Mark (London, 1952) pp. 610-614.
5 Linnemann (n.3) p. 264.

Linnemann's discussion in this section of the article is however too facile based as it is on a refutation of Morgenthaler's arguments in his Statistik 6. For instance, to disprove Marcan authorship of 9-20 Morgenthaler argues that the number of examples of καί (especially καί consecutive) in the longer ending is lower than the average for canonical Mark whereas the total number of occurrences of ἦς is greater than in Mark. Arguments of this type based on averages and percentages can all too easily be questioned as in fact Linnemann does successfully. Similarly, Morgenthaler argues that the longer ending is non-Marcan because of the absence of foreign words. This too is an easy point for Linnemann to destroy. In choosing Morgenthaler's evidence, Linnemann has selected a simple target because the evidence in the Statistik for the secondary nature of the longer ending is by no means exhaustive. If Linnemann had tried to argue against the full evidence it would have proved impossible to maintain that part of the longer ending belonged to the original gospel.

Surprisingly though, a thorough discussion of the language and style is not readily accessible.

Commentaries on Mark usually give detailed exegesis of the contents of the longer and shorter endings to the gospel, but the problems connected with the language and style are often dismissed with a statement such as Cranfield's, "In style and vocabulary they (the verses of the longer ending) are obviously non-Markan" 7. This is typical, Taylor, for instance, also sees it "unnecessary to examine in detail the almost universally held conclusion that xvi 9-20 is not an original part of Mk." because according to him this detail can be found in discussions by Hort, Swete and Lagrange 8. But these older works do not present a full discussion of the language of the verses. Consequently, there is to my knowledge no thoroughgoing analysis of the language and style of these endings compared with New Testament language in general or with Mark's gospel in particular. Similarly, although there are numerous discussions published on the documentary evidence for the verses after Mark xvi 8, the variants in MSS. containing the longer and shorter endings are not usually taken into account when considering the language and style.

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8 Taylor p. 610.
ending, vv.10, 12, and 15. Mark does not use the simple form of this verb. At Mark ix 30 the variant reading representing the simple verb is secondary, for scribes tended to remove the prefixed prepositions of compound verbs, and therefore should be read at Mark ix 30. Another significant difference from Marcan usage is that Mark tends to reserve the compounds of ἄπειρον for the present tense, and uses ἔφανται for the aorist. Here, however, ἄπειρον appears in the aorist (cf. also the firm example of the aorist in v.15). The v.l. ἐκεῖθεν here read by K II 42 131 229 253 481 517 579 892 etc. is to be rejected as secondary. As we have seen, ἄπειρον belongs to Pseudo-Mark’s vocabulary and it is firmly established in all MSS at v.15. The v.l. has probably been introduced into the text through assimilation to 13 where ἀπεστάληκα follows as here.

Thus, μετ' αὐτοῦ γενομένας is also an unusual way of referring to the disciples and is not found elsewhere in the New Testament (cf. κάκευσιν above).

πενθοῦσα. — The verb πενθεῖν is non-Marcan.

v.11

ἐθάνατο. — θάνατος is a non-Marcan verb also. It occurs again in 14 in the middle voice.

ηὐστάσων — ἐπιστᾶνω is also non-Marcan. Once more the unity of the language of this ending is demonstrated because the verb also occurs in v.16. At both 16 and here variants are found (D reads καὶ ὁ Θ αὐτοῦ ἐπιστάνεται αὐτῷ at 11 and 15 reads μη πιστεύεται at 16) but these are plainly secondary readings intended to avoid the less usual verb ἐπιστᾶνω.

v.12

μετὰ τοῦτοι is found in Luke and John but not in Mark.

ἐφανερώθη. — ἐφανερῶ is not used by Mark of Jesus’ resurrection appearances although it occurs again in the same context in this section at 14. The v.l. ἐφανερώθη read by Θ at v.12 is to be rejected. Θ is notoriously inaccurate when deviating in this section. See the errors of this MS. in reading παρευθύνετες in 13, αὐτοῖς in 11 and ἀλλήλους in 17.

