

MARK, THE LAST TWELVE VERSES – Sessions 7a & 7b

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I. THE LAST TWELVE VERSES OF MARK, MARK 16:9-20, EXONERATED.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.”

A. JOHN WILLIAM BURGON, B.D., (1838-1888),

The last 12 verses of Mark involve 166 Greek words and 255 English words in our King James Translation of the Bible, and 27 doctrinal teachings.

B. THE TWENTY-SEVEN DOCTRINES AND WHAT THEY TEACH:

1. Mark 16:9

Doctrine 1. "Now when Jesus was risen..." The Doctrine of the Resurrection.

Doctrine 2. "... early the first of the Week." The Time of the Resurrection.

Doctrine 3. "...he appeared first..." The order of Christ's Resurrection appearances.

Doctrine 4. "...to Mary Magdalene." – The person to whom he first appeared.

Doctrine 5. "... out of whom he had cast seven devils." A miracle of Christ authenticated.

2. Mark 16: 10

Doctrine 6. "She went and told them that been with him." Mary's witness to Christ's bodily resurrection to disciples.

Doctrine 7. "... as they mourned and wept." A description of Christ's disciples' emotional condition.

3. Mark 16:11

Doctrine 8. "And they, when they heard that he was alive, and had been seen of her." Confirmation of Mary's testimony to the disciples of His bodily resurrection.

Doctrine 9. "...believed it not." The testimony of the disciples to their disbelief in His bodily Resurrection.

4. Mark 16:12

Doctrine 10. "After that he appeared in another form unto two of them, as they walked, and went into the country." Two others witnessed Christ's bodily resurrection.

Doctrine 9a. "...neither believed they them." Another example of disbelief in His resurrection.

5. Mark 16:13

Doctrine 11. "And they went and told (it) unto the residue:" Another testimony to many of His Resurrection.

Doctrine 12. "...neither believed they them." Another example of disbelief in His Resurrection.

6. Mark 16:14

Doctrine 13. “Afterward he appeared unto the eleven as they sat at meat...” Christ appears again after His Resurrection.

Doctrine 14. “...and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Christ rebuked them for not believing He had bodily risen from the dead.

7. Mark 16:15

Doctrine 15. “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” This is Christ’s Great Commission to preach the Gospel worldwide.

8. Mark 16:16

Doctrine 16. “He that believeth and is baptized shall be saved.” Two doctrines: believing is justification before God and “baptized” is justification before man.

Doctrine 17. “...but he that believeth not shall be damned.” Unbelief is un-justification before God, therefore, justification for Hell.

9. Mark 16: 17

Doctrine 18. “And these signs shall follow them that believe.” Special Apostolic miracle signs are promised during their lifetime.

Doctrine 19. “...In my name shall they cast out devils (demons).” Christ gives them power over the demons.

Doctrine 20. “...they shall speak with new tongues.” Apostolic speaking of the Gospel in foreign languages.

10. Mark 16:18

Doctrine 21. “They shall take up serpents...” Apostolic protection from deadly serpents promised.

Doctrine 22. “...and if they drink any deadly thing, it shall not hurt them.” Apostolic protection from poisonous drinks.

Doctrine 23. “...they shall lay hands on the sick, and they shall recover.” Apostolic physical healing for the sick promised.

11. Mark 16:19

Doctrine 24. “So then after the Lord had spoken with them , he was received up into heaven.” Christ’s bodily ascension into Heaven.

Doctrine 25. “... and sat on the right hand of God.” His position in Heaven.

12. Mark 16:20

Doctrine 26. “And they went forth, and preached everywhere.” The disciples’ obedience to God’s command to preach everywhere.

Doctrine 27. “...the Lord working with (them), and confirming the word with signs following, Amen.” Christ’s fulfillment of His promised Apostolic miracle-signs.

II. TWENTY-SEVEN DOCTRINES ELIMINATED OR BROUGHT INTO DOUBT.

Doctrine is teaching the word of God. These 27 doctrines have been either eliminated, or brought into doubt by many of the new versions based on the “B” (Vatican) and “Aleph” (Sinai) Greek manuscripts. Mark 16:9-20 is placed in doubt by many current Bible versions as to its genuineness. The following are a few.

A. THE RYRIE STUDY BIBLE STATEMENT OF DOUBT ABOUT MARK 16:9-20.

“These verses do not appear in two of the most trustworthy manuscripts of the New Testament, though they are part of many other manuscripts and versions. If they are not a part of the genuine text of Mark, the abrupt ending at Verse 8 is probably because the original closing verses were lost. The doubtful genuineness of Verses 820 makes it unwise to build a doctrine or base an experience on them (especially vv. 1618).”

