

The image is a collage of three religious scenes. The top-left section shows the lower legs and feet of a person in sandals walking on a turbulent sea. The top-right section shows a man with a long grey beard and dark hair, looking upwards with a distressed expression, his hand to his face. The bottom-right section shows a large black cross against a golden, glowing background. The bottom-left section shows a large, golden, textured object, possibly a loaf of bread, and two fish. The text 'SHOCK & AWE' is overlaid in white, bold, sans-serif font across the center of the collage.

SHOCK & AWE

Three surprising things in Mark 16 -



Three surprising things in Mark 16 -
1. The **movement**



The background of the slide is a collage of four religious images. The top-left quadrant shows a man in a boat on a body of water. The top-right quadrant shows a man with a long beard and hair, possibly Jesus, looking upwards. The bottom-left quadrant shows a large cross against a sunset sky. The bottom-right quadrant shows several fish, likely the fish from the miracle of the loaves and fishes.

Three surprising things in Mark 16 -

1. The movement

- trembling

The background of the slide is a collage of religious images. On the left, there's a depiction of a man in a boat on a stormy sea. In the center, a man with a beard is shown in a boat, possibly Jesus. On the right, a large grey cross is visible against a sunset sky. At the bottom, there are several fish, likely representing the miracle of the loaves and fishes.

Three surprising things in Mark 16 -

1. The movement

- **trembling**
alarmed (5)



Three surprising things in Mark 16 -

1. The movement

- **trembling**
alarmed (5)
trembling (8)



Three surprising things in Mark 16 -

1. The movement

- **trembling**

alarmed (5)

trembling (8)

astonished (8)



Three surprising things in Mark 16 -

1. The movement

- **trembling**

alarmed (5)

trembling (8)

astonished (8)

afraid (8)

The background of the slide is a collage of religious imagery. On the left, there's a depiction of a man in a boat on a body of water. In the center, a man with a beard is shown in a close-up. On the right, a large cross is visible against a sunset or sunrise sky. At the bottom, there are several fish, likely representing the miracle of the loaves and fishes.

Three surprising things in Mark 16 -

1. The movement

- trembling
- **disbelieving**



Three surprising things in Mark 16 -

1. The movement

- trembling
- **disbelieving**

“They would not believe it.” (11)



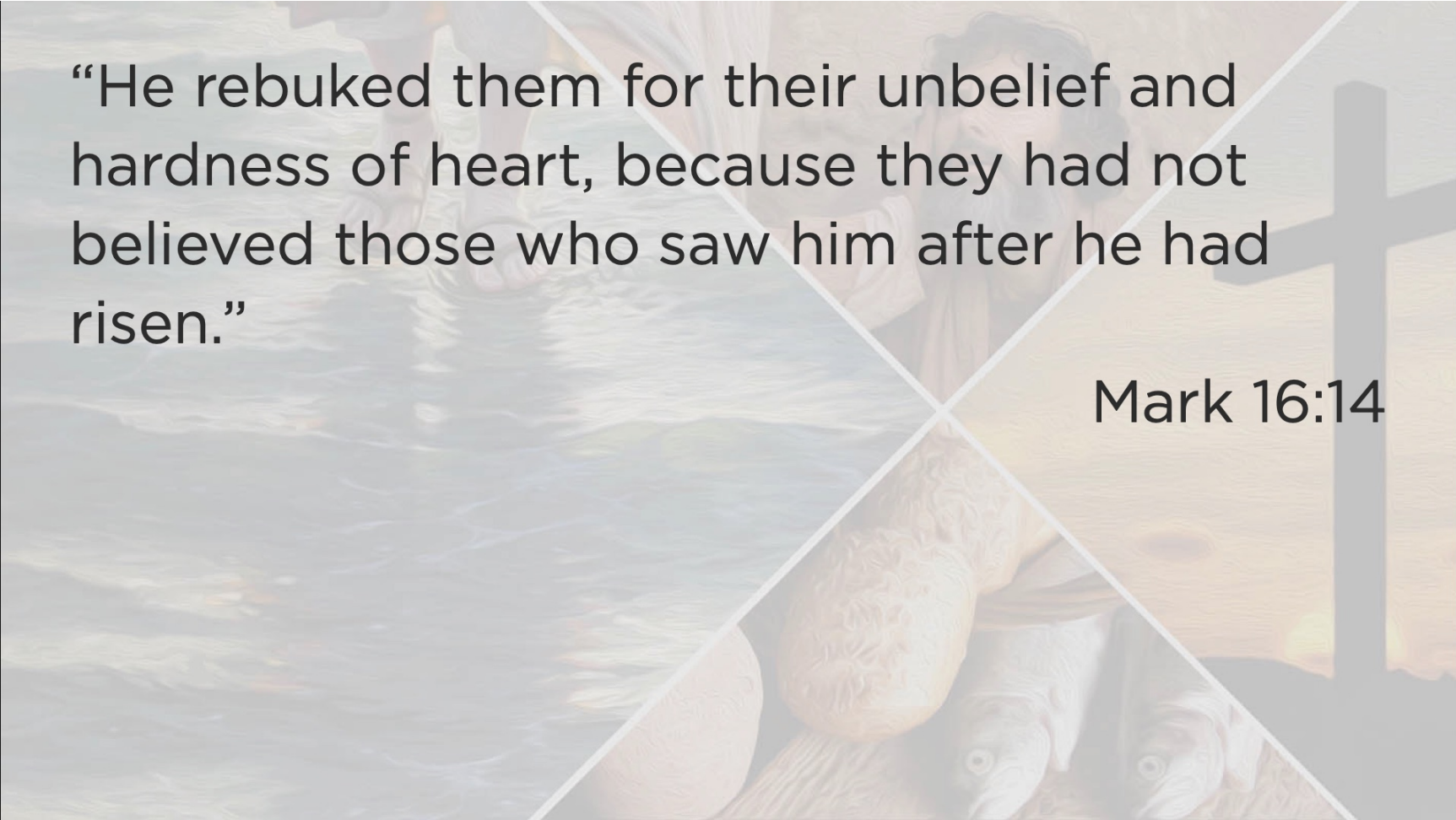
Three surprising things in Mark 16 -

1. The movement

- trembling
- **disbelieving**

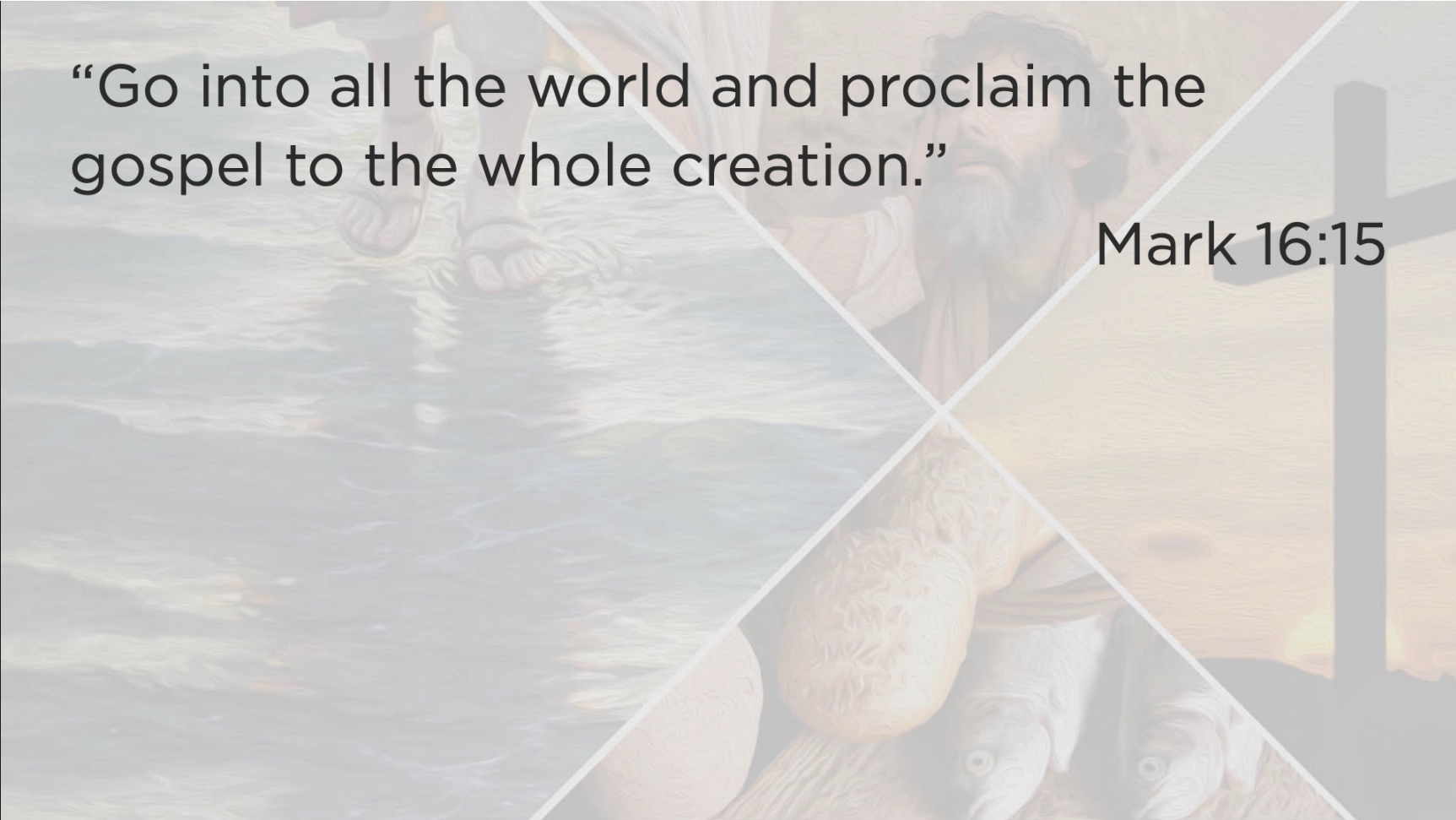
“They would not believe it.” (11)

“They did not believe them.” (13)



“He rebuked them for their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.”

Mark 16:14



“Go into all the world and proclaim the
gospel to the whole creation.”

Mark 16:15

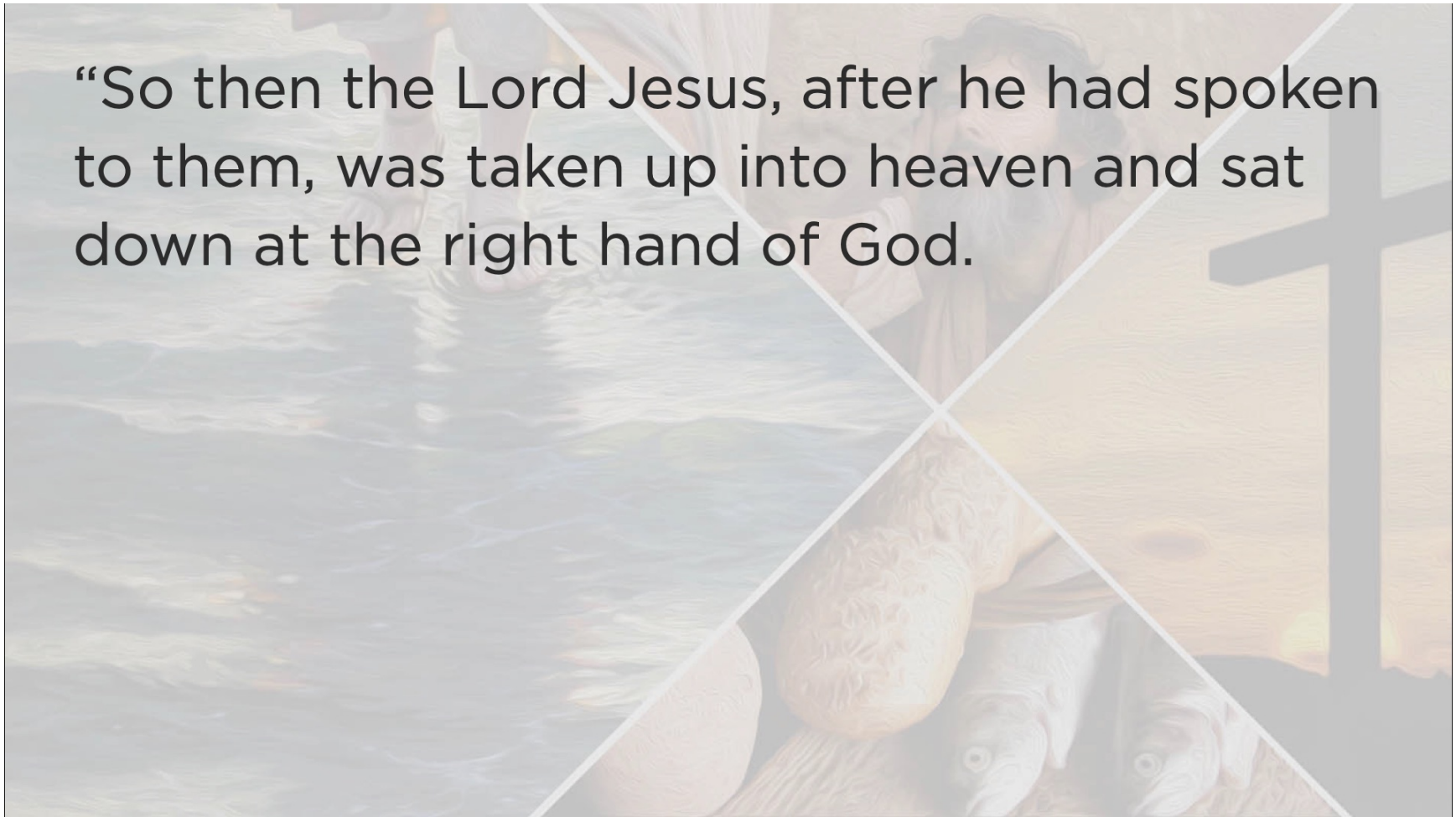



Three surprising things in Mark 16 -

1. The movement

- trembling
- disbelieving
- **preaching**

“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.





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

Mark 16:19-20



Three surprising things in Mark 16 -

1. The movement

2. The **manuscript**



Three surprising things in Mark 16 -

1. The movement

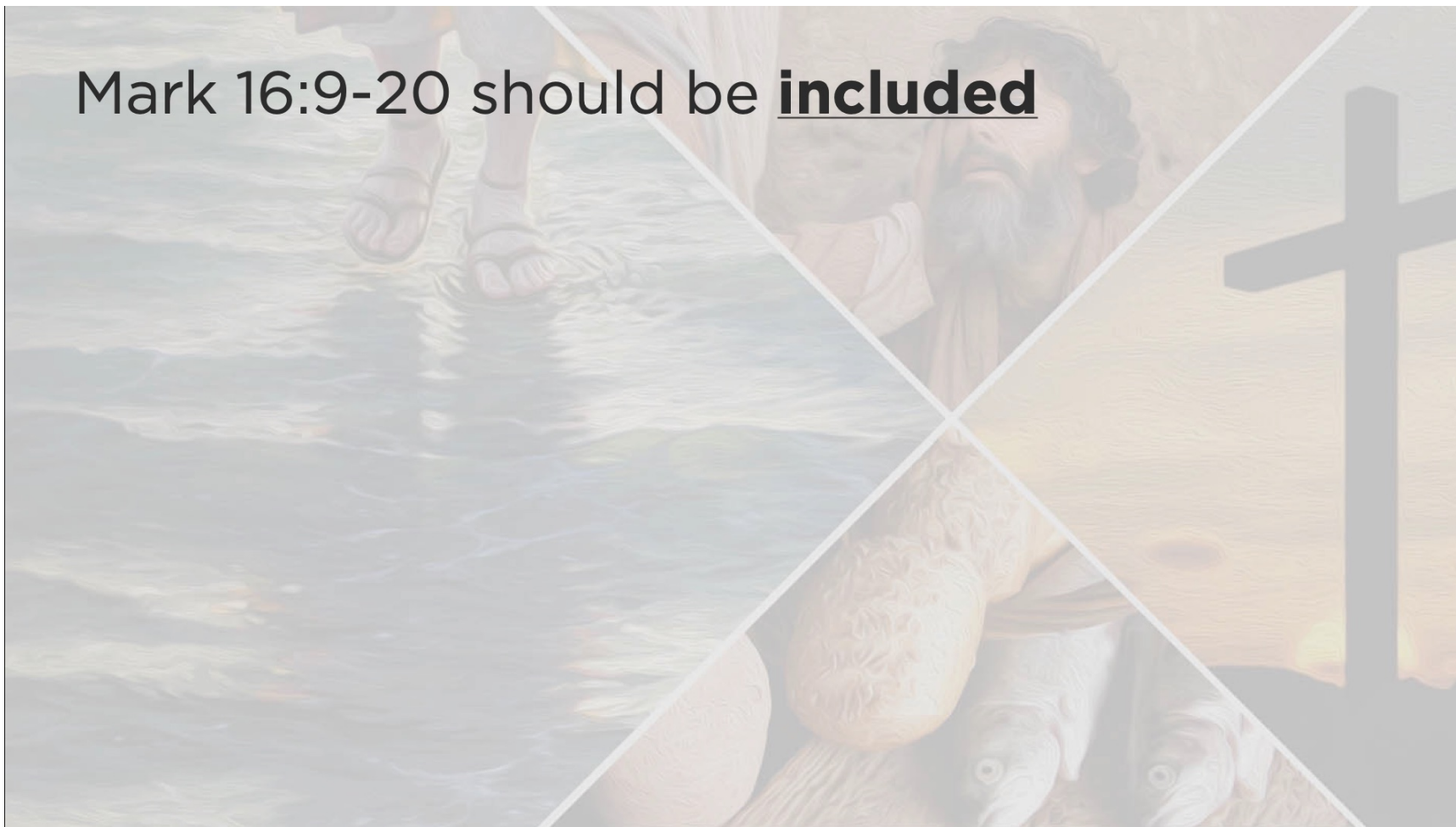
2. The **manuscript**

“Some of the earliest manuscripts do not include 16:9-20.”

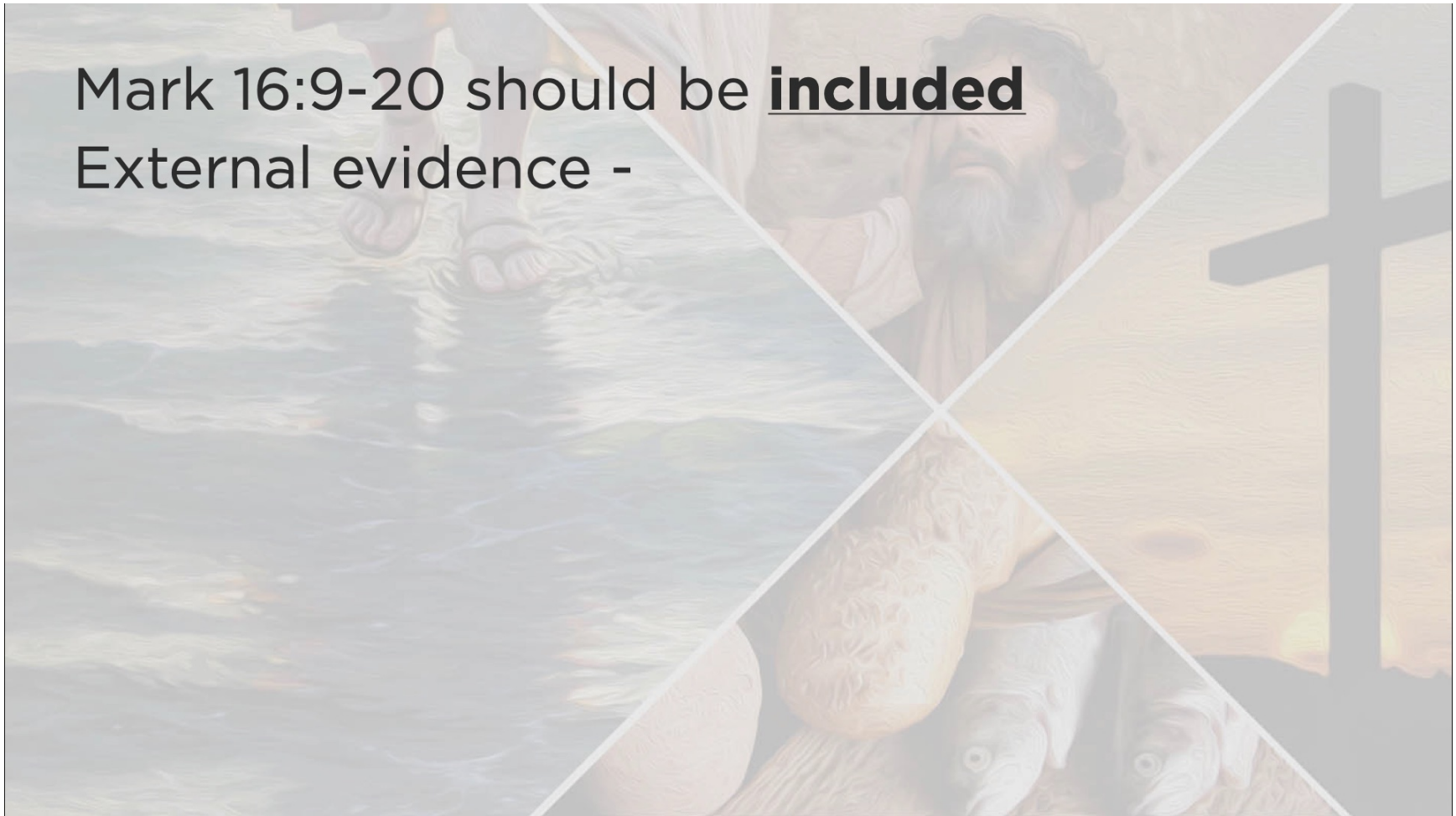


Caliph Uthman

Mark 16:9-20 should be **included**



Mark 16:9-20 should be **included**
External evidence -





Mark 16:9-20 should be included

External evidence -

- We have more than 5000 parts or whole Greek manuscripts



Mark 16:9-20 should be included

External evidence -

- We have more than 5000 parts or whole Greek manuscripts
- Most Greek manuscripts we have today include these 12 verses