ἐτέρα. — There is no firm example of ἐτέρας in Mark.

11 This unity of language in Mark xvi 9-20 makes it difficult to uphold Linnemann’s (n.3) arguments that 15-20 can be treated separately when refuting Morgenthal’s linguistic points. The textual arguments brought forward by Linnemann are successfully dismissed in another article by K. Aland, “Der wiederentdeckte Markusschluss?” Ze. Theol. Ki. 67 (1970) pp. 3-13.
12 C. H. Turner, Note IX.
13 See further G. D. Kilpatrick, “παρευθύνετες and its Compounds” above.
μορφή. — μορφή does not occur elsewhere in the gospels.

v.14

ὑστερον does not occur in Mark. It is not part of his vocabulary as can clearly be demonstrated at Mark xii 6 which contains ἐδώσαν whereas the parallel in Matt. xxii 37 reads ὑστερον.

ἐνδέκα. — This is the only reference to the eleven disciples in Mark i 1 – xvi 20.

ὡνειδέων. — This is the only example in the New Testament of ὠνειδίζω used of Jesus rebuking the disciples.

ἐκπλήτταν ... καὶ σκληροκαρδίαν. — This is the only place in the New Testament where these faults are levelled at the disciples.

The so-called Freer logion found after 14 in the Greek uncial W and part of which is found in Greek MSS. known to Jerome has no claim to being original either to Mark’s Gospel or to the longer ending. The vocabulary differs sharply from both: ἔρας and προαλέγω are hapaxes in the Greek New Testament; ἀφθαρσία, δύσις, ἀποτρέψα, ἀμαρτάνω, ἀποκρότωμεν and ἀπολογοῦμαι do not occur in Mark i 1 – xvi 8 or in xvi 9-20; ἡ Χριστός is not the designation of Jesus by the author of the longer ending.

v.15

ἐπαναλαμβάνει. — There is no firm example of the form ἐπαναλαμβάνει in Mark although it occurs as a variant in Mark i 27; viii 25; xii 32.

κτίσας. — This is the only occurrence in the Gospels of κτίσας used in the sense of the sum of what is created rather than the creative act. κτίσας in the latter sense is found at Mark x 6; xiii 19.

v.16

κατακρίθηται. — The passive forms of κατακρίνω are not found in Mark.

v.17

ςμεία. — The plural of σμεῖα is not found in Mark in the sense of miracles or wonders regarded as a sign of the divine act although it is fre-

quently plural in John with this meaning (e.g. John ii 11, 23; iii 2; vi 2, 14). See also the same usage in v.20.

The separation of σημεία and σμεῖα is not characteristic of normal New Testament word order. Similarly, the use of σημεία with anarthrous σμεῖα differs from the usual usage in the gospels although N. Turner points to examples of the omission of the article after ὁστα in Acts i 5; xxiv 21. Of this example he says σημεία here may be construed as the object of the participle as in fact certain scribes (C3 Byz W 565 etc.) possibly indicate by placing τατάτα next to τοῖς πιστεύσασιν.

παρεξεκολοθήσατι. — παρεξεκολοθήσατι in the sense "to result" differs from the meaning in the rest of the New Testament (e.g. Luke i 3; 1 Tim. iv 6; 2 Tim. iii 10). This reading is however to be preferred to ἐκκολοθήσατι read by C* L Ψ 892 and others) because ἐκκολοθήσατι occurs as a compound verb in 20. The variant reading the simple verb is explicable on stylistic grounds. It can be demonstrated in many other places in the apparatus to the Greek New Testament that scribes tended to avoid compound forms.

v.18

δομεῖς. — δομεῖς does not occur in Mark.

καὶ in the sense “and if” is not found in canonical Mark. At Mark v 28; vi 56 it is merely an intensification of simple καὶ (in the sense “even”, “at least”).