Perhaps Ryrie has been reading the Life of Griesback who was the first as seen in his 2nd Edition (17961806), to have omitted Mark 16:9-20. His opinion was that (at some very remote period, the original binding of the Gospel perished. It disappeared, perhaps from the Evangelist’s own copy, and that the present ending was by someone substituted in its place). I wonder if this had anything to do with Ryrie’s opinion. Perhaps he should have read Psalm 118:8 instead of Griesback.

B. The New American Standard Version (NASV)

“Some of the oldest MSS omit from verse 9 through 20. A few late MSS, and versions contain this paragraph, usually after Verse 8. A few have it at the end of the chapter...”

Then follows two and one-half lines of another alleged ending. Mark 16:9-20 is set off by them in brackets, showing that the NASV does not think the verses are genuine.

C. The New International Version Statement of Doubt.

“The two most reliable early manuscripts do not have Mark 16: 9-20.”

To indicate that the NIV does not think these verses are genuine, they separate them from Verse 8 with a straight unbroken line. The two manuscripts they are referring to, which are the basis for the NIV are the “B” (Vatican) and “Aleph” (Sinai).

D. Westcott & Hort.

They denied the infallibility of the Word of God in their introduction to their Greek New Testament of 1881.

“Little is gained by speculating as to the precise point at which such corruption came in. They may be due to the ORIGINAL WRITER or to his amanuensis if he wrote from dictation, or they may be due to one of the earliest transcribers. (Int. to Greek New Testament, p. 280)

The two basic manuscripts used in Westcott & Hort's Greek New Testament of 1881 was the “Aleph” (Sinai) and “B” (Vatican), therefore since the NASV, NIV, and most of your recent revisions follow the Westcott & Hort Greek New Testament, you can see why they all agree that Mark 16:9-20 should not be in the Bible.

These are your apostates, today, and perversions for the future.

There are only two manuscripts that leave Mark 16:9-20 out. Then which ones have it in them ? The following do: Eighteen (18) Uncials, Six Hundred (600) Cursive copies, every known Uncial or Cursive in existence and every known Lectionary of the east. One must remember that “Aleph” (Sinai) and “B” (Vatican) disagree with each other about 3,000 times in the Gospels alone.

III. SCHOLARS CONCLUSIONS CONCERNING VATICAN (“B”).

A. Dean Burgon Concerning Vatican (B).

Codex B comes to us WITHOUT A HISTORY: WITHOUT RECOMMENDATION OF ANY KIND, except that of its antiquity. It has traces of CARELESS TRANSCRIPTION IN EVERY PAGE. The MISTAKES which the original transcriber made are of PERPETUAL RECURRENCE.” (The Last Twelve Verses of Mark by Dean Burgon, p. 73).

B. Vercellone, a scholar.

Vercellone stated in his book in 1860, pp., the following concerning the Vatican “B” manuscript.

“They (the mistakes) are chiefly OMISSIONS OF ONE, TWO, OR THREE WORDS; BUT SOMETIMES OF HALF A VERSE, OR EVEN SEVERAL VERSES...I hesitate not to assert that it would be easier to find a folio containing three or four such omissions that to light on one which would be without any.”

C. Scrivner, (1818-1891), another scholar.

Scrivner states concerning the defects of the Vatican (“B”) manuscript.

“In the gospels alone, Codex B leaves out words or whole clauses no less than 1,491 times.” (Dublin University Magazine, Nov. 1859, p. 93).

D. Herman Hoskier, (1914)

Herman Hoskier was a great scholar in the Anglican Church (Church of England). His criticism of Vatican (“B”) manuscript follows.

“It is high time that the bubble of Codex B should be pricked...I had thought that time would cure the extraordinary HORTIAN HERESY...I seemed time to write a consecutive account of the CROOKED PATH pursued by Ms. B, which from ignorance, I trow—most people STILL CONFUSE with PURITY and neutrality...I present therefore an indictment against the Mrs. B and against Westcott and Hort, subdivided into hundreds of separate counts...If I now throw some bombs into the inner Citadel, it is because from that Keep there continues to issue a large amount of IGNORANT ITERATION OF HORT’S CONCLUSIONS, without one particle of proof that his foundation theory is correct. OVER 3,000 REAL DIFFERENCES between Aleph and B are recorded in the gospels alone.”(Hoskier’s book, “Codex B and Its Allies.” 2 Vols., 900 pp.)