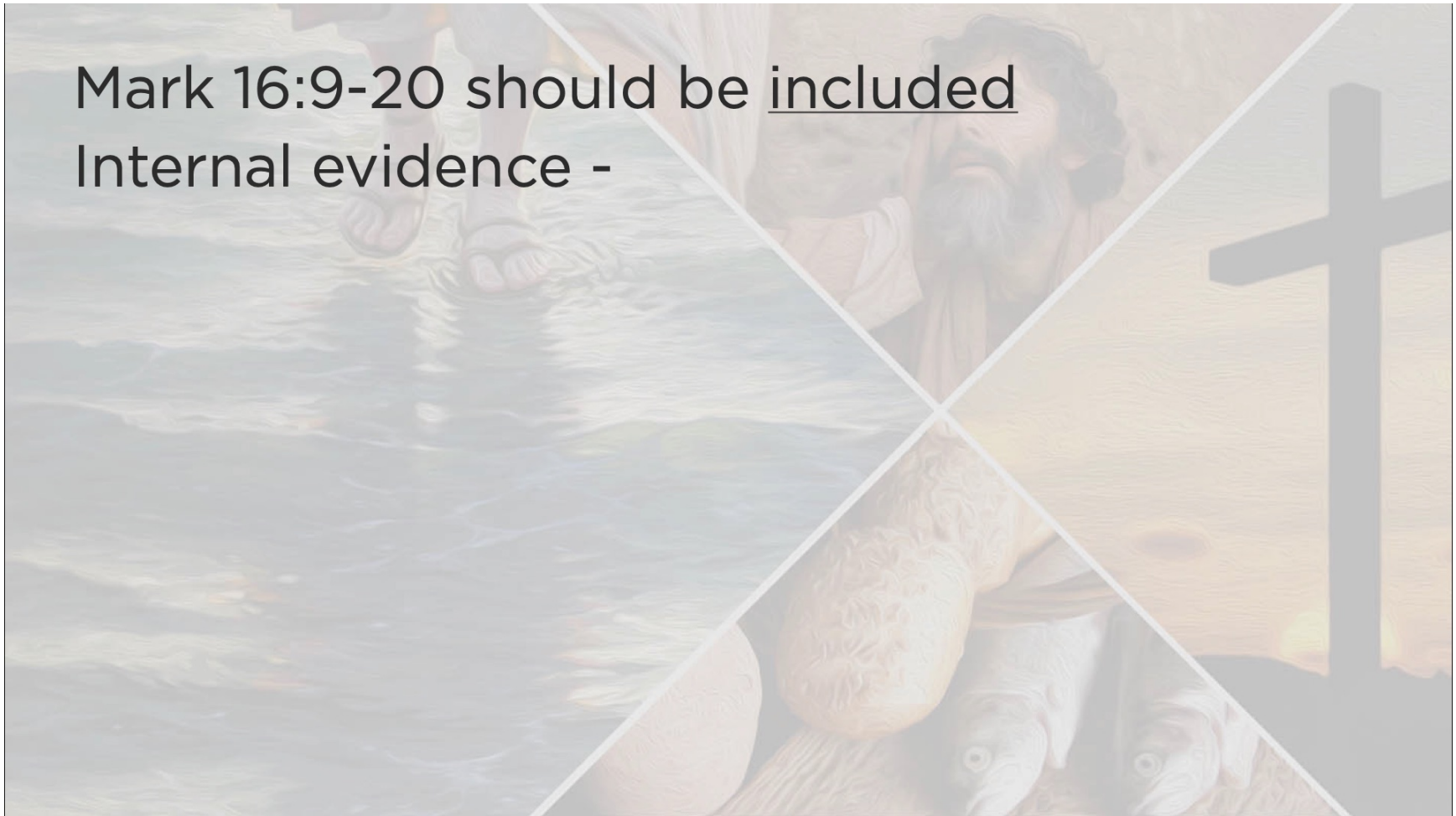
The background of the slide features a religious painting. In the center, a figure with a long beard and dark hair, likely Jesus, is shown in a state of distress or prayer, with his hands raised. To the right, a large wooden cross stands against a light sky. In the foreground, two fish are visible, possibly representing the Eucharist. The overall scene is set in a landscape with a body of water and distant hills.

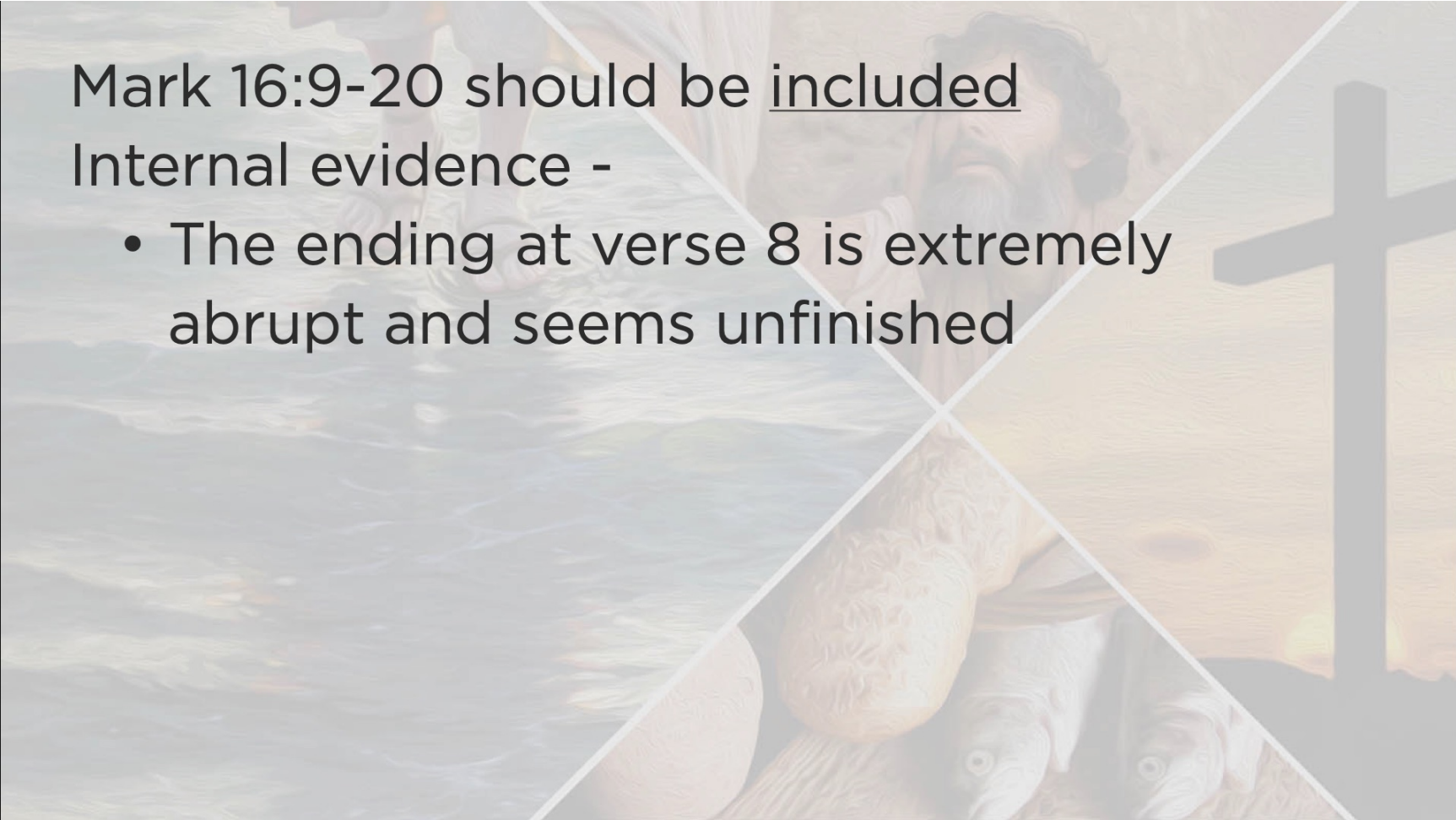
Mark 16:9-20 should be included

External evidence -

- We have more than 5000 parts or whole Greek manuscripts
- Most Greek manuscripts we have today include these 12 verses
- Church fathers like Irenaeus, Justin Martyr, and Tatian quoted from these verses or referred to them

Mark 16:9-20 should be included
Internal evidence -





Mark 16:9-20 should be included

Internal evidence -

- The ending at verse 8 is extremely abrupt and seems unfinished

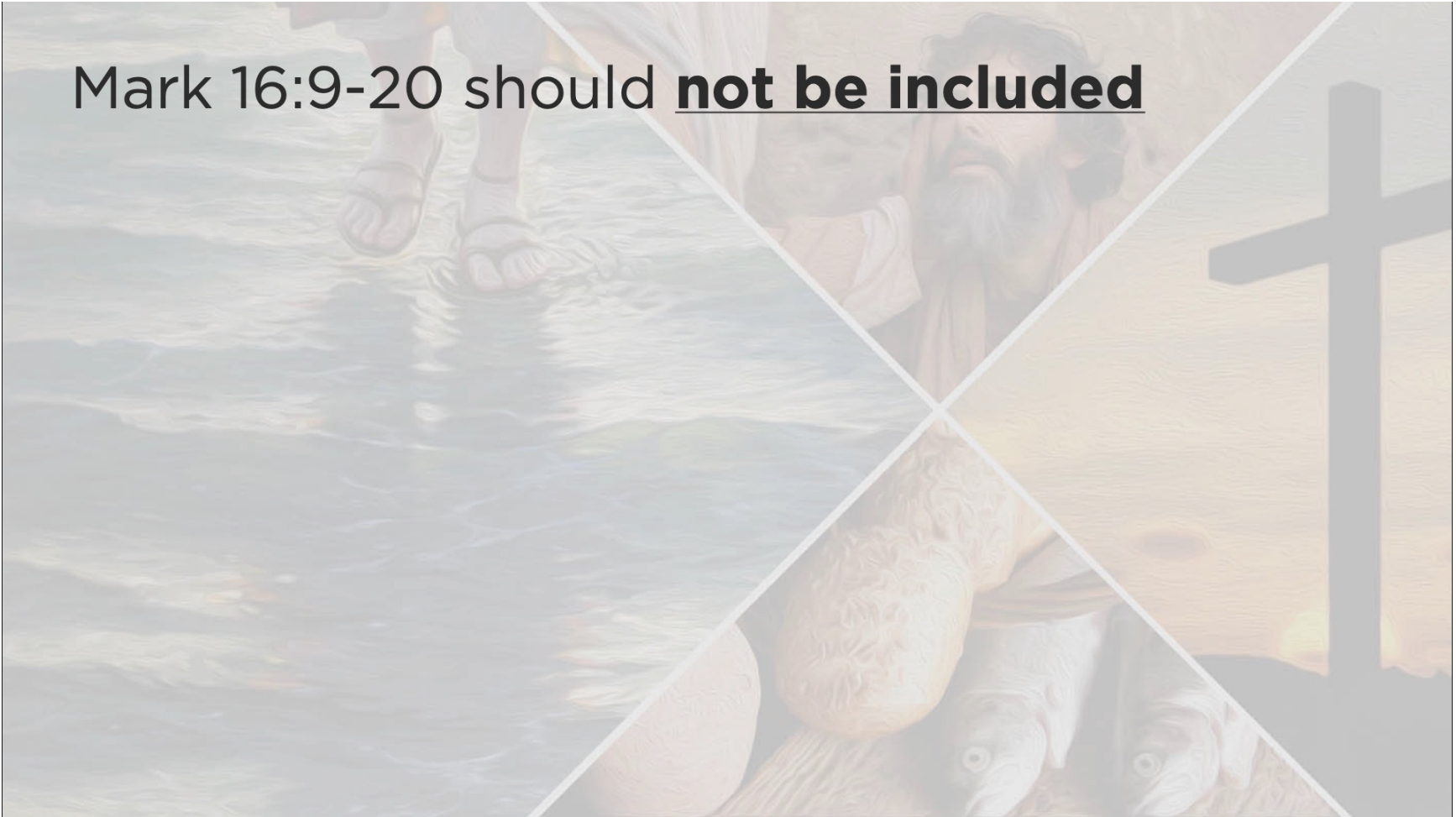


Mark 16:9-20 should be included

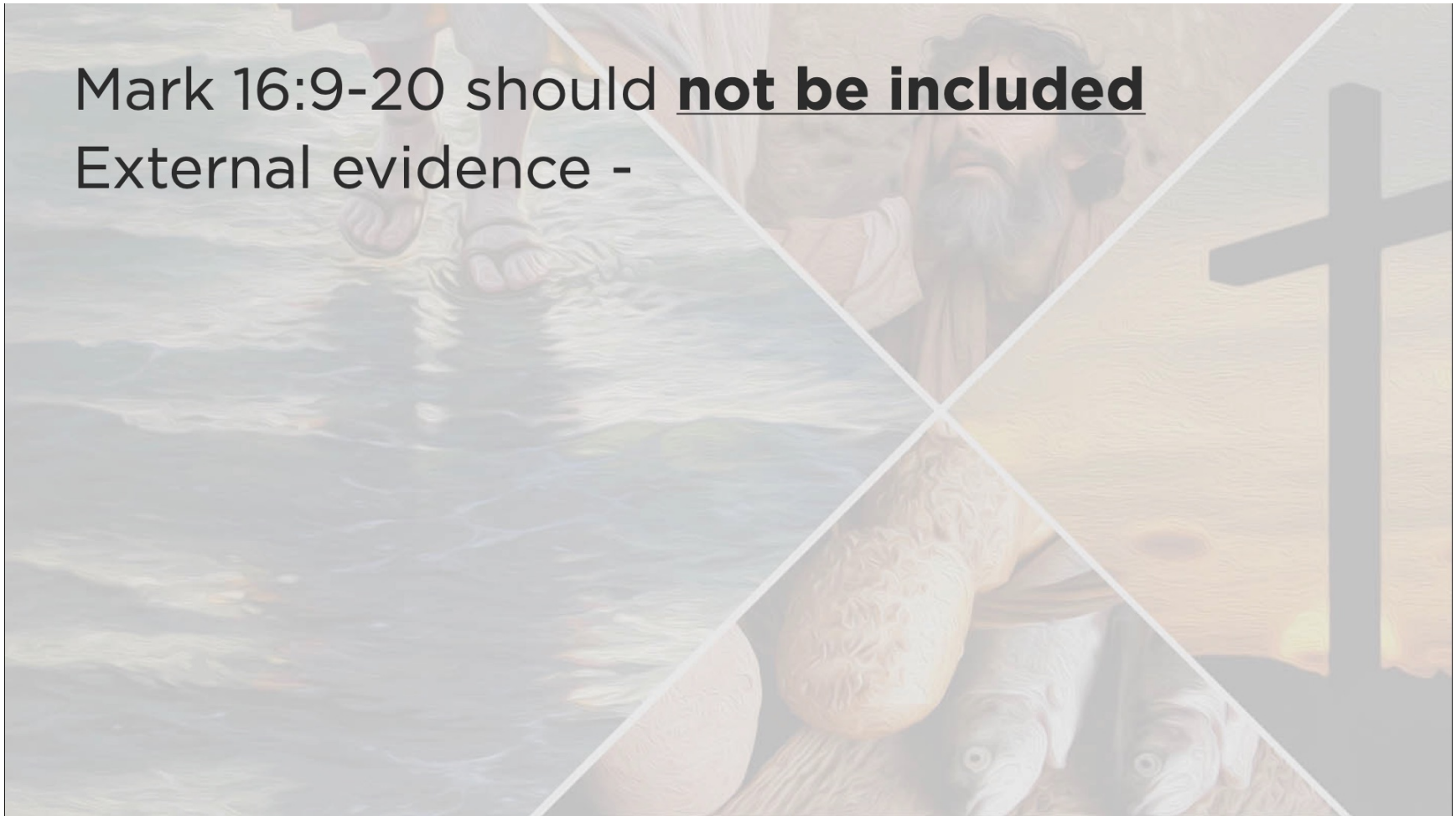
Internal evidence -

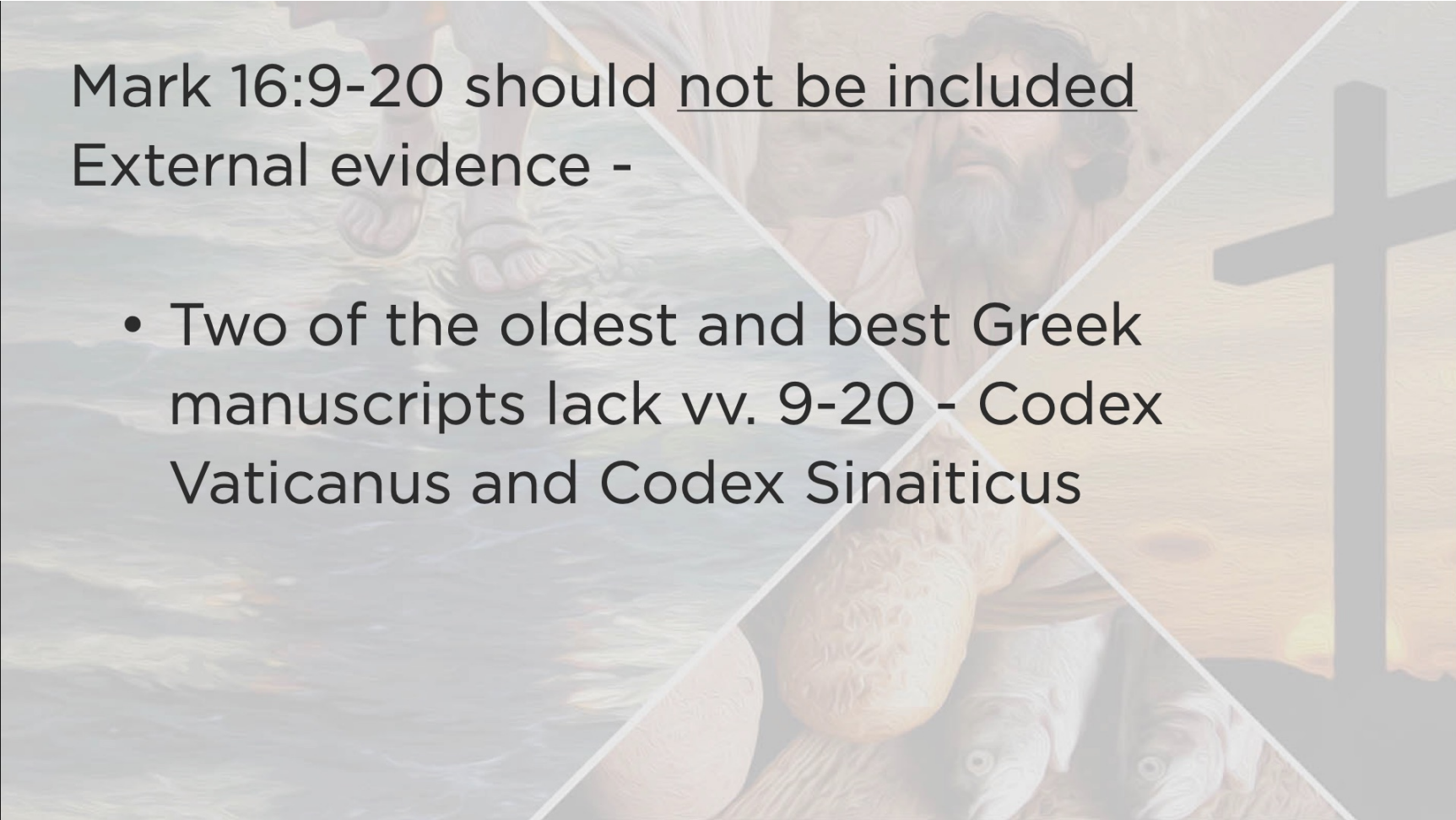
- The ending at verse 8 is extremely abrupt and seems unfinished
- The style of writing in vv. 9-20, while different from most of Mark, has some parallels