θεονόμος. — θεονόμος occurs only here in the whole of Biblical Greek, although it is found in the apocryphal Acts of John. Biblical Greek prefers the poetic θεοπροτότος (which occurs five times in the LXX and in James iii 8).

βλέπων. — βλέπων is not found in Mark.

ἐπιθύμουμεν. — This is the only occurrence of ἐπιθυμῆμεν ἐπί + Accusative, in Mark. In Mark v 23 the verb is followed by the dative direct, despite the parallel in Matt. ix 18 which reads ἐπί + Accusative (but cf. Mark vii 25).

καλώς ἔφησαν. — This classical phrase is not found elsewhere in the New Testament.

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15 This is the interpretation of A. Plummer, The Gospel according to St. Mark (Cambridge, 1914), ad loc.

v.19

μηδ’ οὖν. — This combination is not found in Mark. οὖν itself is rare in Mark there being only two firm examples according to C.H. Turner17.

δ... Κώρος as a Christological title is not found in Mark18 although it occurs again in 20. The vv. II. adding either Ἱησοῦς alone after Κώρος (in C* LKA fam.1, 565 etc.) or Ἱησοῦς Χριστός after Κώρος (in W Lat.[vt.c] Copt [both,Mss]) are secondary. The expansion of divine titles is a characteristic of scribal activity19.

ἀναλήμβην. — ἀναλημματία is not found in Mark. The verb is used of the ascension only in Acts i 2, 11, 22; 1 Tim. iii 2. Elsewhere in the New Testament this meaning is conveyed by ἐπαρθήμα (Acts i 9), ἐναβῆμεν (John vi 62; xx 17), παραπεθήκει εἰς οὐρανόν (1 Pet. iii 22), or διελευθάνα τούς οὐρανούς (Heb. iv 14).

v.20

ἐκήρυξεν πανταχοῦ. — This expression is not found elsewhere in the gospels.

tοῦ Κυρίου συνεργώντος ... σημείων. — The extended genitive absolute found here is a rare New Testament usage. συνεργῶν is not found elsewhere in the gospels and is found nowhere else in the New Testament with Jesus as subject (if ὁ Θεός is read at Rom. viii 28). It is a Pauline word. So too are βασιλεύειν and ἐπακολουθεῖν neither of which is found elsewhere in the gospels20.

The Distinctive Features of the Shorter Ending, after Mark xvi 8.

In this section the following words do not occur in canonical Mark: συντόμως, ἐξαγγέλλω, σωτηρία, ἀνατολή21, ἔρχεται (οτ μέχρι, if the reading of Ψ is accepted as original), and ἐφθαρσός (which occurs in the Freer logion).

217 C.H. Turner, Note VII (4) ii.

218 Pace Lominzmann (n.3), p. 281, who wishes to take Mark xi 3 as a parallel to the usage of δ Κώρος here. Mark xi 3 however is clearly not an example of Κώρος as a Christological title. This interpretation is enforced if χριστός Ἑσαυ at xi 3 is used absolutely as at Mark ii 25 and if αὐτοῦ is seen as a postpositional possessive, i.e. “its master has need”.

19 J.K. Elliott, The Greek Text of the Epistles to Timothy and Titus, = Studies and Documents 36 (Salt Lake City, 1968), especially pp. 204f.

20 It will be seen from the above that the statement in The International Critical Commentary (n.10) p.303, that in the longer ending 19 words and 2 phrases are not found

in canonical Mark represents an understatement. Morgenthaler’s figure (n.6), p.59, that 16 of the 92 different words in the longer ending are not found in canonical Mark is also low.

21 Note that ἀνατολή occurs in the plural at Matt. xxiv 27; Luke xiii 29 where δυόλη is also plural. The v.1. ἀνατολῆδε here in 274 mg. is plainly secondary as the singular parallels the singular δύος.