IV. DETAILS OF CHART, PAGE 9, “EARLY CHURCH FATHERS SUPPORTING MARK 16:9-20.”

A. SECOND CENTURY (100-199 A.D.)

1. PAPIAS. (100 A.D) A writer who lived so near the time of the apostles that he made it his delight to collect their sayings. In his writings he records that “Justis surnamed Barsabas, how that after drinking noxious poison, through the Lord’s grace he experienced no evil consequences. “ The reference is to Mark 16:18 as none of the other gospels contain this promise.
2. JUSTIN MARTYR. (151. A. D. is the date of his first Apology.) He stated when speaking concerning the Apostles, that "After our Lord’s ascension," which is nothing else but a quotation from last verse of Mark's gospel.
3. IRENAEUS. (180 A.D.), bishop of the Church of Lyons. In his third book, "Against Heresies," he deliberately quotes and remarks upon the 19th verse of the last chapter of Mark's gospel. Therefore, verses 9-20 were extant in the gospel of Mark at that time. Within 100 years or more after Mark, Irenaeus referred to Mark 16:19 showing his belief in the credibility of these verses.

4. HIPPOLYTUS. (190-227 A.D.), was a contemporary of Irenaeus. He was bishop of Portus near Rome from 190-227 A.D. In his writings in one of the fragments he quotes Mark 16:17,18 and when speaking of Christ has reference to Verse 19.
5. PESHITO SYRIAC VERSION. (100-199 A. D.) The Syriac Version is now called the Peshito and dated somewhere in the 2nd Century. It contains Mark 16: 9-20.

Later, another very ancient Syriac translation of the Gospels has come to light. This translation is now named the CURETONIAN SYRIAC, after its discoverer, Cureton. about 450 A.D., but may be claimed for the Third Century. It also contains Mark 16:9-20.

6. VETUS ITALIA. (Old Latin) Version (100-199 Latin Vulgate was but a revision of this. It is of African origin and of almost apostolic antiquity. It was testimony to the genuineness of Mark's gospel in 16:9-20.

B. THIRD CENTURY (200-299 A.D.)

1. VINCENTIUS (256 A.D.). Bishop of Thibori (Located near Carthage), at the 7th Council of Carthage held under Cyprian, A.D. 256, (concerning the baptizing of heretics), in the presence of the 87 assembled African bishops, quoted Mark 16:17,18 which was recorded in the minutes .
2. ACTA PILATI (250 A.D.). The Apocryphal sometimes called the "Gospel of Nicodemus", which has been identified as an ancient forgery. It, nevertheless, contains Mark 16:15-18. Whatever it was forged from contained those verses.
3. CURETONIAN SYRIAC VERSION (200-299 A.D.). Refer to #5 in 2nd Century.
4. THEBAIC (SAHIDIC) Egyptian Version (200-299 A.D.) The Egyptian versions are exceedingly ancient and respectable. Fragment of the Thebaic or dialect of Upper Egypt which is a distinct version of considerably earlier date than that of Lower Egypt called the "Sahidic." One of these mss. fragments contains the last verse (20) of Mark's gospel. The "Coptic" Version of Lower Egypt will be identified later.

C. FOURTH CENTURY (300-399 A.D.)

1. APOSTOLIC CONSTITUTION. (200-300 A.D.)

Verse 15 is clearly alluded to in two places and verse 16 is quoted (with no variety of reading from the Textus Receptus), in an earlier part of the same ancient work.

2. EUSEBIUS (325 A.D.) (See John Burgon, "Last 12 Verses of Mark," pp. 41-51
3. MARINUS (325 A.D.), a contemporary of Eusebius. A competent witness to the genuineness of Verses 9-20.
4. APHRATES, the Persian. (337 A. D.) A Bishop and the earliest known Father of the Syrian Church. In the "First Homily" (which was dated A.D. 337), Verses 16, 17, 18 are quoted.
5. GOTHIC OF ULPHILOS VERSION (350 A.D.) A Gothic bishop of Cappadocia probably got his copies from Asia Minor. His copies bear the unequivocal evidence that Mark 16:9-20 is unimpeachable.
6. AMBROSE (374-397 A.D.), Archbishop of Milan, freely quotes this portion of the gospel citing verse 15 some 4 times: Verses 16, 17, 18 each 3 times: Verse 20 once.

7. JEROME (331-420 A.D.). At the request of Pope Damasus (382 A.D.) for new a revision, which resulted in the Latin Vulgate, he consulted several manuscripts, all of which contained the verses in question. His confirmation of Mark 16:9-20 is seen the Vulgate.
8. THE LATIN VULGATE VERSION (382 A.D.) includes Verses 9-20.
9. MEMPHETIC (COPTIC) EGYPTIAN VERSION (300-399 A.D.) This testimony is exceedingly ancient and respectable. This is the dialect of Lower Egypt, which contains Mark 16:9-20, and called the Coptic Version (Thebaic was the dialect of Upper Egypt, which had distinct version of their own, and dated earlier.
10. AUGUSTINE (395-430 A.D.) He quotes Verses 9-20; but, more than that, he brings them forward again and again and credits them to the gospel of St Mark. He states that St. Mark's narrative of the Resurrection was publicly read in the church.