Mark 16:9-20 should **not be included**



Mark 16:9-20 should **not be included**
External evidence -

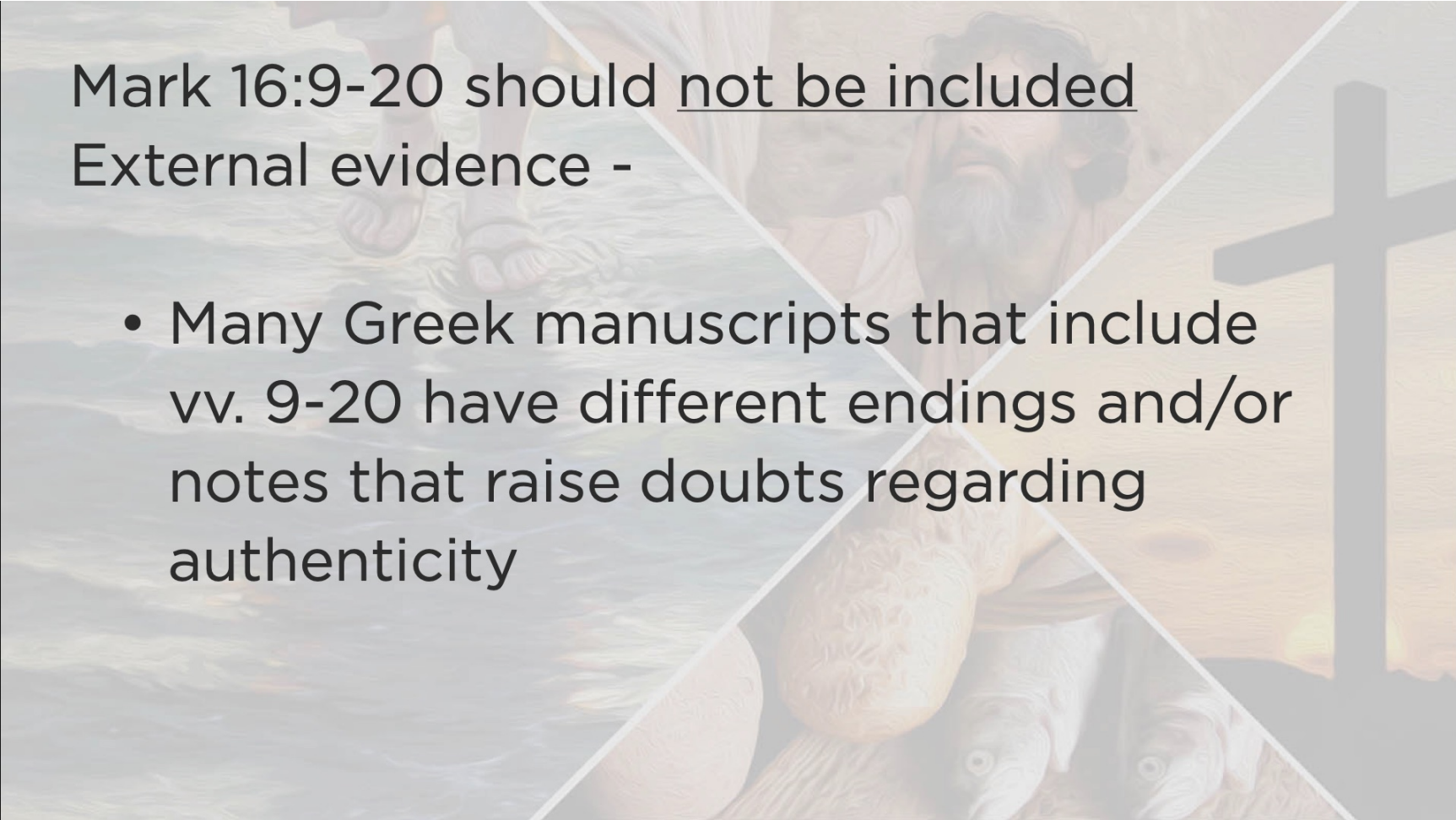




Mark 16:9-20 should not be included

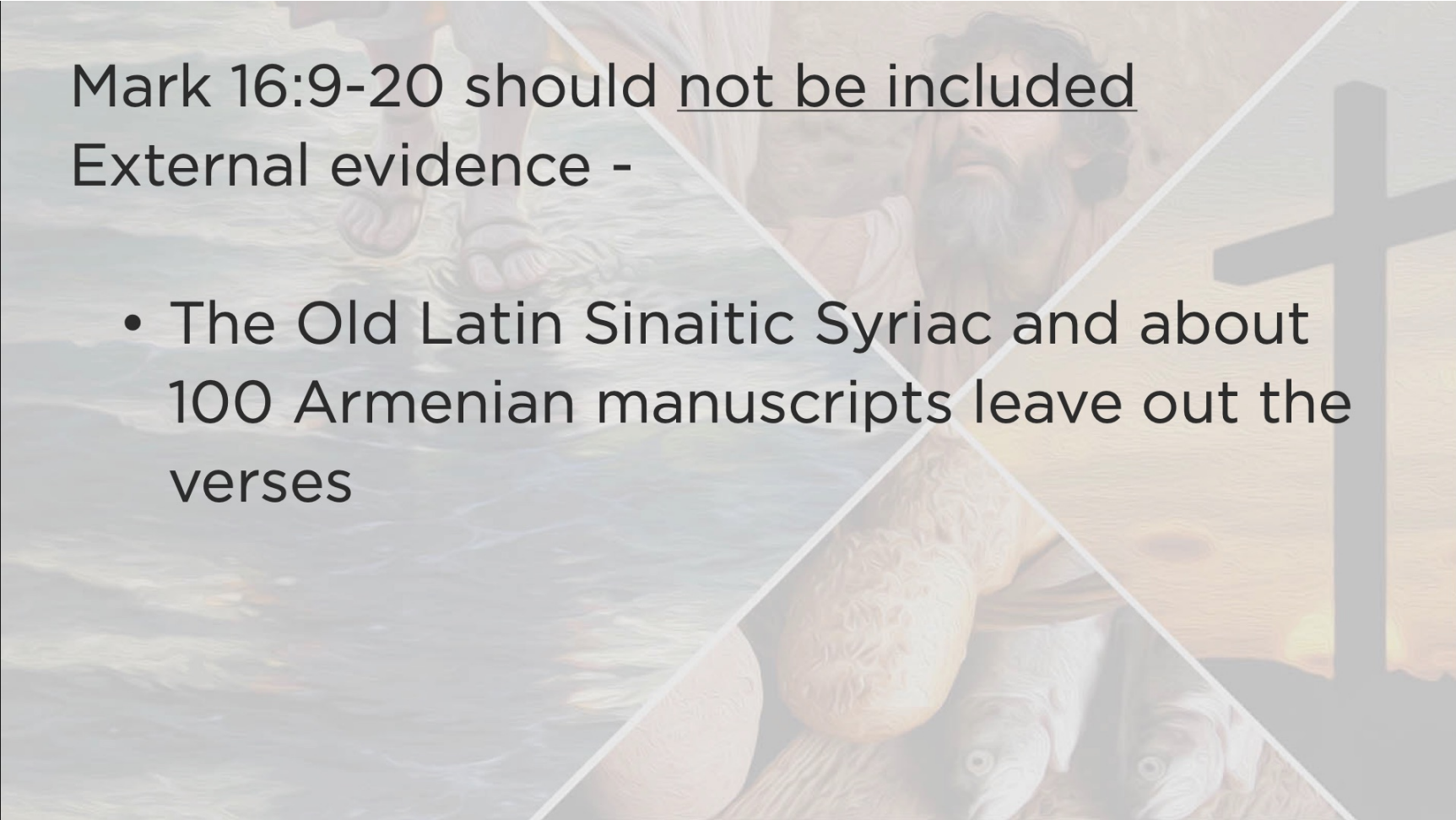
External evidence -

- Two of the oldest and best Greek manuscripts lack vv. 9-20 - Codex Vaticanus and Codex Sinaiticus

The background of the slide is a composite image. On the left, there's a depiction of a man's feet in sandals, possibly Jesus, standing on a rocky shore. In the center, a man with a long beard and hair, likely Jesus, is shown from the chest up, looking down. On the right, a large, simple wooden cross stands against a light sky. At the bottom, several fish are visible, some wrapped in white cloths, suggesting the Resurrection story. The entire background is overlaid with a large, semi-transparent white 'X' shape.

Mark 16:9-20 should not be included
External evidence -

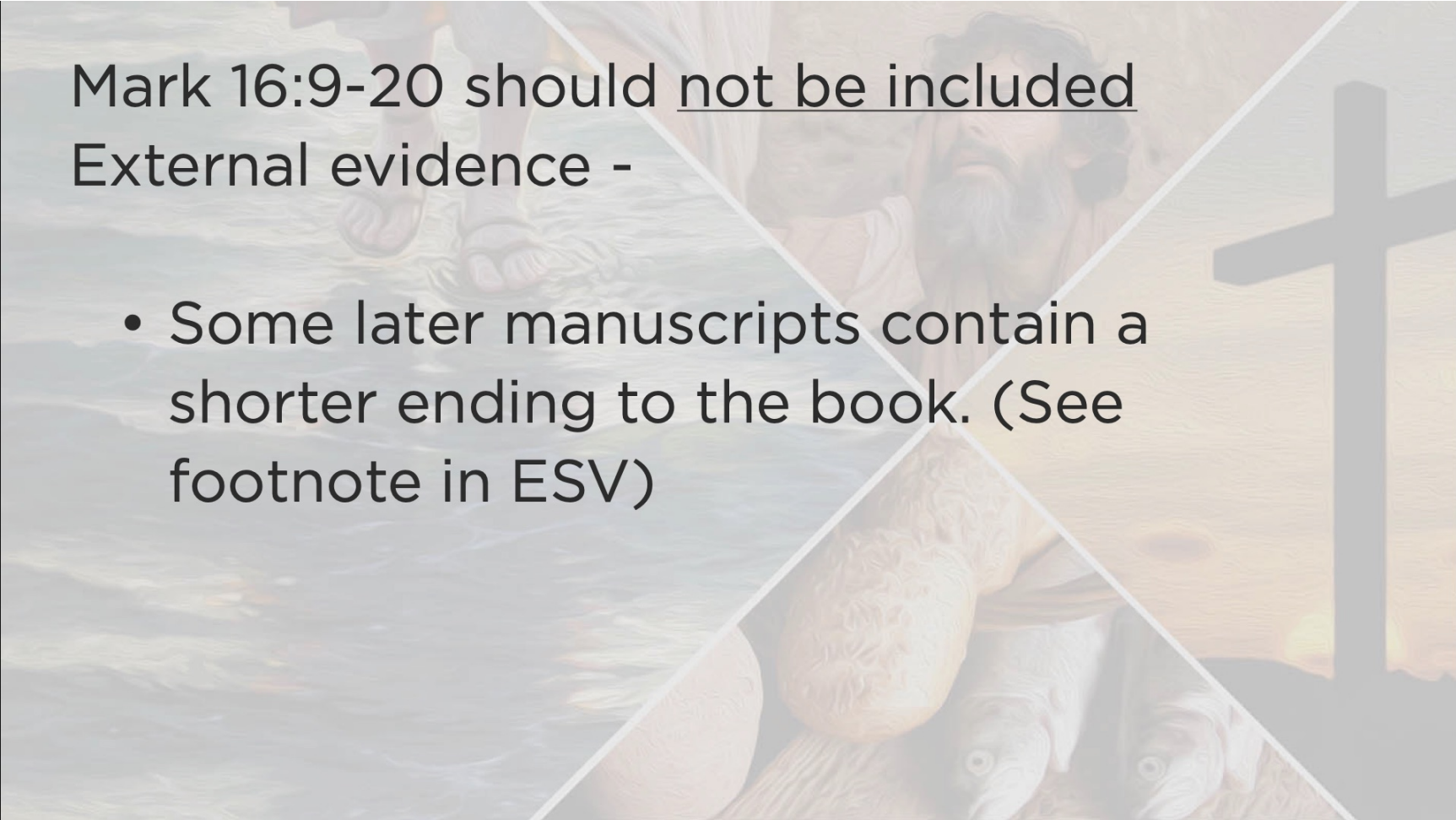
- Many Greek manuscripts that include vv. 9-20 have different endings and/or notes that raise doubts regarding authenticity



Mark 16:9-20 should not be included

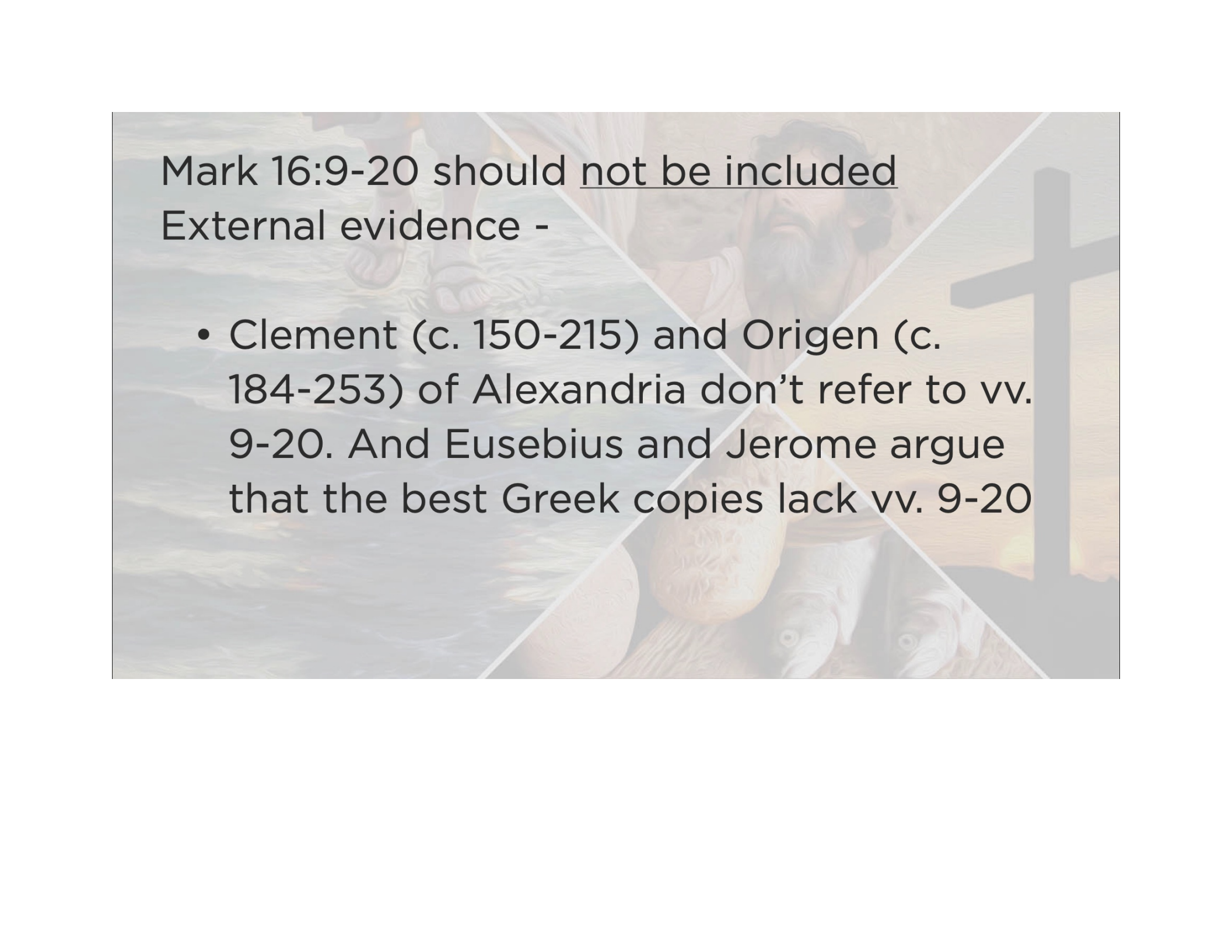
External evidence -

- The Old Latin Sinaitic Syriac and about 100 Armenian manuscripts leave out the verses



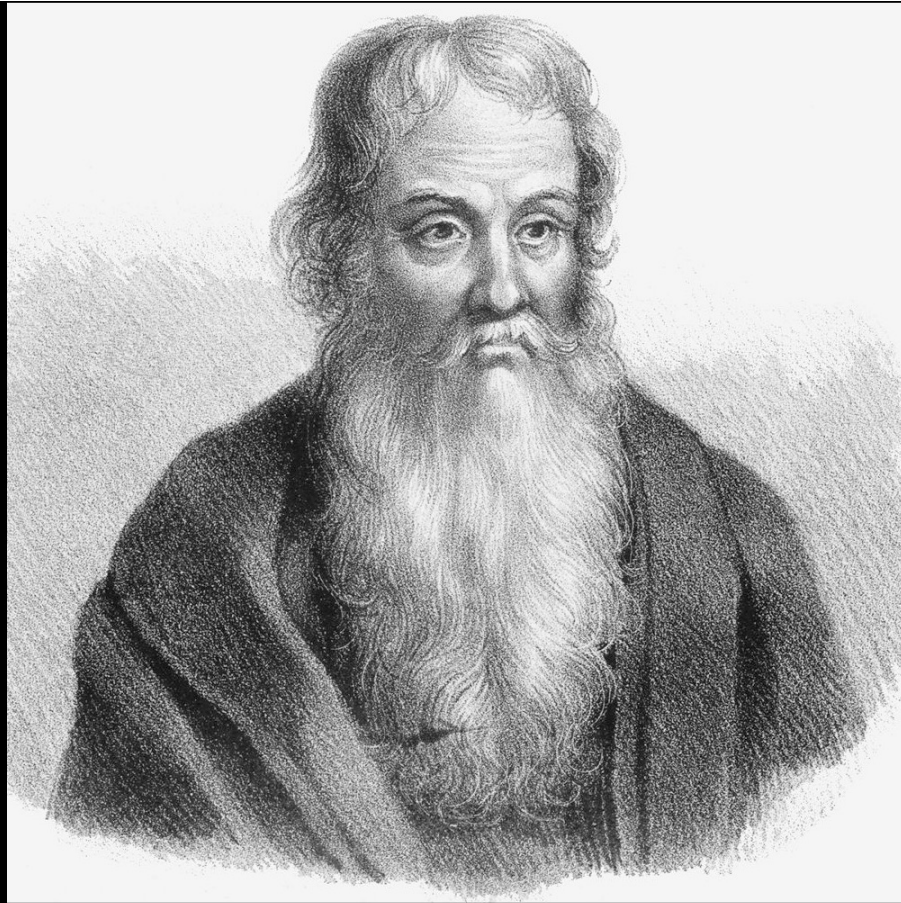
Mark 16:9-20 should not be included
External evidence -

- Some later manuscripts contain a shorter ending to the book. (See footnote in ESV)

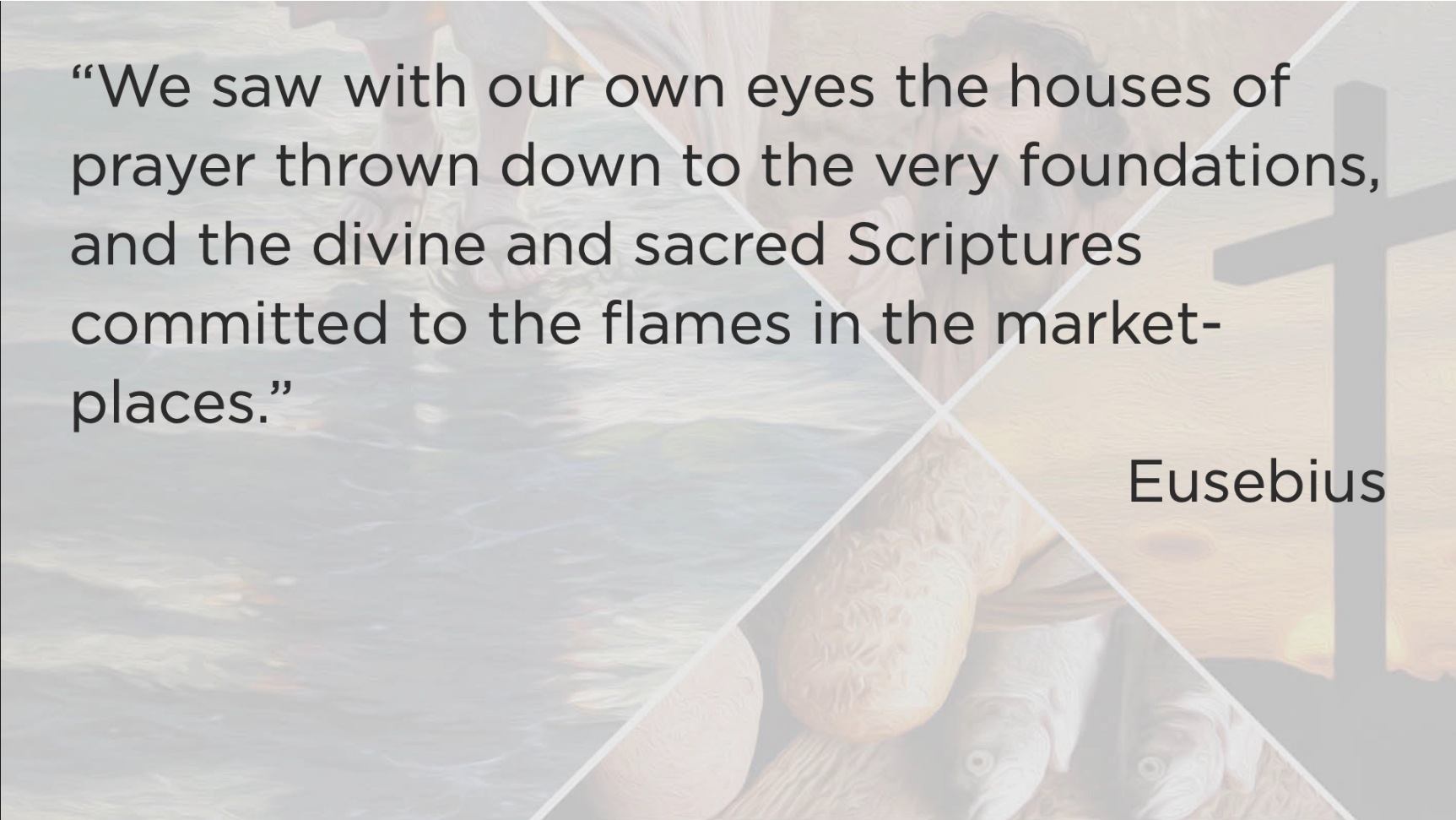
The background of the slide features a religious painting. On the right side, a large, simple wooden cross stands against a light, hazy sky. In the foreground, several figures are visible, including what appears to be the head of a man with a beard and long hair, possibly Jesus, and other figures in traditional robes. The overall scene is dimly lit, with a focus on the central figures and the cross.

