

The ending of Mark

A Textual Commentary

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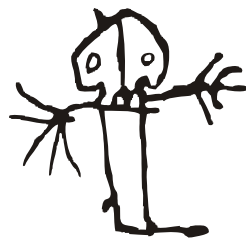
Greek Gospels

Vol. 2b

The various endings of Mk

BY

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Bremen, online published
5th edition 2007

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The manuscript evidence:

NA²⁷ Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γὰρ τ.

- a) No ending: 01, B, 304(96% Byz), Sy-S, sa^{ms}, arm^{mss45%}, geo², Eus, Eus^{mss}, Hier^{mss}
- b) long ending with obeli/intro: f1, 22, pc¹², arm^{mss15%}
- c) some other comment: al⁵⁹⁺
- d) only the short ending: k
- e) only long ending: A, C, D, Θ, f13, 33, Maj, Lat, Sy-C?, Sy-P, Sy-H, bo, arm^{mss40%}, goth, Eus^{mss}, **Bois**
- f) expanded long ending: W, Hier^{mss}
- g) first short then long ending: L, Ψ, 083(=0112+0235), 099, 274^{mg}, 579, L1602, Sy-H^{mg}, sa, bo^{mss}, aeth^{mss}
- h) first long then short ending: none !

Sy-C: begins only with verse 17. Thus it is not clear if the short ending was originally present.

B: no umlaut

Earliest church father evidence:

The long ending is known from early on by church fathers. The earliest, Irenaeus (2nd CE) wrote (*Adversus Haeresies*, Book 3, 10:5-6): "In fine autem euangelii ait Marcus: Et quidem Dominus Jesus, posteaquam locutus est eis, receptus est in caelos, et sedit ad dexteram Dei."

"Also, towards the conclusion of his Gospel, Mark says: So then, after the Lord Jesus had spoken to them, he was received up into heaven, and sits on the right hand of God."

Compare Mk 16:19:

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.

Eus ad Marin. qu. 1,1: Ἐν τούτῳ [i.e. 16:8] γὰρ σχεδὸν ("almost") ἐν ἅπασιν τοῖς ἀντιγράφοις τοῦ κατὰ Μάρκον Εὐαγγελίου περιγράφεται τὸ τέλος.

Jerome (ep. 120,3 ad Hedybiam): "non recipimus Marci testimonium, quod in raris fertur euangeliis omnibus Graeciae libris paene hoc capitulum [16:9-20] in fine non habentibus."

No ending:

2386 does not contain any ending. It ends on the last line of the last page with ἐφοβοῦντο γάρ, but an analysis of the actual MS reveals that the last page is missing, probably torn out to get a painting from the beginning of Lk (Aland).

The same thing with 1420. Here two pages are missing as can be seen from the chapter numbering.

Regarding 304:

Maurice Robinson has examined a microfilm of the end of the manuscript, however, and offers these observations:

"The primary matter [in 304] is the commentary. The gospel text is merely interspersed between the blocks of commentary material, and should not be considered the same as a 'normal' continuous-text MS. Also, it is often very difficult to discern the text in contrast to the comments....

Following γάρ at the close of 16:8, the MS has a mark like a filled-in 'o,' followed by many pages of commentary, all of which summarize the endings of the other gospels and even quote portions of them.

Following this, the commentary then begins to summarize the ἕτερον δὲ τὰ παρὰ τοῦ Μάρκου, presumably to cover the non-duplicated portions germane to that gospel in contrast to the others. There remain quotes and references to the other gospels in regard to Mary Magdalene, Peter, Galilee, the fear of the women, etc. But at this point the commentary abruptly ends, without completing the remainder of the narrative or the parallels. I suspect that the commentary (which contains only Mt and Mk) originally continued the discussion and that a

final page or pages at the end of this volume likely were lost.... I would suggest that MS 304 should not be claimed as a witness to the shortest ending...."

Codex a:

CH Turner (JTS 29, 1927-28, 16-18) analyzed Codex a (Vercellensis, 4th CE) and found the following evidence: The text of the MS ends on f632b with Mk 15:5 (Pilatus autem), then four pages are torn away, after that one page has been added (f633) with the Vulgate text of Mk 16:7-20 added by a later hand. Turner now concluded that on the torn away pages the text of Mk 15:5 - 16:7 was originally present. Then the last page got lost and had been replaced by the Vulgate text. If only one more page was originally present after the four torn away pages then one must conclude that either no ending or the short ending was present originally. The one last page is not sufficient to take the long ending.