D. THE FIFTH CENTURY (400-499 A.D.)

1. CHRYSOSTOM (400 A. D.) . In part of a Homily, he quotes Mark 16:19-20 and then adds, "This is the end of the Gospel." Elsewhere he has an unmistakable reference to Mark 16:9.
2. VICTOR OF ANTIOCH (425 A.D.). He was a compiler of writings, more than an author. His work is rather a "catena" than a commentary. The writing of St. Mark's gospel by Victor was a compilation of Mark's gospel by another author who was really nothing but a copyist. Victor, though frequently a transcriber only, is observed every now and then to come forward in his own person, and deliver his individual sentiment. This he did, concerning vs. 9-20, in delivering a remarkable testimony. Here are his words:

"Notwithstanding that, in very many copies of the present Gospel, the passage beginning, 'Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene' be not found (certain individuals having supposed it to be spurious.) Yet we, at all events, inasmuch as in very many we have discovered it to exist, have, out of accurate copies, subjoined also the account of our Lord's ascension, (following the words 'For they were afraid,') in conformity with the Palestinian exemplar of Mark which exhibits the Gospel verity: that is to say, from the words, 'Now when (Jesus) was risen early the first day of the week.' See, down to 'with signs following. Amen.'" –and with these words Victor of Antioch brings his commentary or copy of St Mark to an end.

Here, then is the conclusion of a highly intelligent Father, writing in the first half of the 5th Century:

- a. That the reason why the last 12 verses of Mark 16 are absent in a few of the copies of Mark's gospel is because they have been deliberately omitted by the copyists. Probably the same reason the NIV has omitted approximately 64,000 words from the KJV. If they are opposed to their own particular doctrine, then just omit them!
 - b. The ground for such omission was the subjective judgment of individuals, not the result of any appeal to documentary evidence. Victor, therefore, clearly held that the verses in question had been EXPUNGED in consequence of their (seeming) inconsistency with what is met with in the other gospels.
 - c. Then, he, on the other hand, had convinced himself by reference to "very many" and "accurate copies," that the verses in question are genuine.
 - d. That in particular, the Palestinian Copy, which enjoyed the reputation of "exhibiting the genuine text of St. Mark," contained the verses in dispute.
3. NESTORIUS (430 A.D.) In his writings, he quotes Verse 20.

4. CYRIL OF ALEXANDRIA (420 A.D.) In his writings he quotes verse 20.

5. PHILOXENION SYRIAC (400-499 A.D.).

amed after Philoxenus, a Monophysite Bishop of Mabug (Hierapolis) in Eastern Syria, caused a revision of the Peshito Syriac: to be executed by his Chorepiscopus, Polycarp, 508 A.D.; and by the aid of 3 approved and accurate Greek manuscripts.

- a. This revised version by Polycarp was again revised by Thomas of Hhorkel, in the Monastery of Antonia of Alexandria in 616 A.D.
- b. The Hhorklensian Revision (commonly called the "Philoxenian") being the revision of a revised translation of the New Testament known to have been executed from mss. which must have been at least as old as the 5th Century.
- c. It exhibits the results of what may be called a collation of copies. Here there is a singularly important accumulation of manuscript evidence that attests to the authentication of Vs. 9-20.
- d. ...and yet, neither by Polycarp nor by Thomas of Hhorkel, are the last 12 verses of Mark's gospel omitted.

E. SIXTH CENTURY (500-599 A.D.)

1. HESYCHIS (500 A.D.) of Jerusalem. At his "Homily on the Resurrection," appeals to the 19th verse and quotes it as St. Mark's at length.
2. SYNOPSIS SCRIPTURAE SACRAE. An ancient work ascribed to Athanasius. It is, in any event, of much older date of the later uncials, as it rehearses in detail the contents of Mark 16:9-20.

A person could prolong the enumeration of Patristic authorities as by appealing to:

- a. Gregentius in the 6th Century.
- b. Gregory the Great, 7th Century.
- c. Modestus, Patriarch of Constantinople, 7th Century.
- d. Venerable Bede, 8th Century.
- e. John Damascene, 8th Century.
- f. Theophylact, 11th Century.
- g. Euthymius, 12th Century.