Mark 16:9-20 should not be included
External evidence -

- Clement (c. 150-215) and Origen (c. 184-253) of Alexandria don't refer to vv. 9-20. And Eusebius and Jerome argue that the best Greek copies lack vv. 9-20

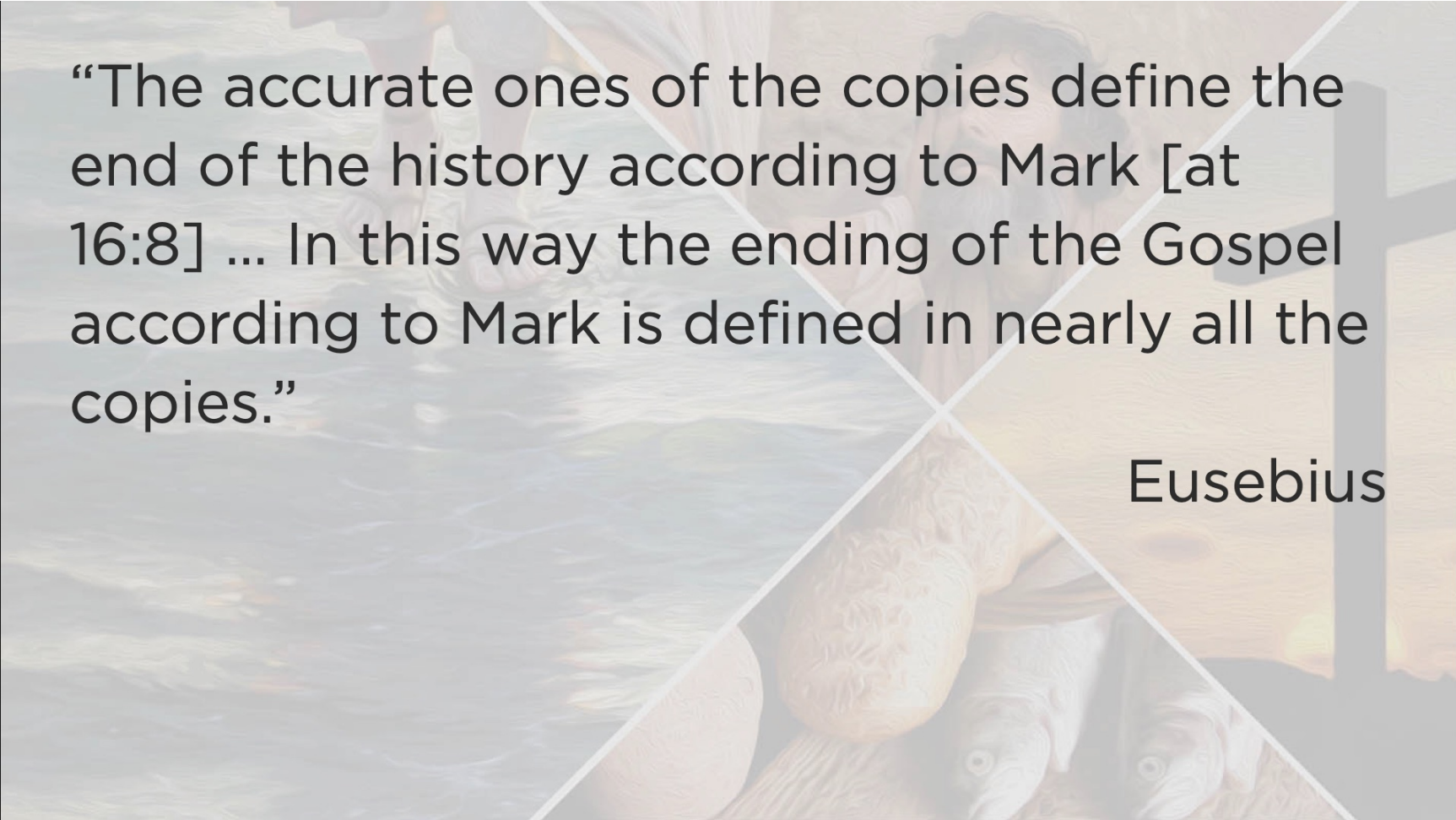


Eusebius



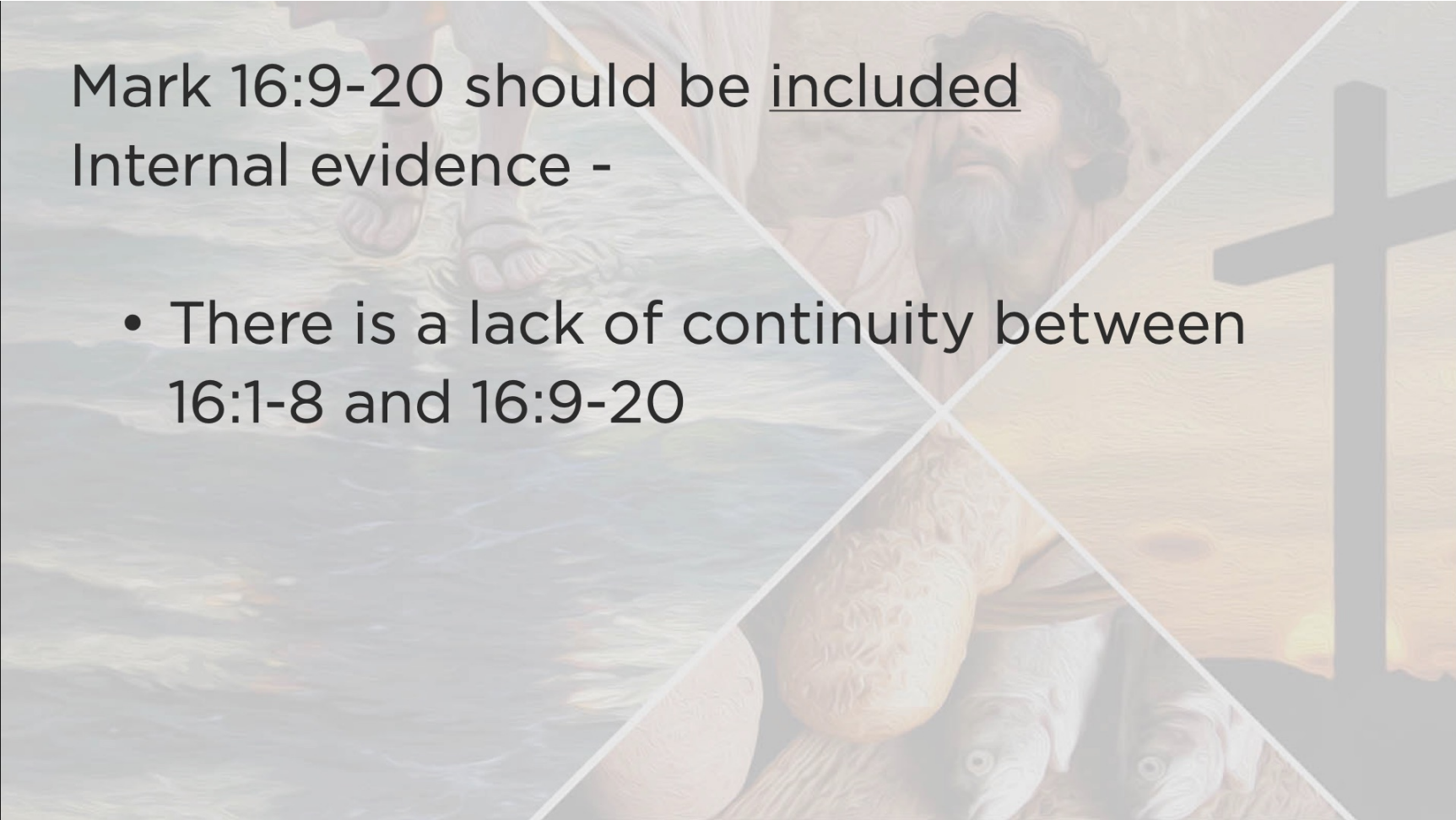
“We saw with our own eyes the houses of prayer thrown down to the very foundations, and the divine and sacred Scriptures committed to the flames in the market-places.”

Eusebius



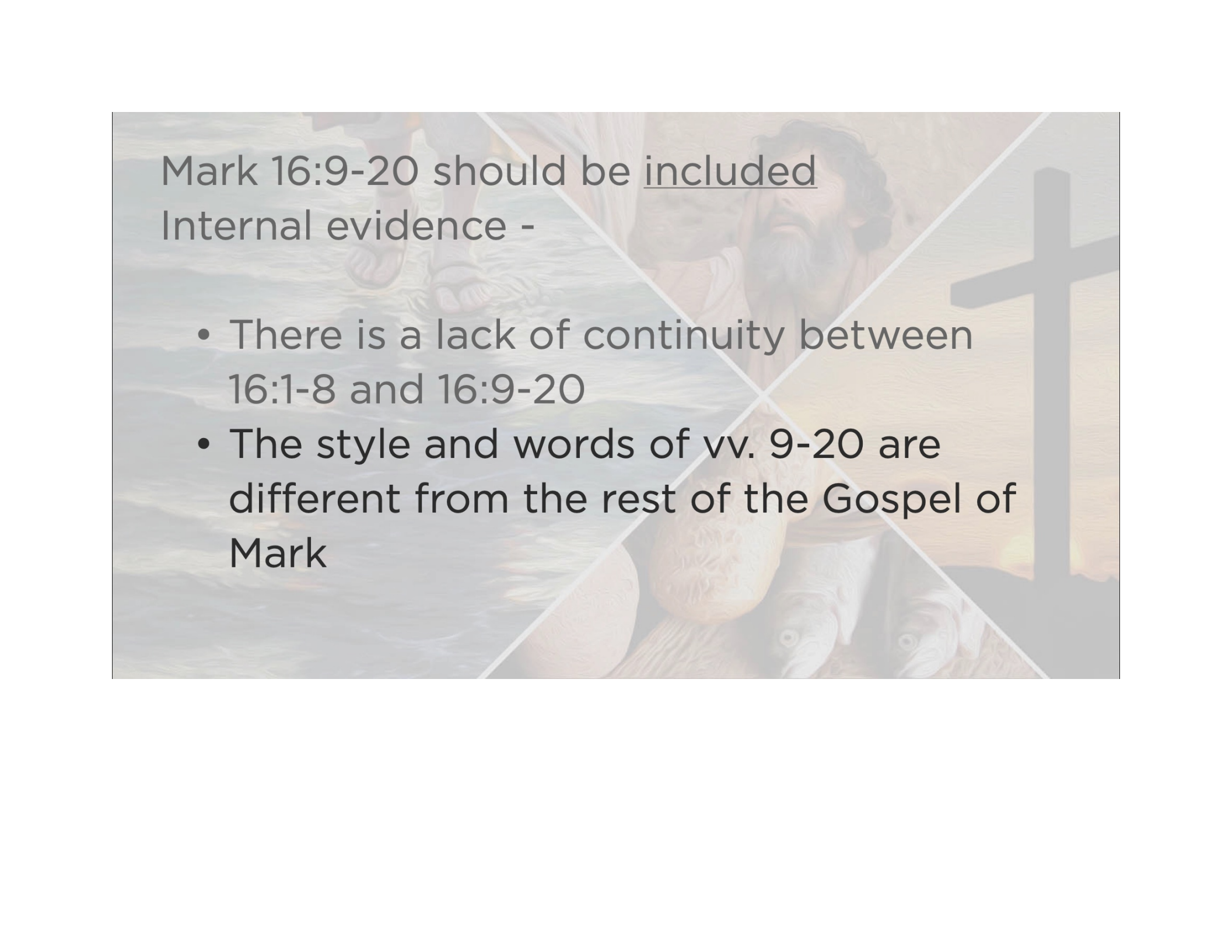
“The accurate ones of the copies define the end of the history according to Mark [at 16:8] ... In this way the ending of the Gospel according to Mark is defined in nearly all the copies.”

Eusebius



Mark 16:9-20 should be included
Internal evidence -

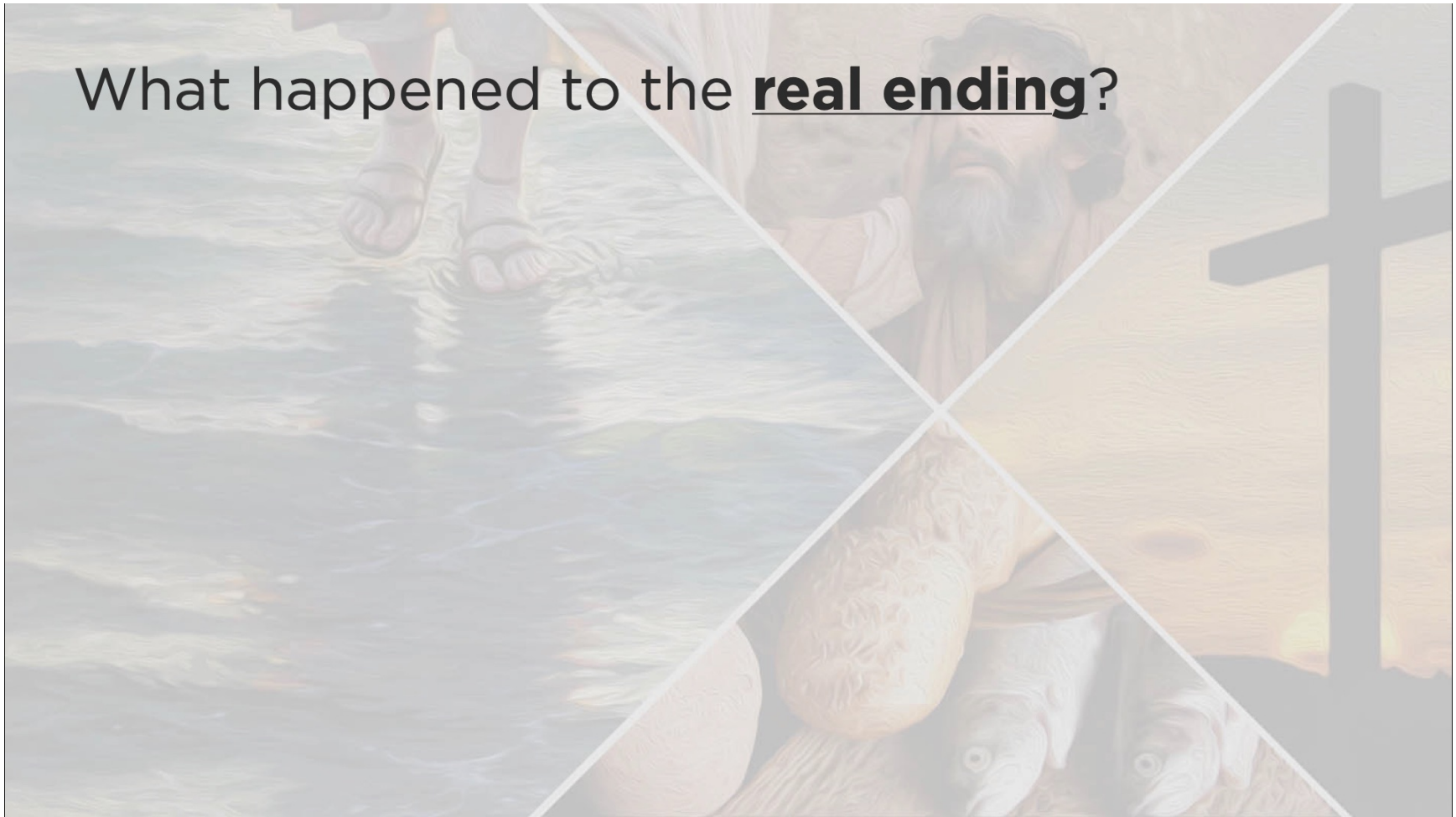
- There is a lack of continuity between 16:1-8 and 16:9-20

The background of the slide features a religious painting. On the right side, a large, dark cross stands against a light, hazy sky. In the foreground, several figures are visible, including a man with a long beard and dark hair, possibly Jesus, who is looking towards the left. Other figures are partially visible, some appearing to be in a state of distress or prayer. The overall tone is somber and contemplative.

Mark 16:9-20 should be included
Internal evidence -

- There is a lack of continuity between 16:1-8 and 16:9-20
- The style and words of vv. 9-20 are different from the rest of the Gospel of Mark

What happened to the real ending?





What happened to the real ending?

- Some believe the gospel **ended with verse 8**



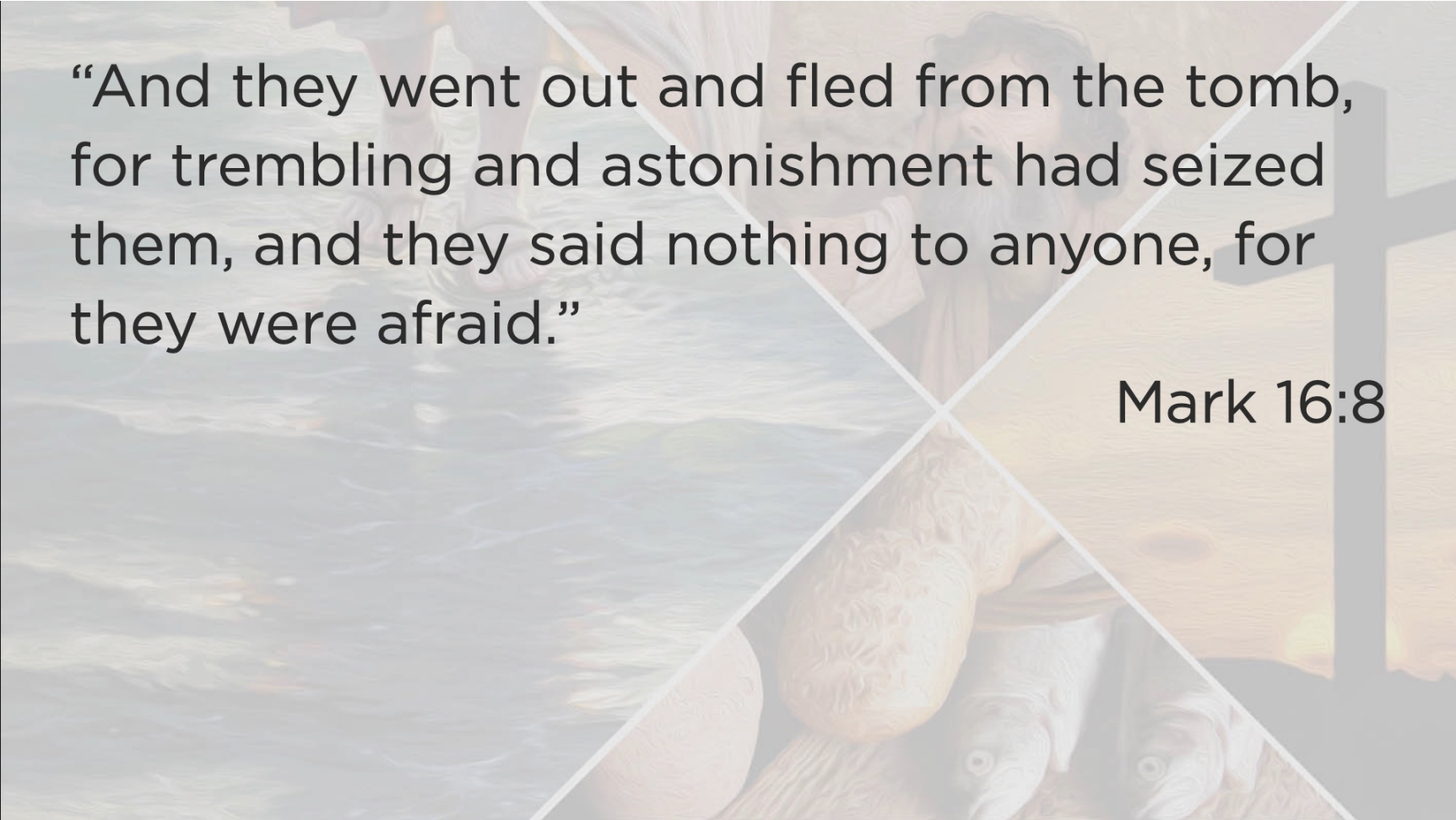
What happened to the real ending?

- Some believe the gospel ended with verse 8
- Some believe the ending **has been lost**



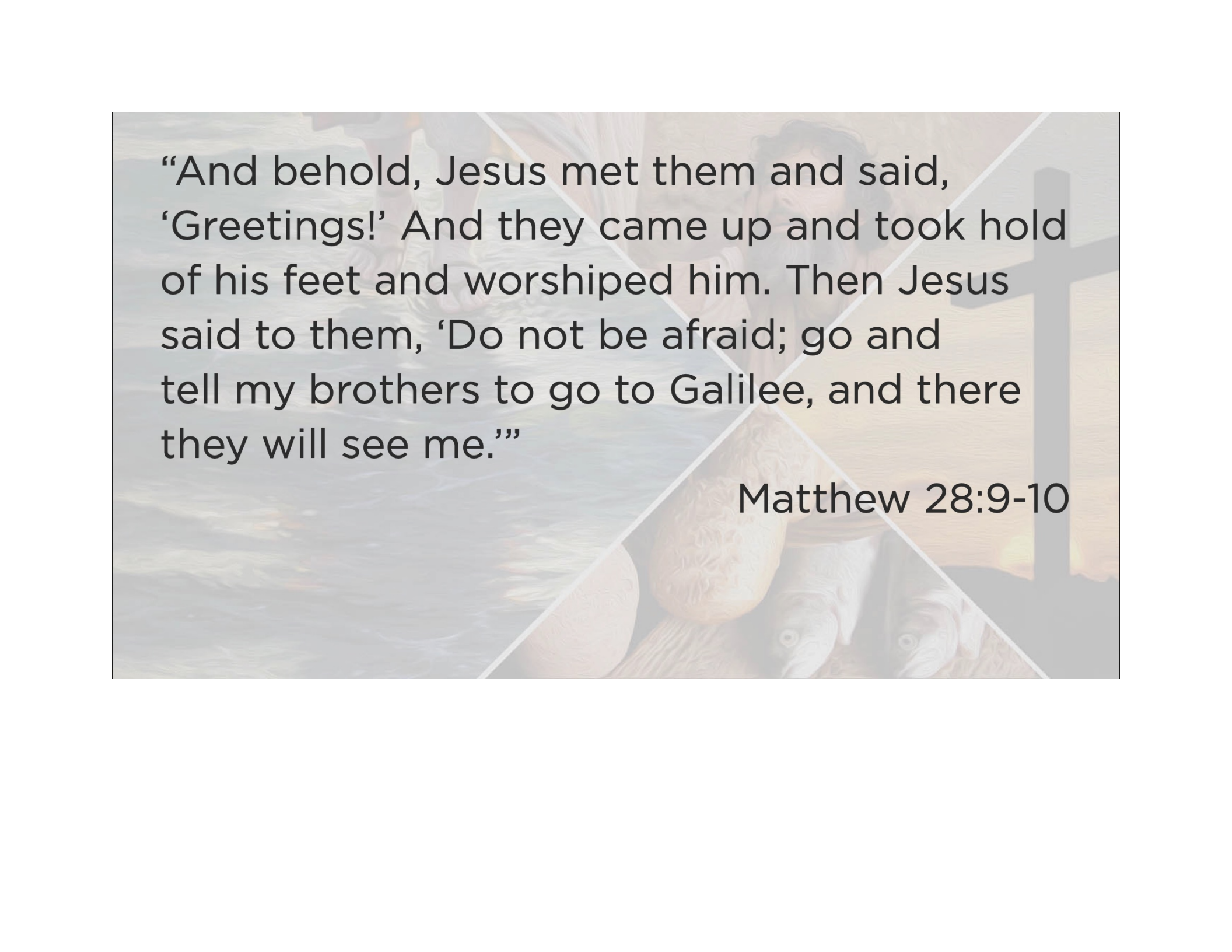
What happened to the real ending?

- Some believe the gospel ended with verse 8
- Some believe the ending has been lost
- Some believe the content of Mark's ending is in **Mt. 28:9-10, 16-20**

The background is a composite image. On the left, there's a depiction of a man in a brown robe, possibly Jesus, looking down. In the center, a large, smooth, light-colored stone is shown. On the right, a dark cross is visible against a lighter background. The entire image is overlaid with a semi-transparent white text box.

“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.”

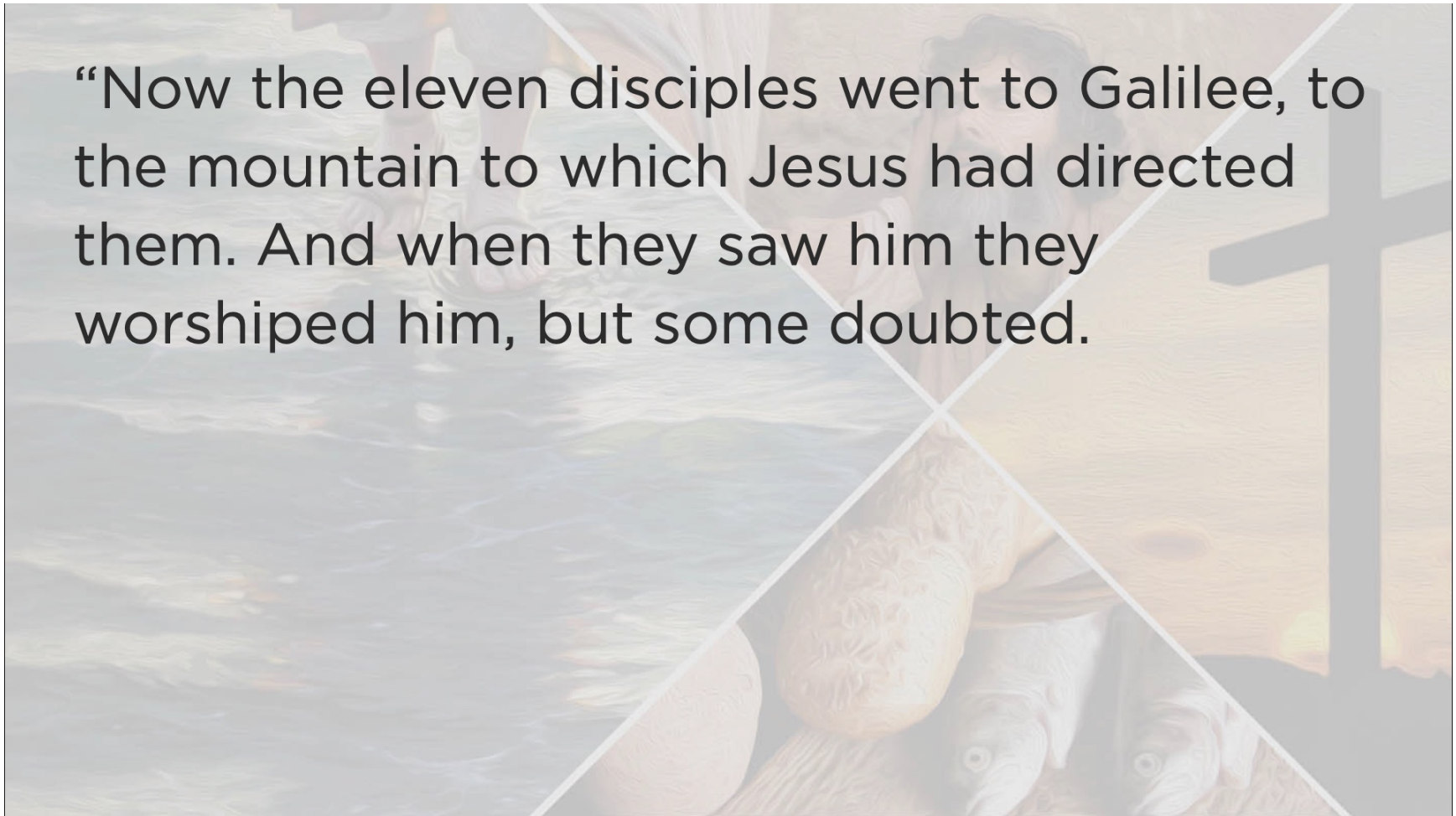
Mark 16:8



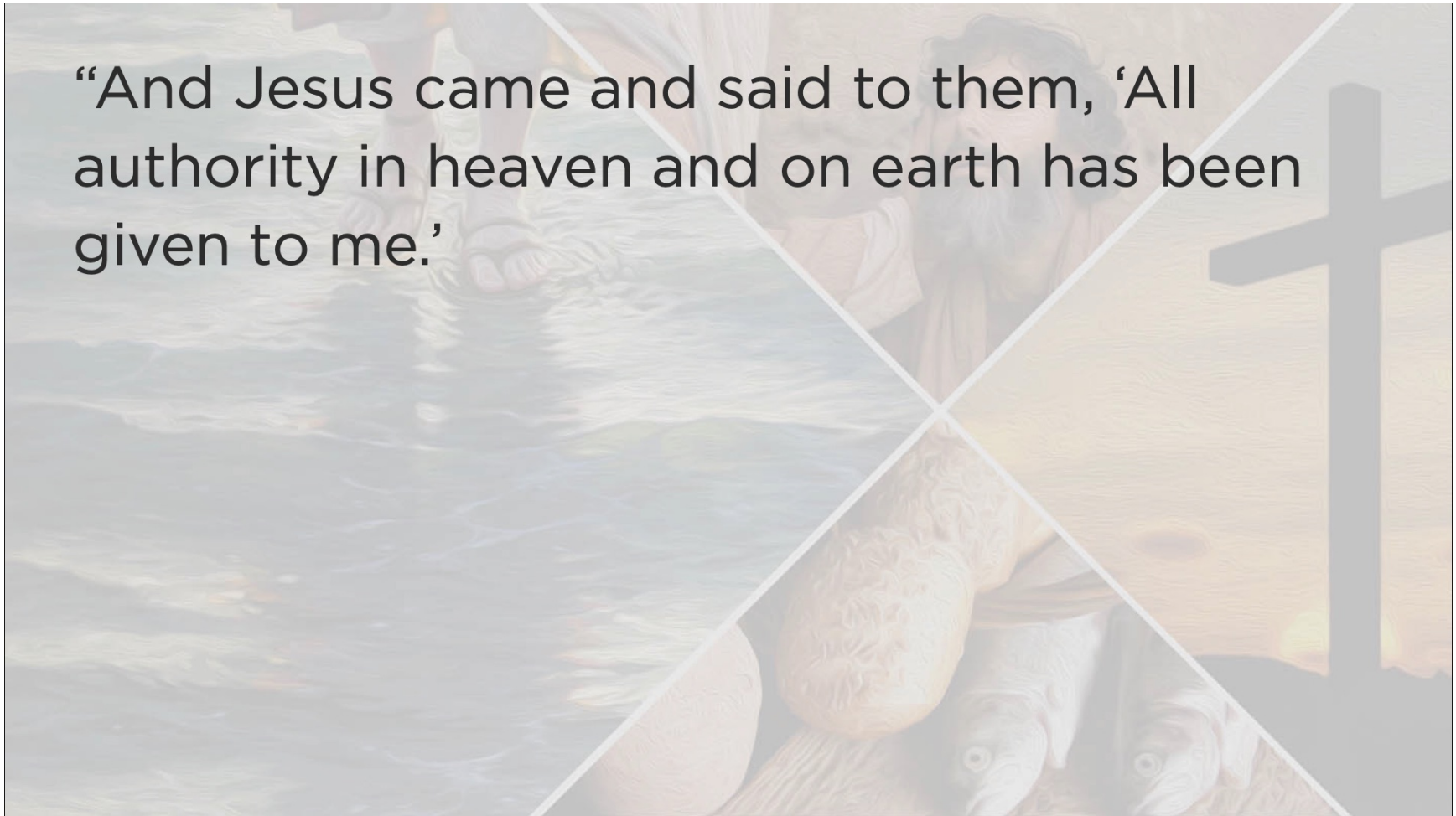
“And behold, Jesus met them and said, ‘Greetings!’ And they came up and took hold of his feet and worshiped him. Then Jesus said to them, ‘Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.’”

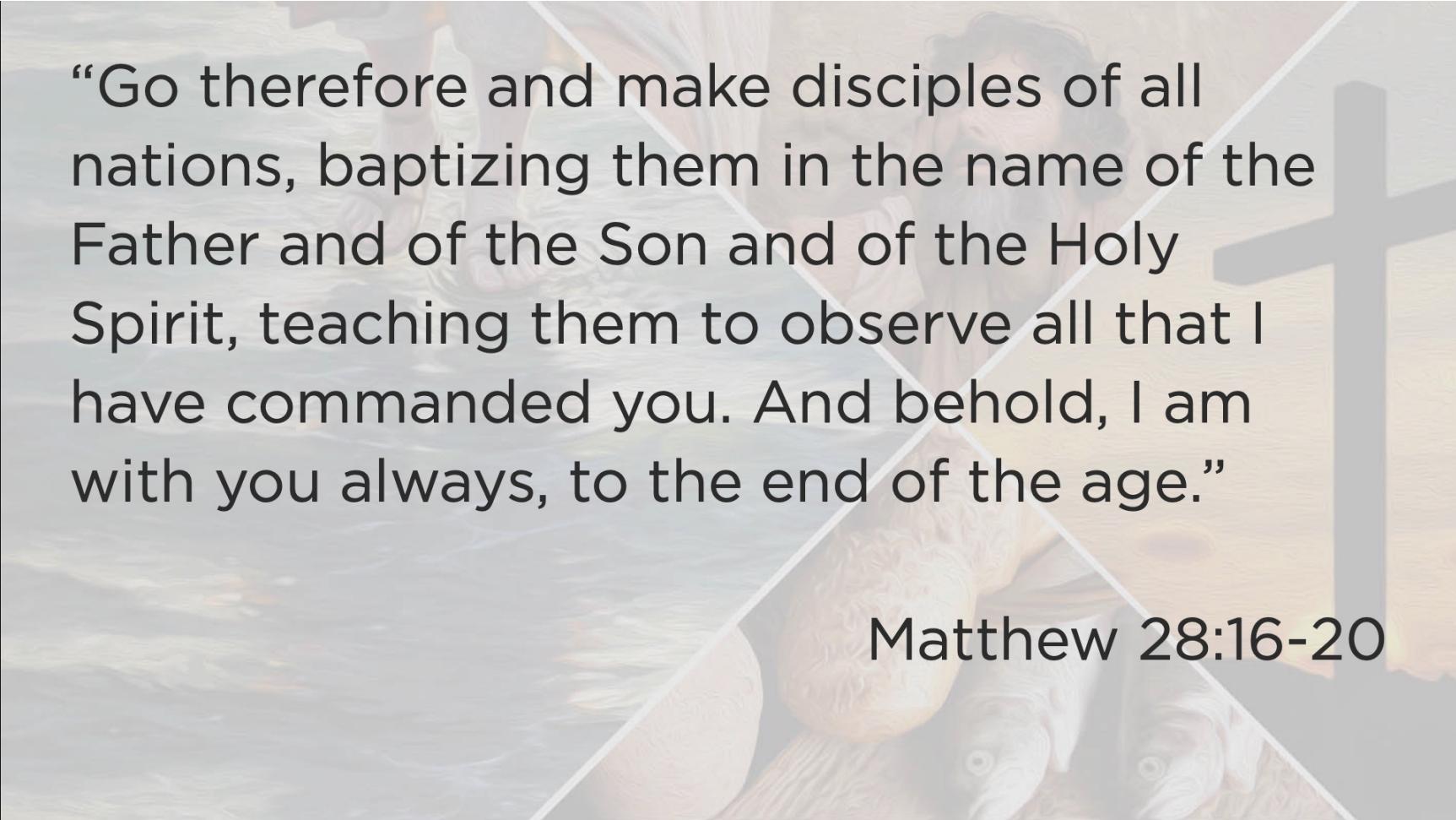
Matthew 28:9-10

“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.”



“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me.’”





“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 28:16-20

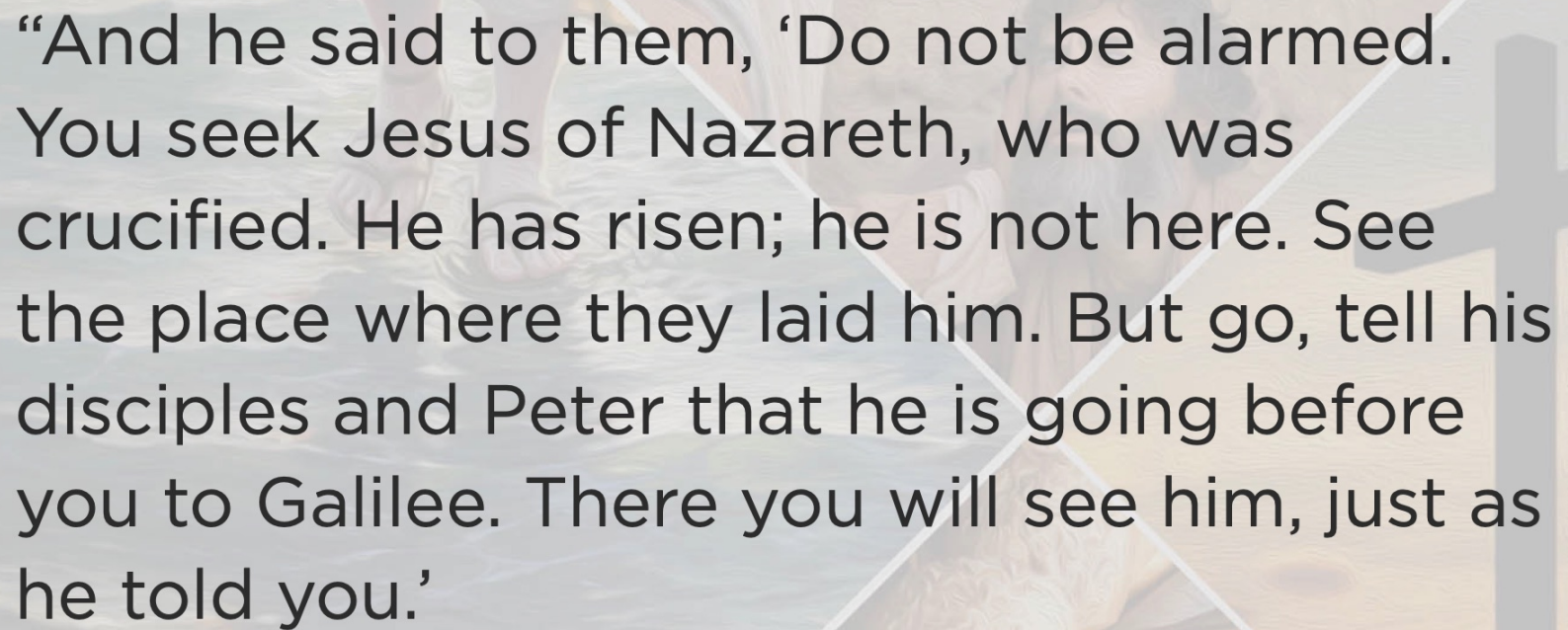
The background of the slide is a collage of four religious images. The top-left quadrant shows a man in a boat on a body of water. The top-right quadrant shows a man with a long beard and hair, possibly Jesus, looking upwards. The bottom-left quadrant shows a large cross against a sunset sky. The bottom-right quadrant shows several fish, including a large yellow one and two smaller white ones.

Three surprising things in Mark 16 -

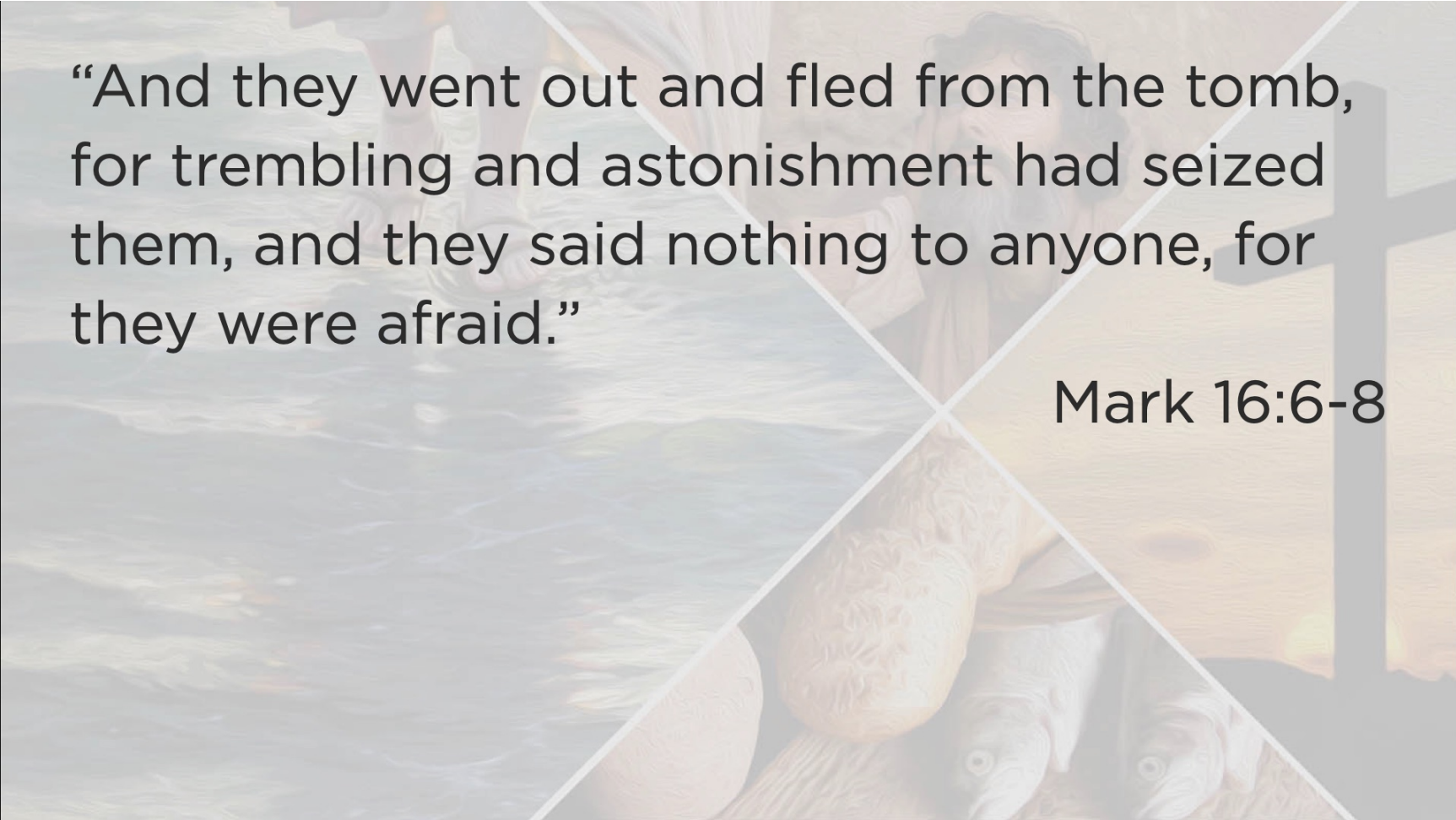
1. The movement

2. The manuscript

3. The **message**

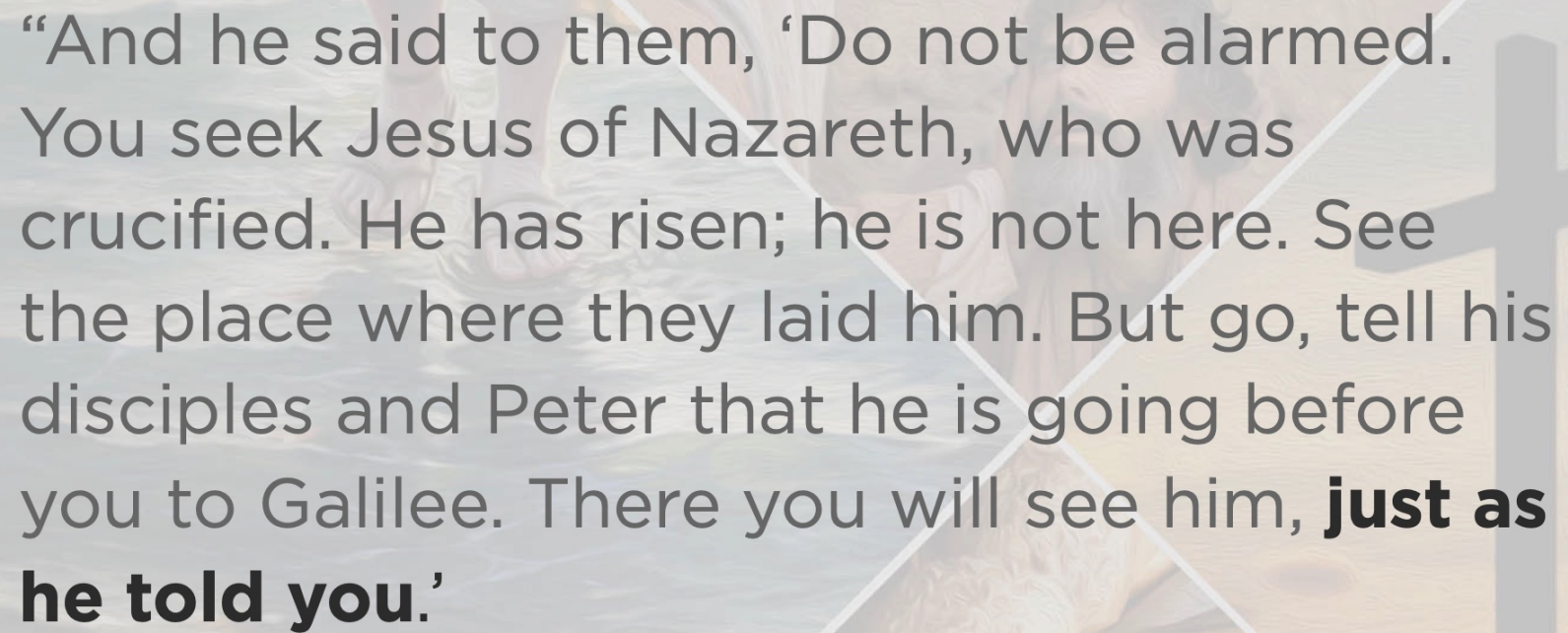
The background is a composite image. The top portion shows a man with long dark hair and a beard, wearing a white robe, looking down. The bottom portion shows a large, smooth, light-colored stone being rolled away from the entrance of a tomb. To the right, a wooden cross is visible against a light sky. The entire image is overlaid with a semi-transparent grey rectangle containing text.