F. CONCLUSION

1. Evidence against Mark 16:9-20.
 - a. The two Greek manuscripts, Vatican "B" and Aleph "Sinai," are the MSS almost all refer to as justification for omitting Mark 16:9-20, erroneously.
 - b. Manuscripts "B" and "Aleph" leave out words or whole clauses no less than 1,491 times. The mistakes are chiefly omissions of one, two, or three words; but sometimes of HALF A VERSE, a whole verse, or even several verses.

- c. Herman Hoskier, a great scholar in the Anglican Church (England) wrote from his research that these 2 manuscripts disagree with each other in over 3,000 places in the Gospels alone.
 - d. Almost all of the new versions are based upon these two manuscripts.
2. Evidence FOR Mark 16:9-20.
 - a. 18 Uncials.
 - b. 600 Cursive Copies.
 - c. Every known Uncial or Cursive in existence.
 - d. Every known Lectionary of the East.
 - e. Ten Early Bible Versions.
 - f. Three Church Fathers from the 2nd Century (100-199).
 - g. Four Church Fathers from the 3rd Century (200-299).
 - h. Six Church Fathers from the 4th Century. ((300-399).
 - i. Four Church Fathers from the 5th Century (400-499).
 - j. Two Church Fathers from the 6th Century (500-599).
 - k. These 19 Church Fathers come from approximately ten different countries:
 - Antioch in Syria.
 - Constantinople in Asia Minor.
 - Hierapolis in Asia Minor (E. Syria).
 - Caesarea in Judea.
 - Edessa in Assyria.
 - Carthage in North Africa (by Italy).
 - Alexandria in Egypt
 - Hippo in Africa.
 - Rome in Italy.
 - Portus in Italy, by Rome.
 3. Many other sources could be quoted, too numerous to mention.
 4. Remember, the Received Text, which is the foundation for the KJT, and supported by over 5,200 manuscripts, has Mark 16:9-20 without a question as to its inclusion in the text
 5. Who will you believe?

It is better to trust in the LORD than to put confidence in man.” (Psalm 118:8)

G. THE NINETEEN EARLY CHURCH FATHERS VINDICATING MARK 16:19-20

| | DATE | CHURCH FATHER | PLACE |
|-----|--------------------|---|-------------------|
| 1. | 100 A.D. | Papias (Mark 16:18) | |
| 2. | 151 A.D. | Justin Martyr (Mark 16:20) | |
| 3. | 180 A.D. | Irenaeus (Mark 16:19) | Lyons |
| 4. | 200 A.D. | Hippolytus (Mark 16:17-18) | Portus, Near Rome |
| 5. | 256 A.D. | Vincentius (Mark 16:17-18) | Africa |
| 6. | 250 A.D. | Acta Pilati (Mark 16:15-18) | |
| 7. | 200's – 300's A.D. | Apostolic Constitutions (Mark 16:16) | |
| 8. | 325 A.D. | Eusebius (Mark 16:9-20) | |
| 9. | 325 A.D. | Marinus (Mark 16:9-20) | |
| 10. | 337 A.D. | Aphraates, the Persian (Mark 16:9-20) | |
| 11. | 374 – 397 AD. | Ambrose (Mark 16:15-18, 20) | Milan |
| 12. | 400 A.D. | Chrysostom (Mark 16:9, 19-20) | |
| 13. | 331-420 A.D. | Jerome (Mark 16:9,14) | |
| 14. | 395 – 430 A.D. | Augustine (Mark 16:12, 15-16) | Hippo |
| 15. | 430 A.D. | Nestorius (Mark 16:20) | |
| 16. | 430 A.D. | Cyril of Alexandria (Mark 16:20) | Egypt |
| 17. | 425 A.D. | Victor of Antioch (Mark 16:9-20) | Syria |
| 18. | 500 A.D. | Hesychius (Mark 16:19) | Jerusalem |
| 19. | 500's | Synopsis Scripturae Sacrae (Mark 16:9-20) | |

H. THE 19 EARLY CHURCH FATHERS GROUPED BY DATES.

| | DATES | CENTURY | NUMBER OF CHURCH FATHERS |
|----|----------------|-------------------------|--------------------------|
| 1. | 100 – 199 A.D. | 2 ND CENTURY | THREE |
| 2. | 200 – 299 A.D. | 3 RD CENTURY | FOUR |
| 3. | 300 – 399 A.D. | 4 TH CENTURY | SIX |
| 4. | 400 – 499 A.D. | 5 TH CENTURY | FOUR |
| 5. | 500 – 599 A.D. | 6 TH CENTURY | TWO |
| | | | |
| | TOTALS | 5 CENTURIES | 19 FATHERS |

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