“And he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. 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.’”

The background is a composite image. On the left, there's a depiction of a large, smooth, light-colored stone. In the center, a man with a beard and long hair, wearing a brown robe, is shown from the chest up, looking towards the right. On the right side, there's a dark cross against a lighter, possibly sunset or sunrise, background. The entire image is overlaid with a semi-transparent white text box.

“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.”

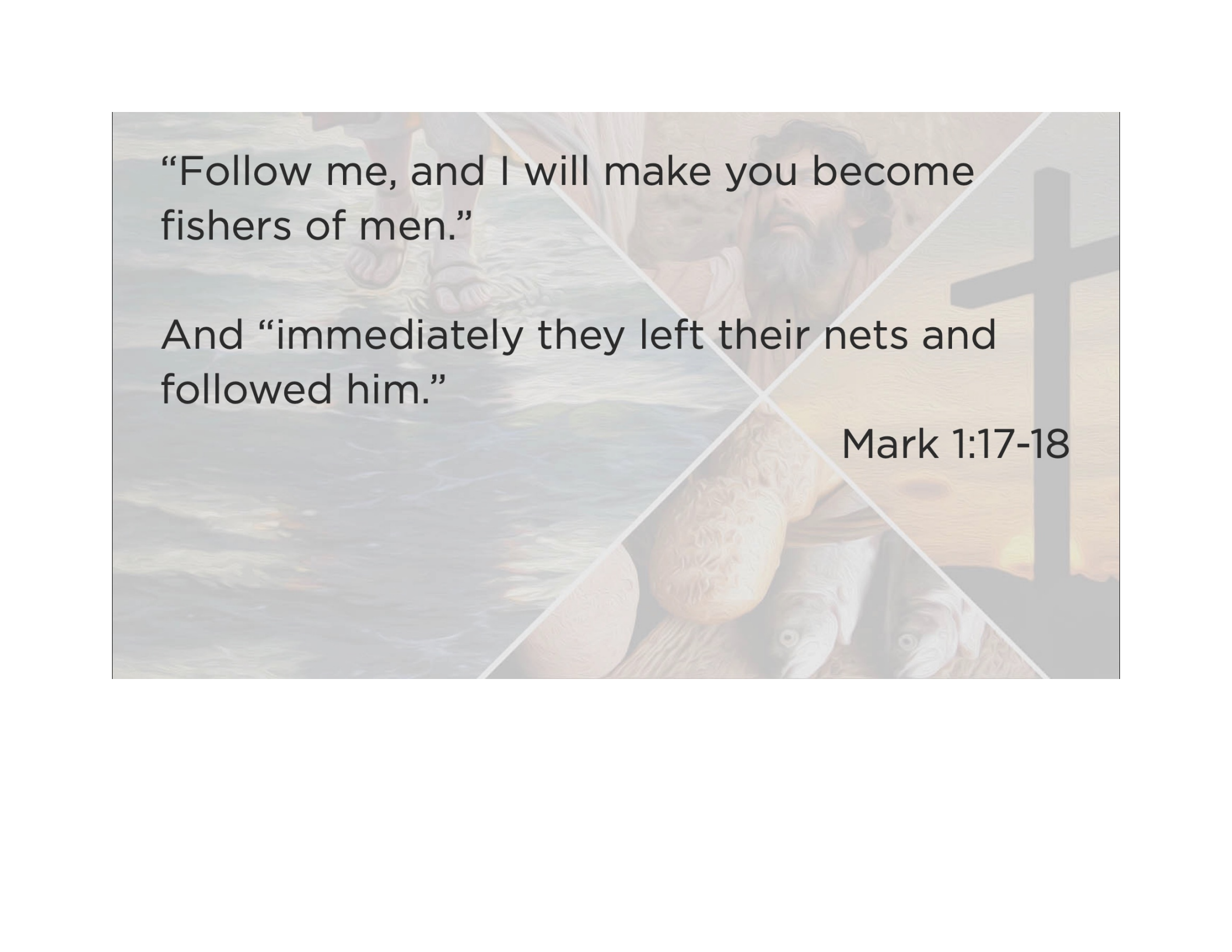
Mark 16:6-8

The background is a composite image. On the left, a man with a long white beard and hair, wearing a white robe, is shown from the chest up, looking towards the right. In the center, a large, smooth, light-colored stone is visible. On the right, a dark wooden cross stands against a light, hazy background. The entire image is overlaid with a semi-transparent grey rectangle containing text.

“And he said to them, ‘Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him. 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.**’

A collage of religious images. The top left shows a person's feet in sandals walking on water. The top right shows a man with a beard and long hair, looking upwards with a hand to his face. The bottom right shows a large wooden cross against a sunset sky. The bottom center shows several fish, including a large yellow one and two smaller white ones.

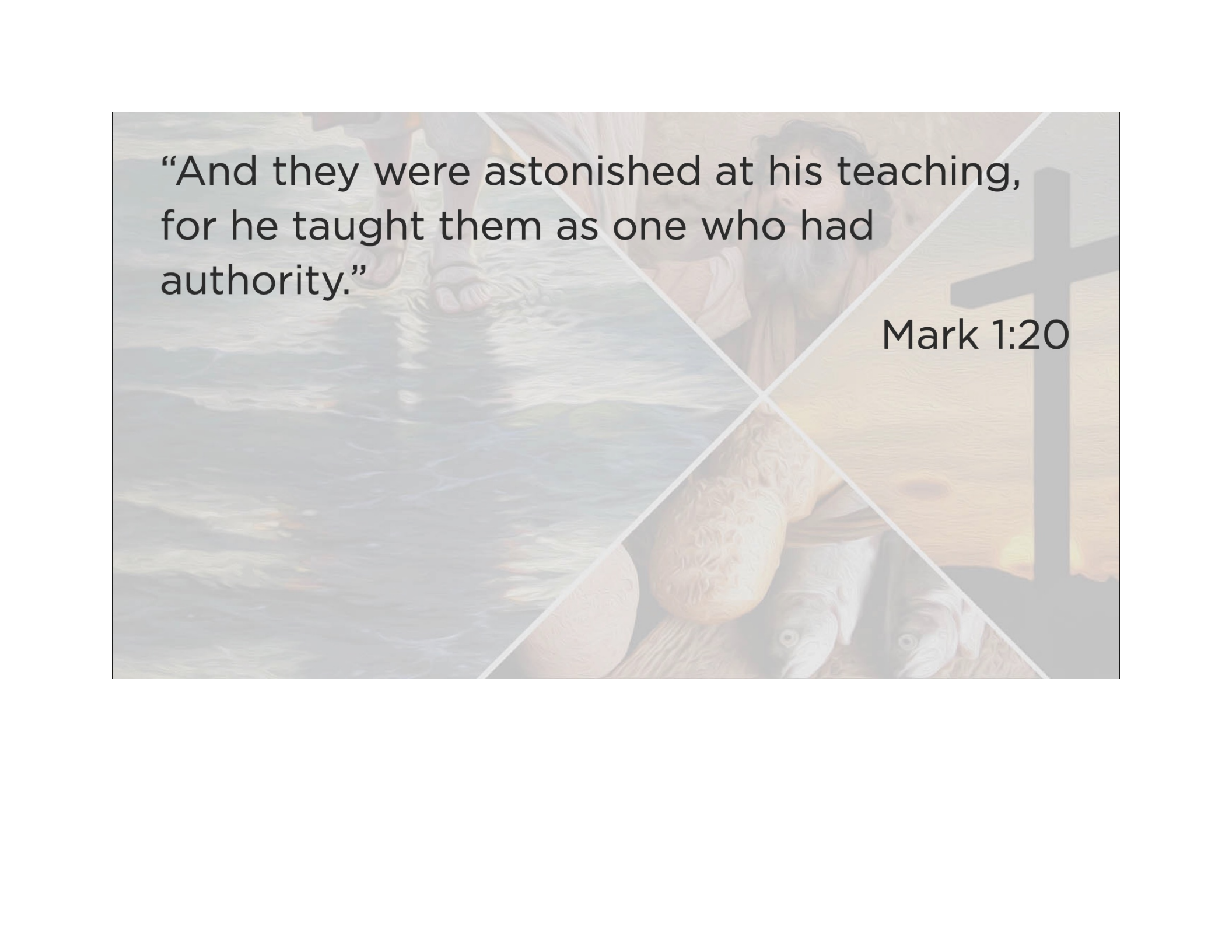
* They were **alarmed** because Jesus **did what he said he would do!**



“Follow me, and I will make you become
fishers of men.”

And “immediately they left their nets and
followed him.”

Mark 1:17-18

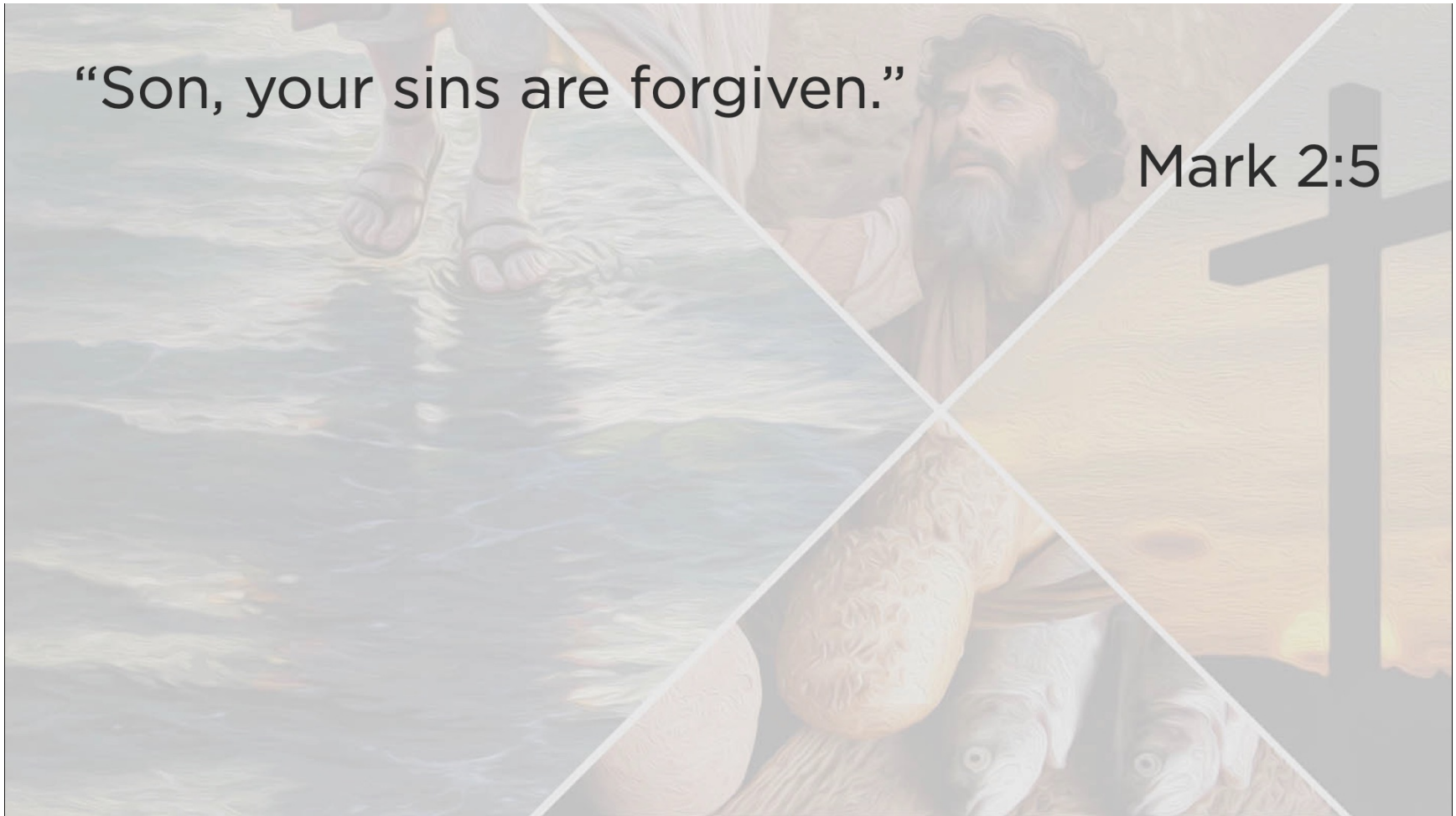
The background is a composite image divided into four quadrants by a white 'X'. The top-left quadrant shows a man's feet in sandals on a boat. The top-right quadrant shows a man with a beard and long hair, likely Jesus, in a boat. The bottom-left quadrant shows a large, detailed fish. The bottom-right quadrant shows a large, dark cross against a light, hazy background.

“And they were astonished at his teaching,
for he taught them as one who had
authority.”

Mark 1:20

“Son, your sins are forgiven.”

Mark 2:5



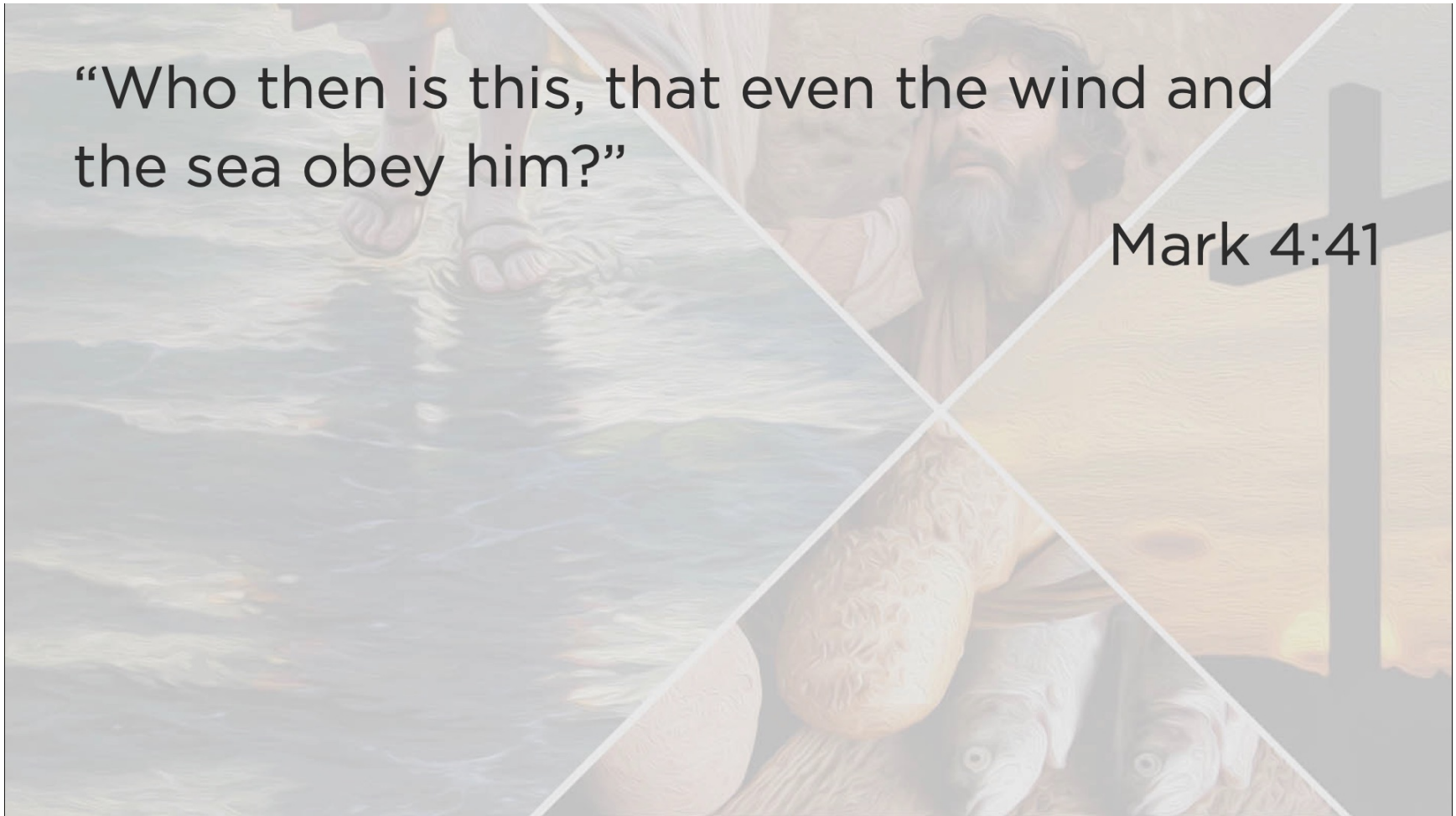
“Peace! Be still!”

Mark 4:39



“Who then is this, that even the wind and the sea obey him?”

Mark 4:41



Mark 1:25, 34, 44

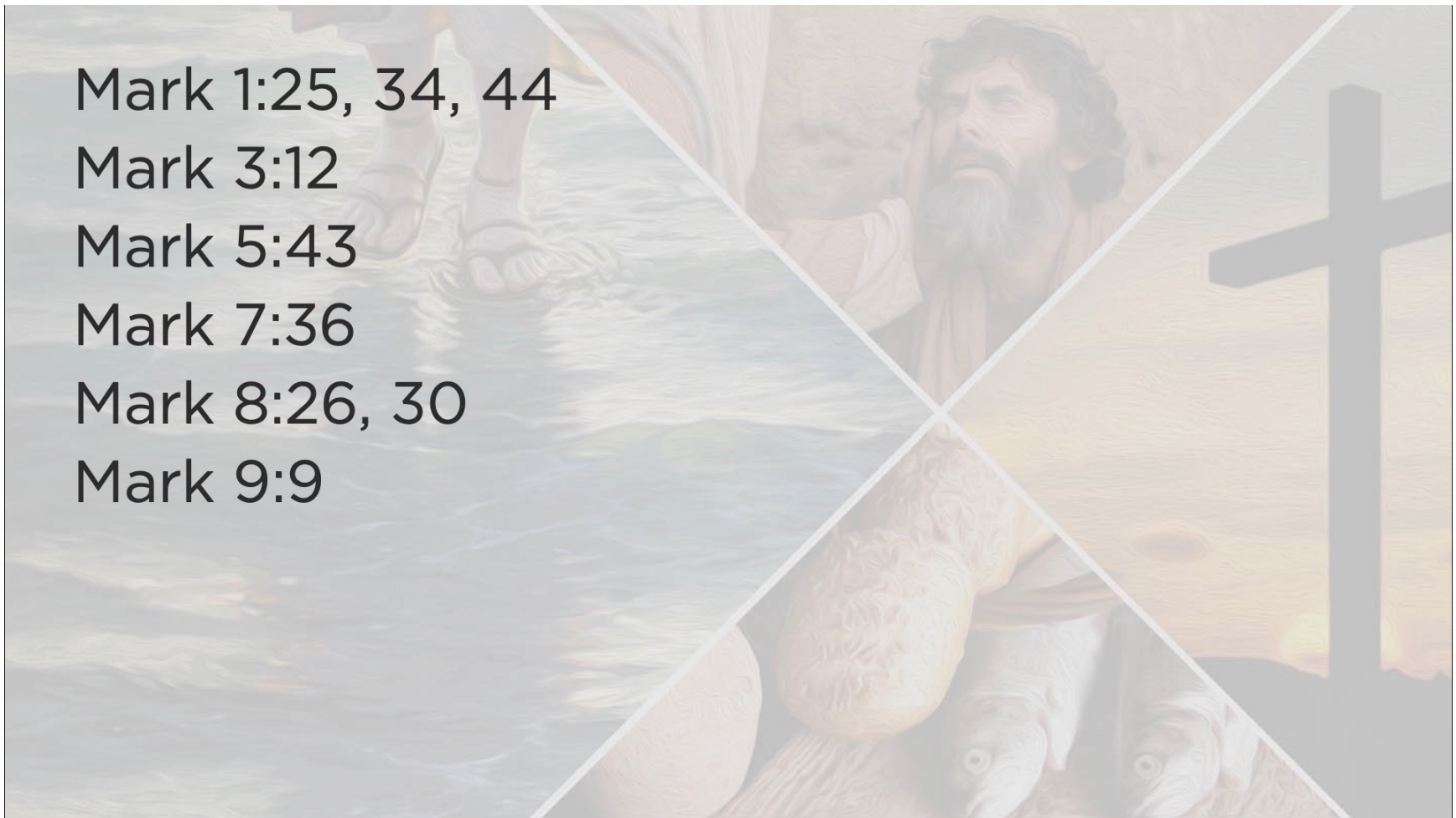
Mark 3:12

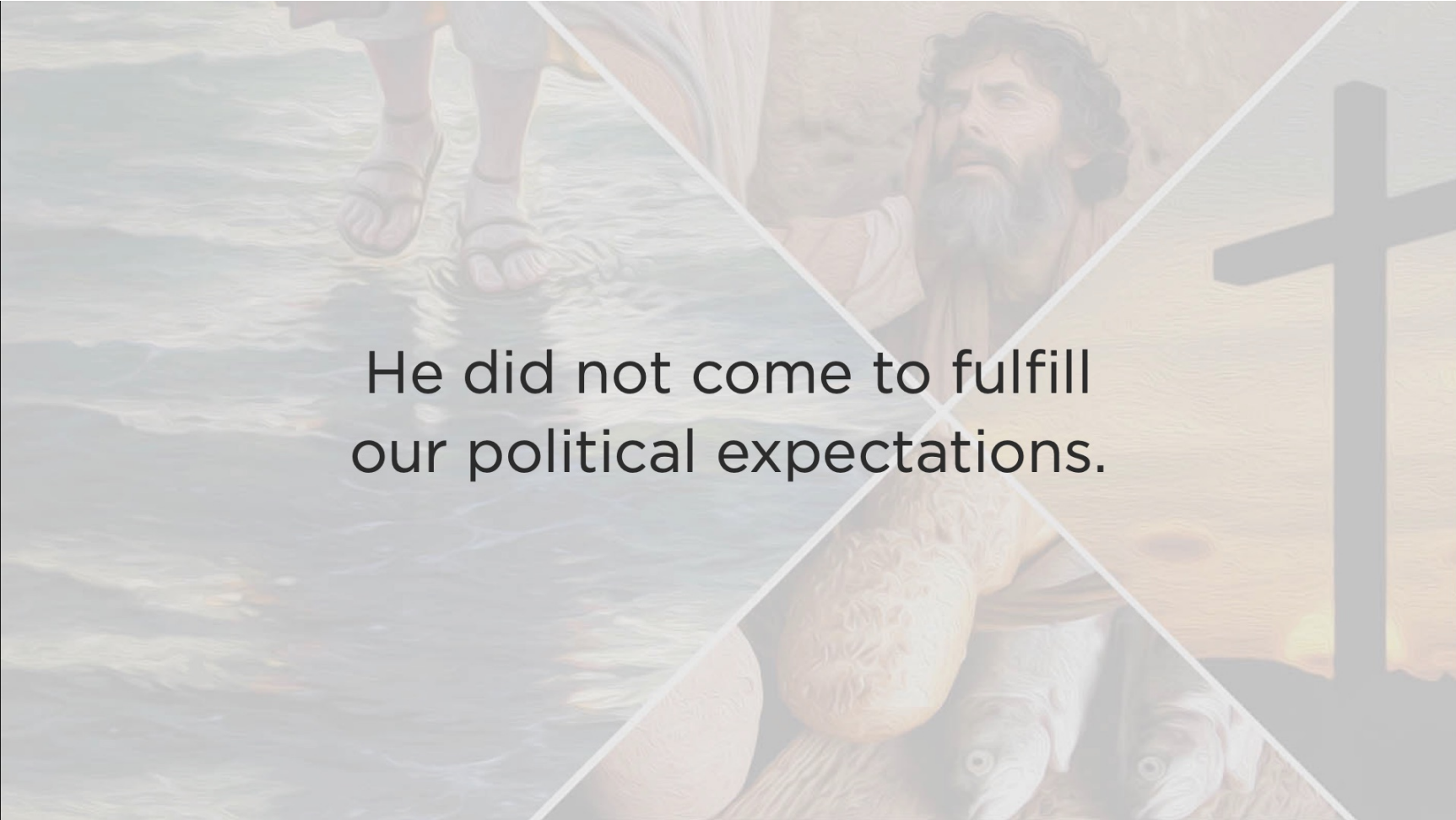
Mark 5:43

Mark 7:36

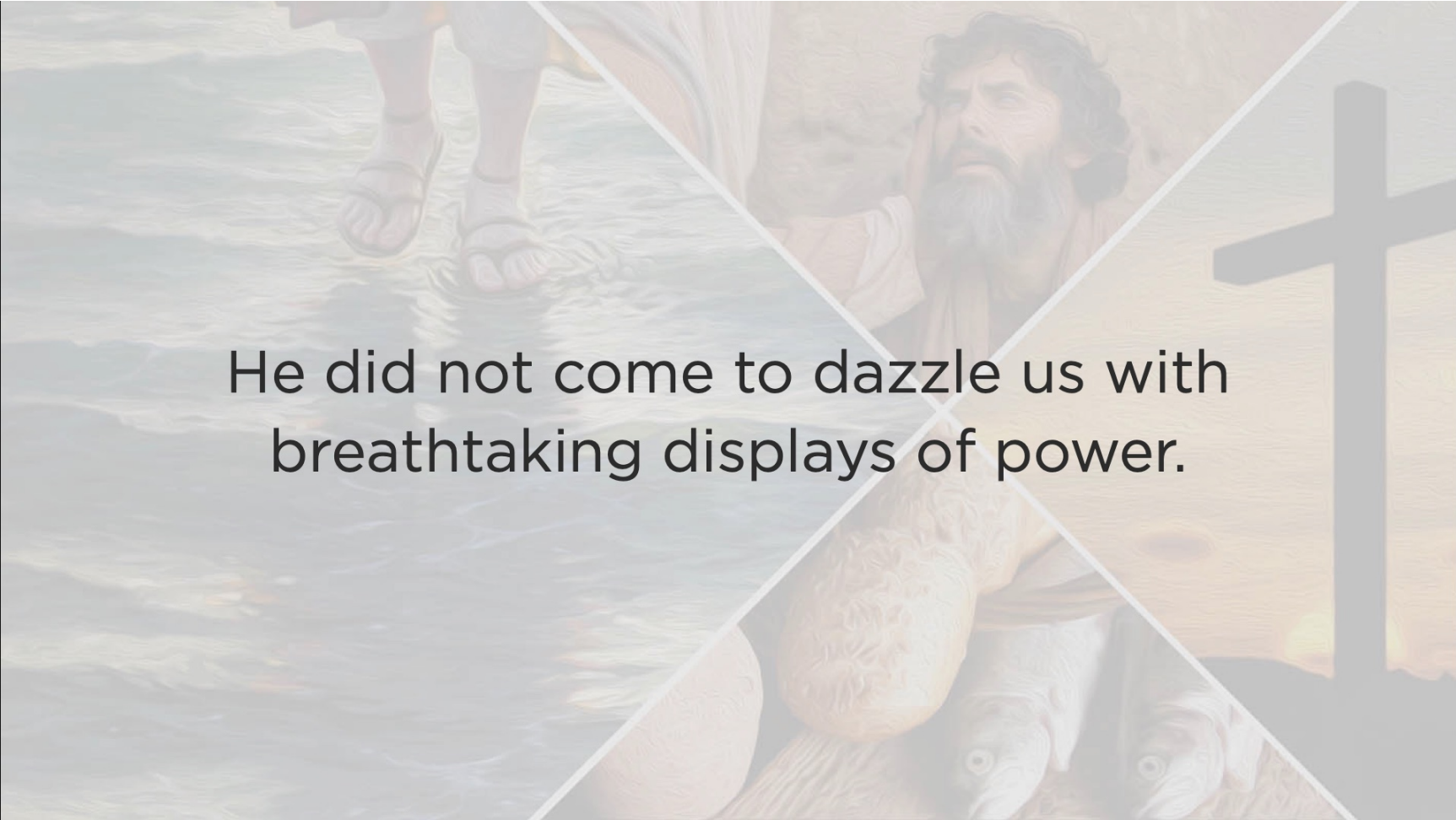
Mark 8:26, 30

Mark 9:9

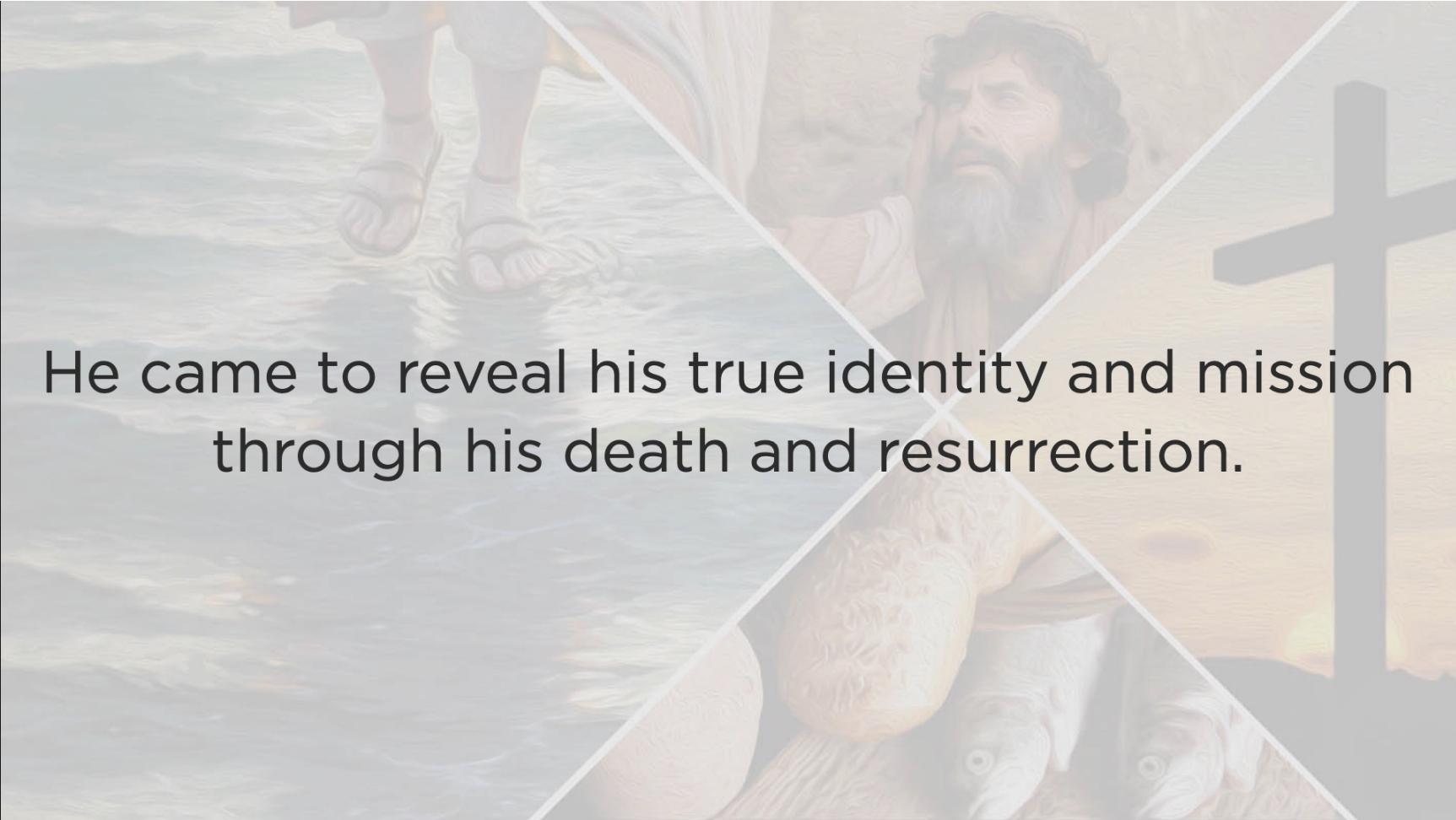




He did not come to fulfill
our political expectations.

The background is a collage of three religious scenes. The top-left shows a person's feet in sandals walking on a body of water. The top-right shows a man with a beard and long hair, looking upwards with a hand to his face. The bottom-right shows a large wooden cross against a sunset sky. The bottom-left shows several fish, including a large yellow one and two smaller white ones.

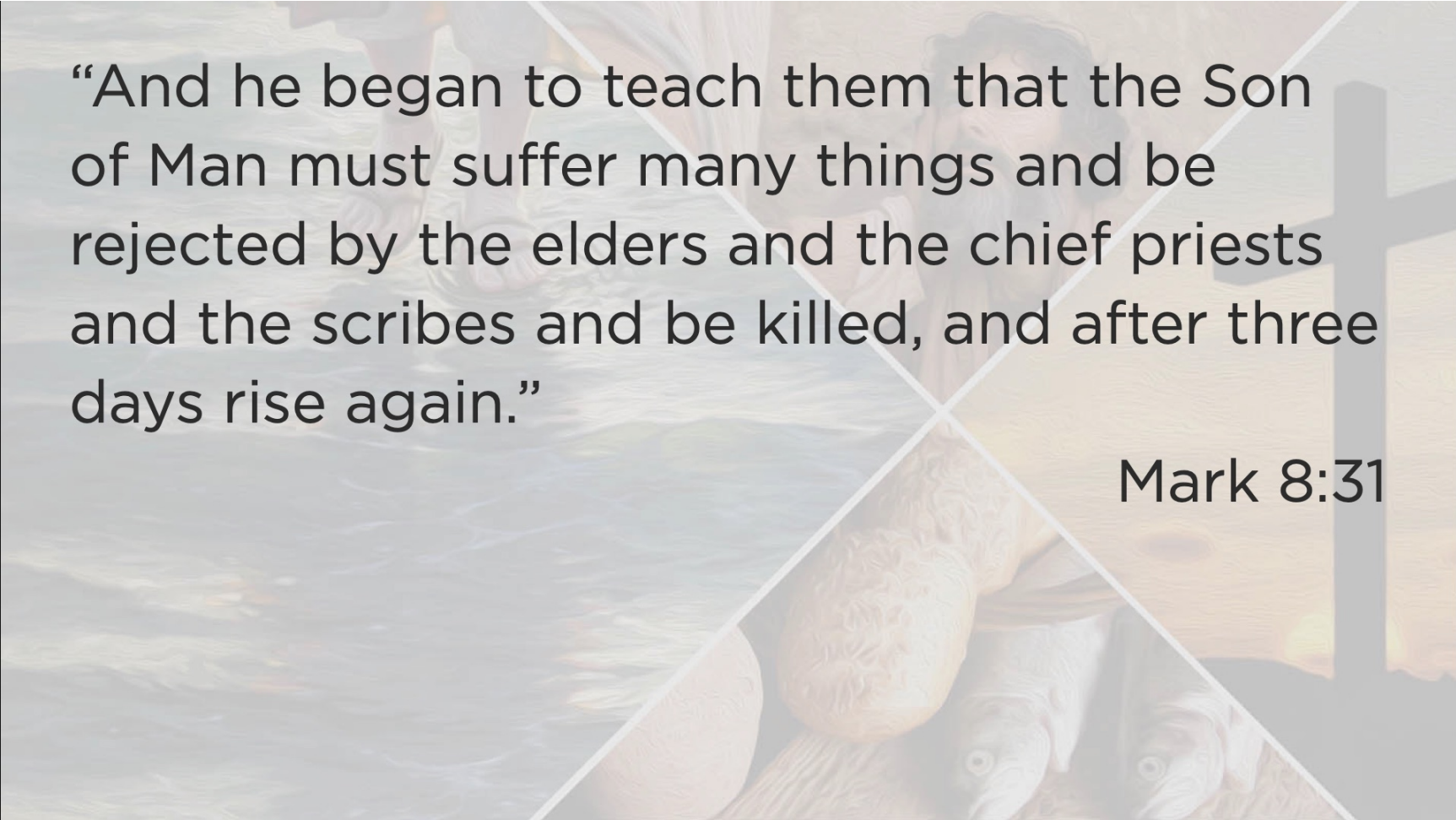
He did not come to dazzle us with
breathtaking displays of power.

The background is a collage of four religious images. The top-left shows a person's feet in sandals walking on water. The top-right shows a man with a beard and long hair, looking upwards with his hand to his face. The bottom-left shows a large, golden fish. The bottom-right shows a simple wooden cross against a sunset sky. The text is centered over the collage.

He came to reveal his true identity and mission through his death and resurrection.

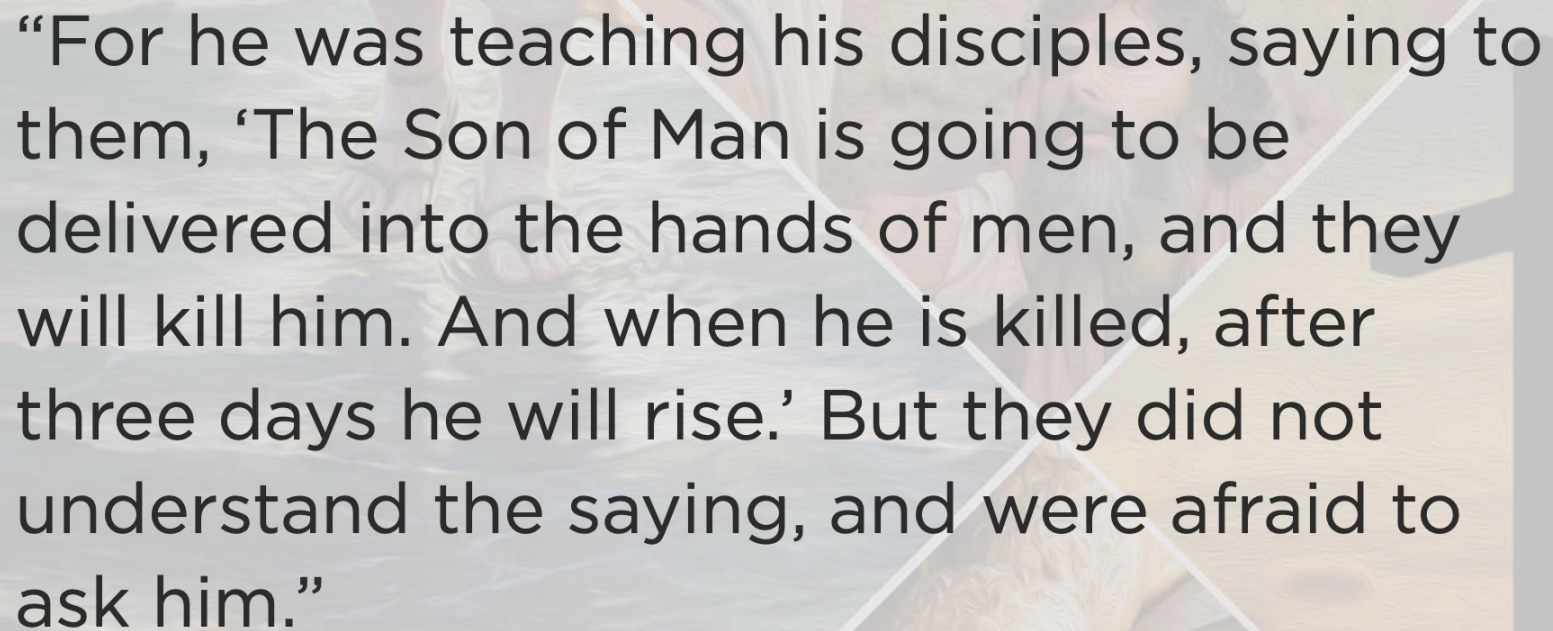
A collage of religious images. The top left shows a person's feet in sandals standing on water. The top right shows a man with a beard and long hair, looking upwards with his hand to his face. The bottom right shows a large wooden cross against a sunset sky. The bottom center shows several large fish, including a yellow perch and a white fish.

“Just as he told you.”



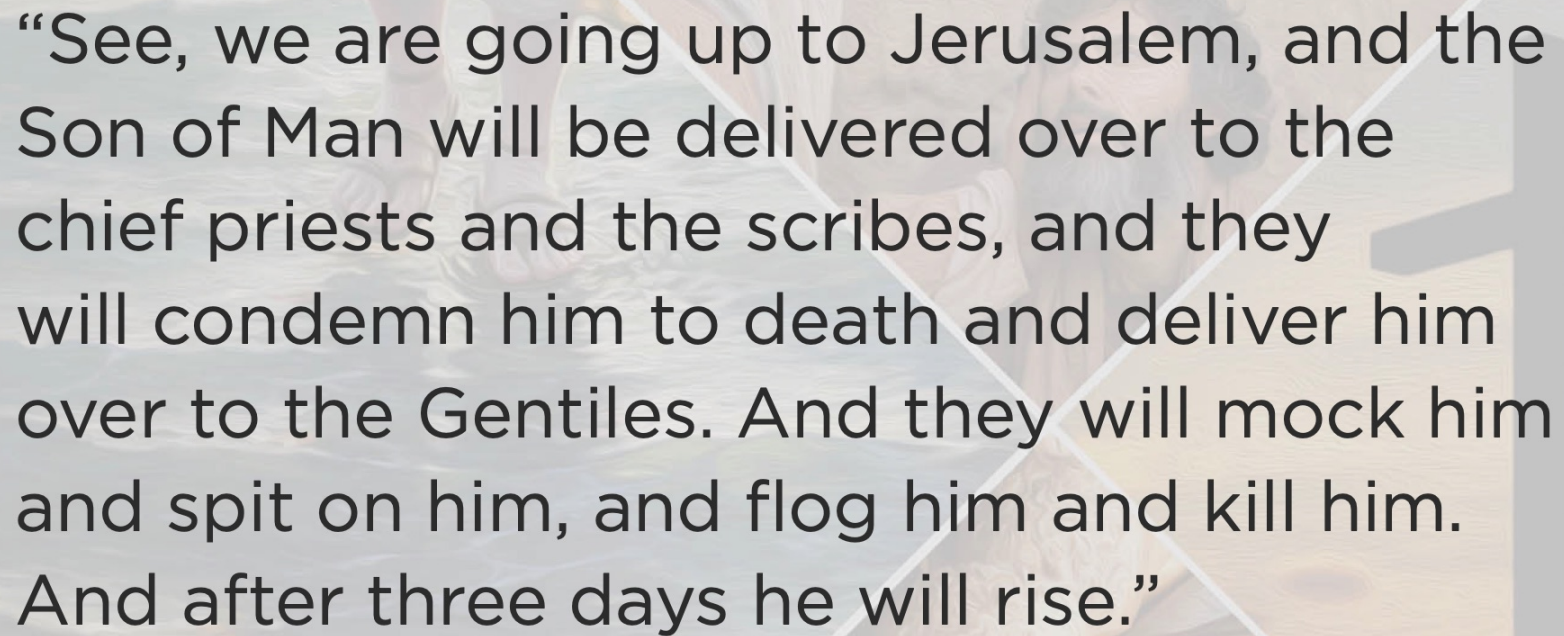
“And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.”

Mark 8:31



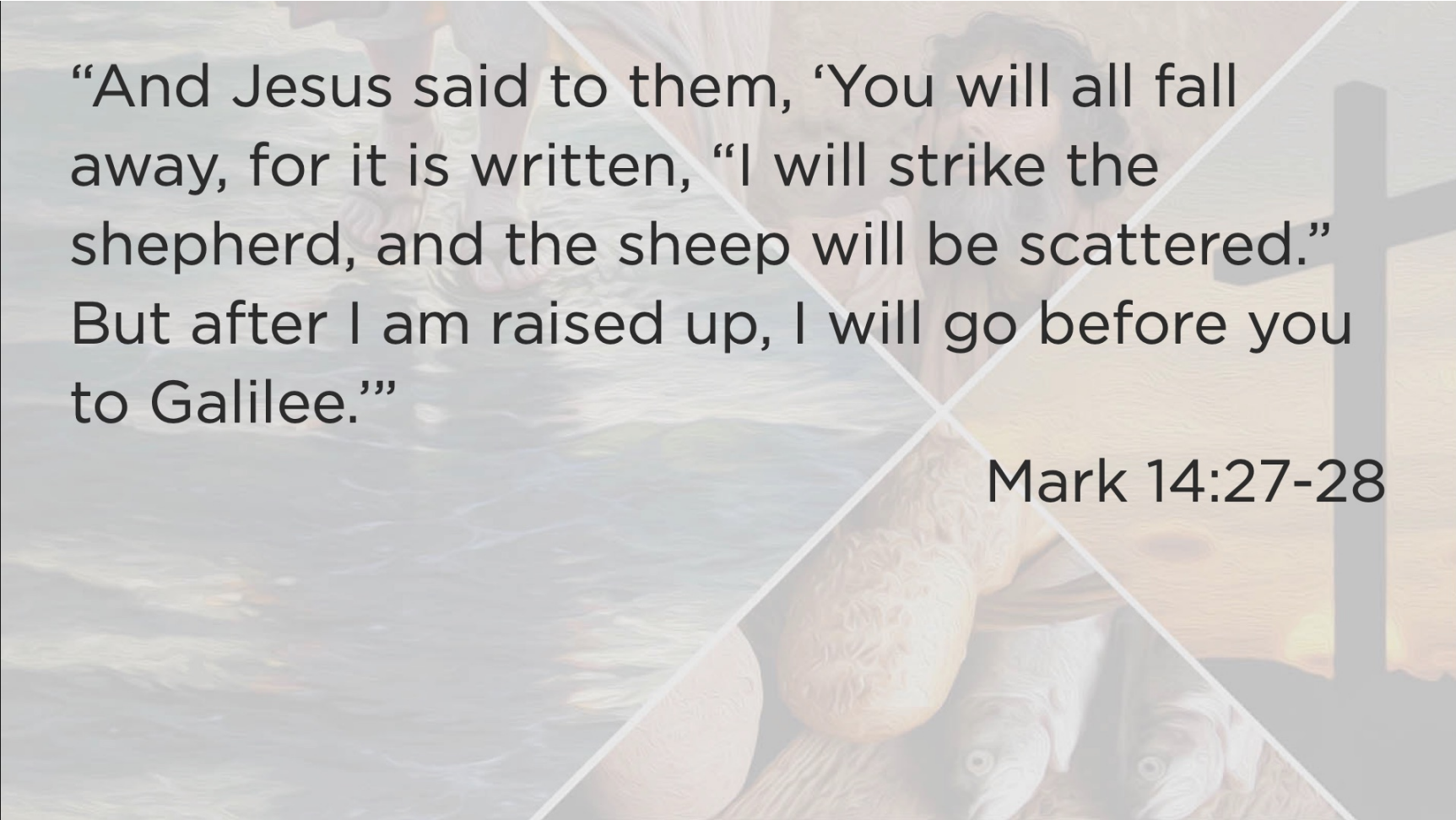
“For he was teaching his disciples, saying to them, ‘The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.’ But they did not understand the saying, and were afraid to ask him.”

Mark 9:31-32



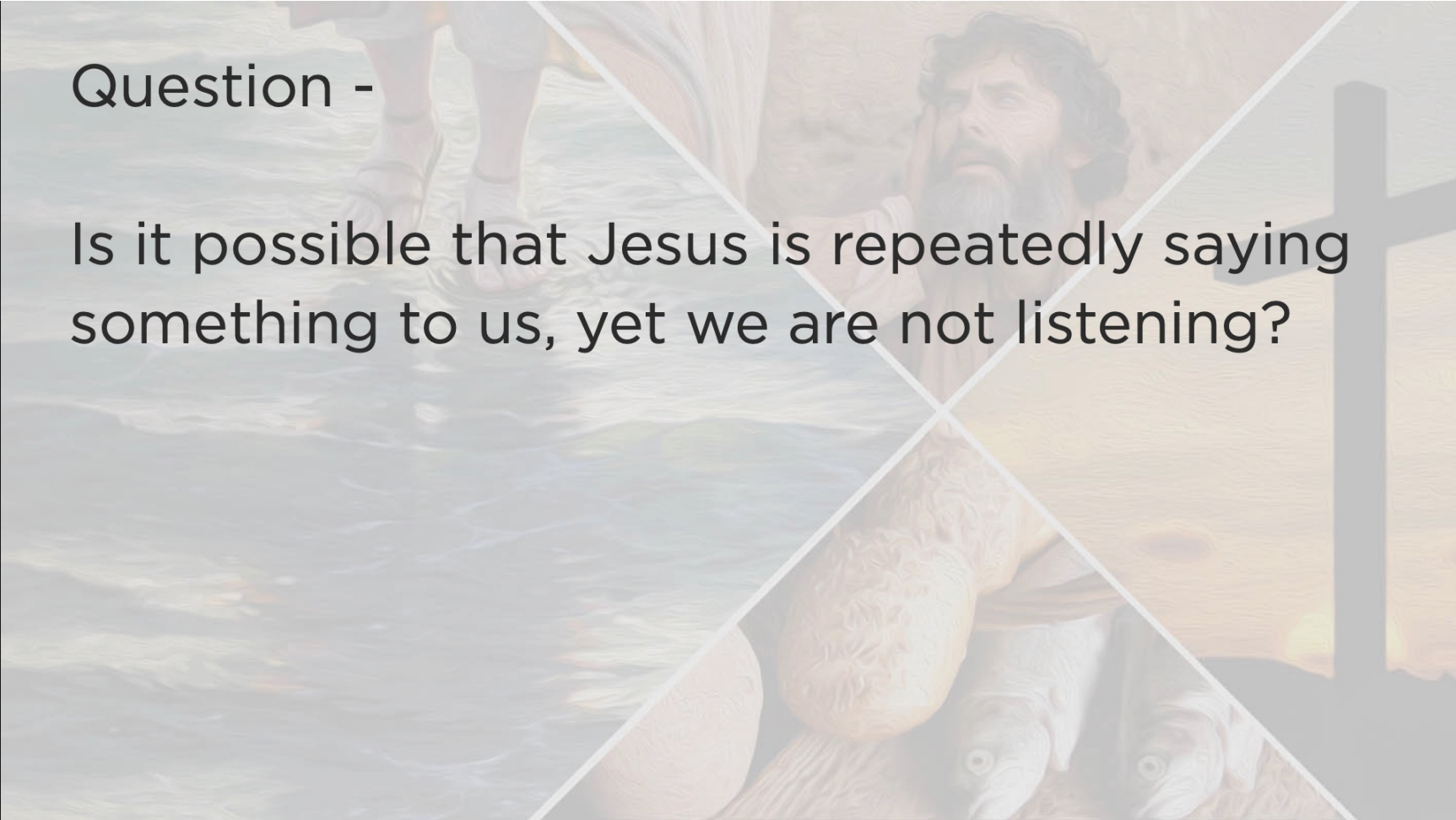
“See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles. And they will mock him and spit on him, and flog him and kill him. And after three days he will rise.”

Mark 10:33-34



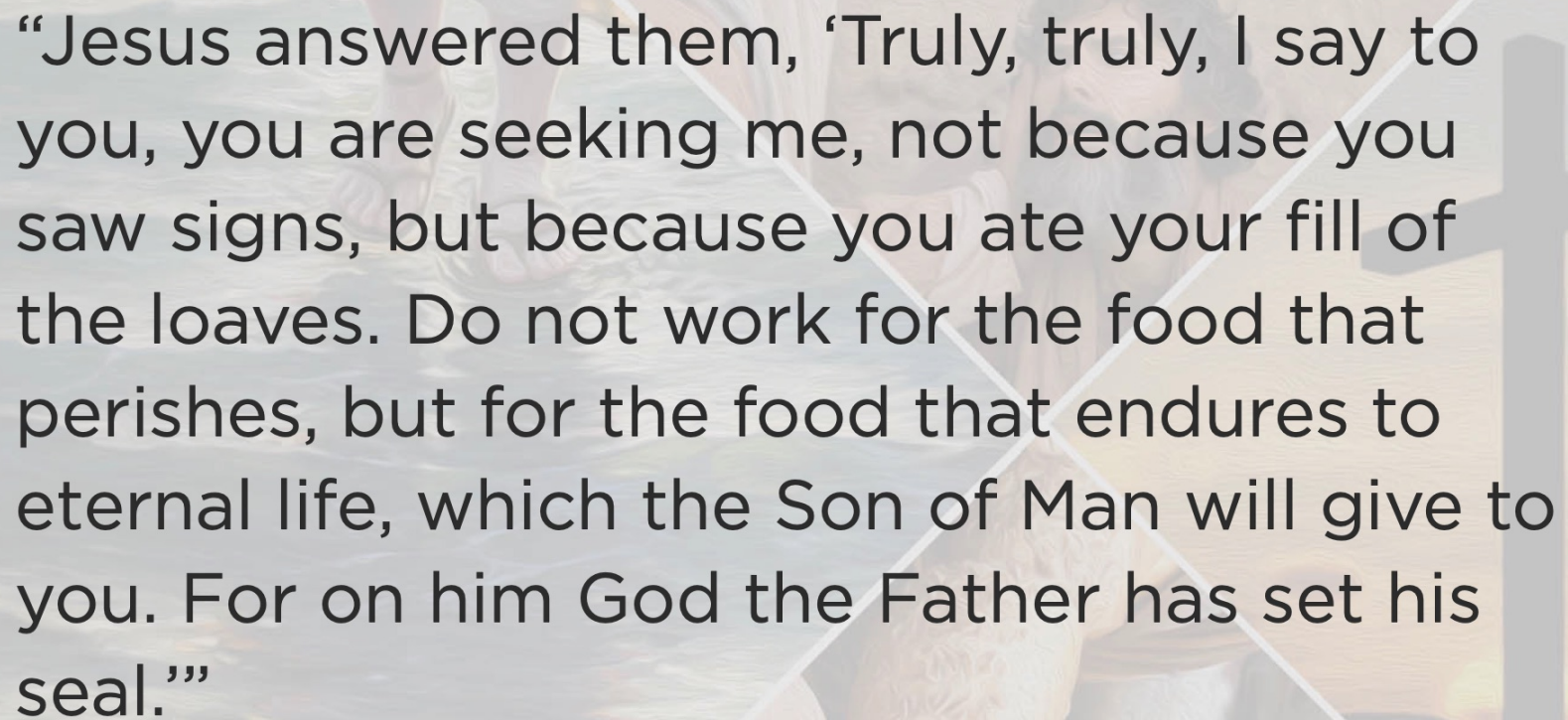
“And Jesus said to them, ‘You will all fall away, for it is written, “I will strike the shepherd, and the sheep will be scattered.” But after I am raised up, I will go before you to Galilee.’”

Mark 14:27-28



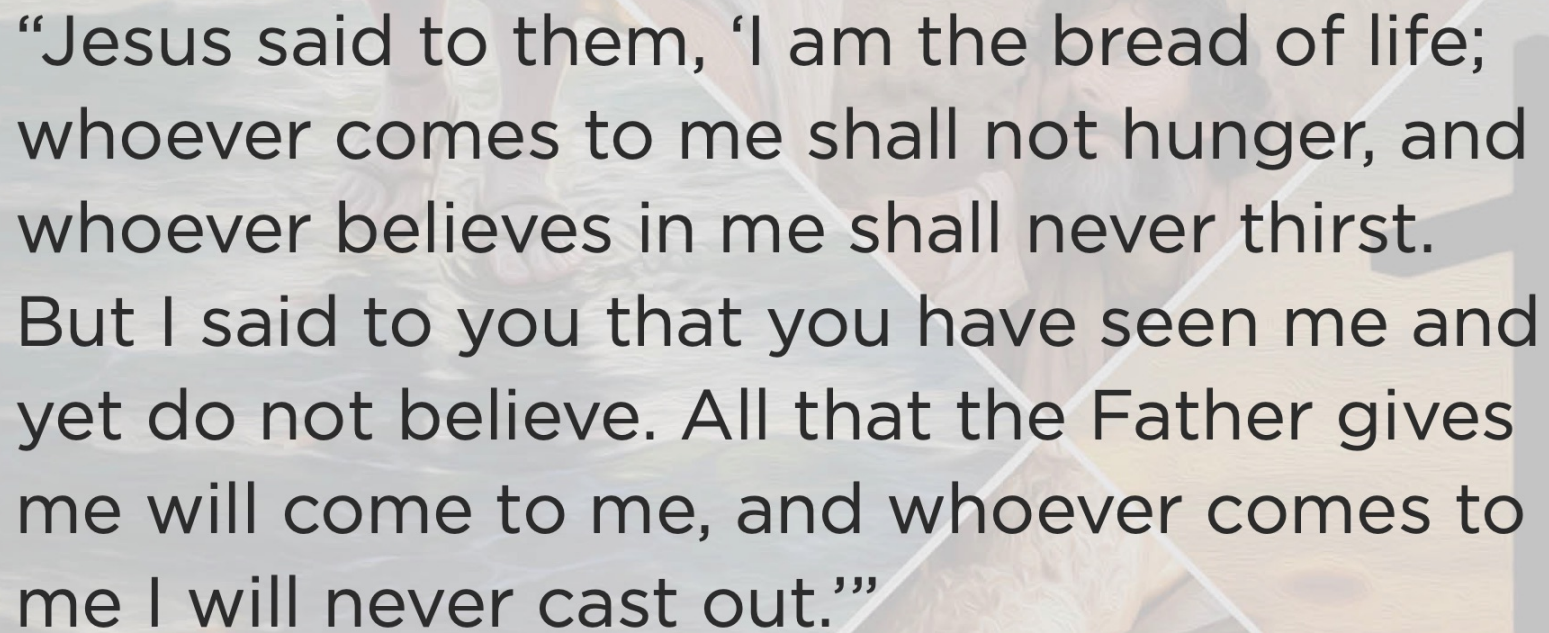
Question -

Is it possible that Jesus is repeatedly saying something to us, yet we are not listening?

A faint, artistic background image showing Jesus with long hair and a beard, wearing a brown robe. He is surrounded by several large, golden-brown loaves of bread. To the right, a large, dark cross is visible against a light, hazy background. The entire scene is overlaid with a semi-transparent grey rectangle containing text.

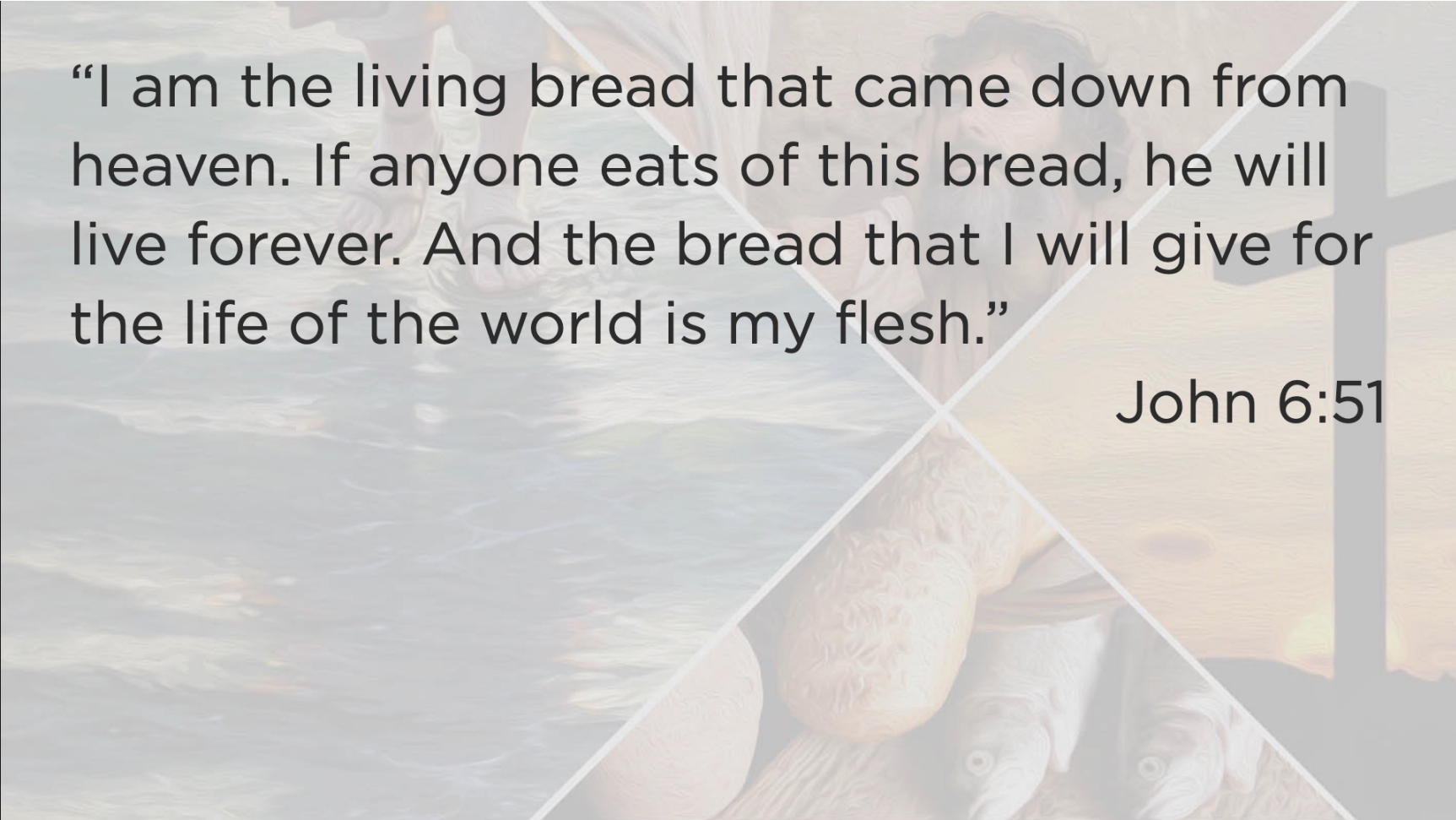
“Jesus answered them, ‘Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.’”

John 6:26-27



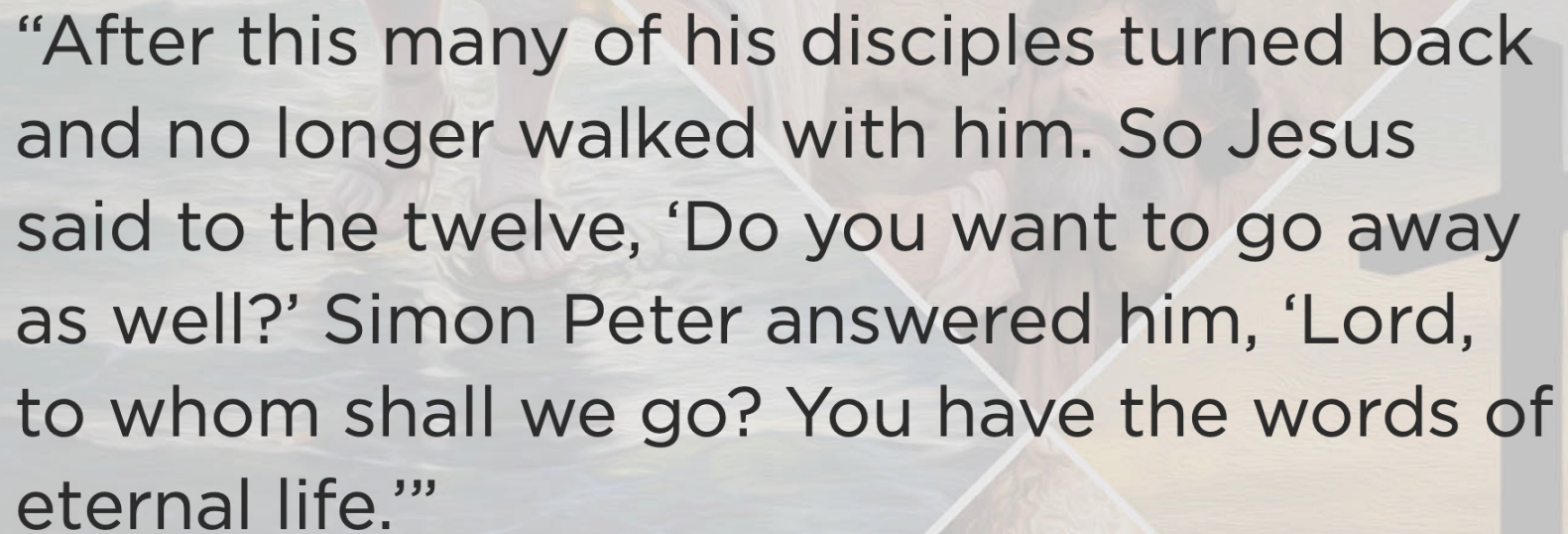
“Jesus said to them, ‘I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out.’”

John 6:35-37



“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

John 6:51



“After this many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, ‘Do you want to go away as well?’ Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life.’”

John 6:66-68