Introductory comments in the MSS:

1. to the short ending:

L, Sy-H^{mg}: φερεται που και ταυτα

099, sa-ms: Εν τισιν αντιγραφων ταυτα φερεται

L1602: Εν αλλοις αντιγραφοις ουκ εγραφε ταυτα

2. to the long ending:

199 (in the margin): εν τισι των αντιγραφων ου κειται τουτο αλλ ενταυθα καταπαυει

20, 215: εντευθεν εως του τελος εν τισι των αντιγραφων ου κειται· εν δε τοις αρχαιοις παντα απαραλειπτα κειται

f1 (1, 205, 209, 1582): εν τισι μεν των αντιγραφων εως ωδε πληρουται ο ευαγγελιστης· εως ου και ευσεβιος ο παμφιλου εκανονισεν· εν πολλοις δε και ταυτα φερεται

15, 22, 1110, 1192, 1210: εν τισι των αντιγραφων εως ωδε πληρουται ο ευαγγελιστης· εν πολλοις δε και ταυτα φερεται

L, Ψ, 083, 099, L1602, sa^{mss}, bo^{mss}: Εστιν δε και ταυτα φερομενα μετα το εφοβουντο γαρ

138, 264, 1221, 2346, 2812: inserted obeli to separate the passage

A comment by Victor of Antioch have at least 59 MSS (for the text compare: Aland, Schluss, 1979)

The short ending after the long:

This arrangement does not exist in the MSS tradition. The universal order short-long is one of Aland's main arguments for the priority of the short ending over the long.

274 is sometimes noted as having the short ending after the long. The evidence is presented in Metzger's "Text of the NT", plate XI. The short ending is added in the bottom margin. An insertion sign can be seen on the left side of the line where the long ending begins. Thus it is clear that also here the short ending is intended to stand before the long one.

The two lectionaries noted in the UBS GNT 2nd edition also do not have this order. L961 does not contain the ending of the Gospel of Mk and L1602 has the normal order short-long (according to Aland).

The Armenian version:

Compare: EC Colwell "Mk 16:9-20 in the Armenian Version",
JBL 56 (1937) 369-386

Two MSS have the long ending after John! One has it by a later hand after Lk!
One has the longer ending after Mk, but the shorter ending after Lk!
He notes that those MSS without the ending belong to the early period.

Can a book end with γὰρ?

Compare: PW van der Horst "Can a book end with γὰρ? A Note on Mk 16:8."
JTS 23 (1972) 121-124

Argumentation:

1. The earliest evidence for the short ending are the Gospels of Mt and Lk. Both follow Mk up to that point. After it they depart in very different ways.
2. The origin of the shorter ending is only understandable, if the writer did not know the longer ending.
3. That the shorter ending always comes before the long one, seems to indicate a high respect (or a strong authority) for it. It is probable therefore that it is older than the long one.
4. The evidence indicates the existence of the long ending in the first half of the 2nd CE. So, probably also the short ending is as old as this.

Important literature:

J.W. Burgeon

"The Last Twelve Verses of the Gospel According to St. Mark"
Oxford, London, 1871

J. Depasse-Livet

"Le probleme de la finale de Marc: Mc 16,8. Etat de la question"
Lic. theol. Leuven, 1970

W.R. Farmer

"The Last Twelve Verses of Mark", Cambridge 1974

Joseph Hug

"La finale d'evangile de Marc (Mc 16:9-20), EtB 1978

Kurt Aland

"Der Schluss des Markusevangeliums" in "Neutestamentliche Entwürfe"
Kaiser, München, 1979, p. 246-283

Kurt Aland

"Bemerkungen zum Schluss des Markusevangeliums" in "Neotestamentica et
Semitica", T&T Clark, Edinburgh, 1983, p. 157-180

Theo Heckel

"Vom Evangelium des Markus zum viergestaltigen Evangelium"
Mohr, Tuebingen, 1999, pages 33-41, 277-287

Other various literature:

- T. Zahn "Einleitung in das NT" 2nd volume, 3rd edition, p. 232-46
- J. Schäfers "Wie alt ist die Notiz 'Ariston ericu' hinter Mk 16:8 in der armenischen Handschrift von Etschmiadzin A.D. 986?" BZ 13 (1915) 24-5
- B.H. Streeter "The Lost end of Mark" in: "The Four Gospels" p. 335-360
- F. Herklotz "Zu Mk 16:9-20" BZ 15 (1926) 149-50
- C.F.D. Moule "St. Mk 16:8 once more" NTS 2 (1955/56) 58-59
- P.E. Kahle "The end of St. Mark's Gospel. - The witnesses of the Coptic versions" JTS 2 (1951) 49-57
- K. Aland "Der wiedergefundene Markusschluss?" Z. Theol. Kirche 67 (1970) 3-13
- K. Haacker "Bemerkungen zum Freer-Logion" ZNW 63 (1972) 125-29 (compare to this a comment by G. Schwarz ZNW 70 (1979) p. ?)
- J.A. Kelhoffer "The witnesses of Eusebius' *ad Marinum* and other Christian writings to text-critical debates concerning the original conclusion of Mark's Gospel." ZNW 92 (2001) 78-112
- J. Frey "Zu Text und Sinn des Freer-Logion" ZNW 93 (2002) 13-34
- N. Clayton Croy "The Mutilation of Mark's Gospel", Abingdon 2003

TVU 1

Minority reading:

1. The short ending

NA²⁷ Mark 16:8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδέν εἶπαν· ἐφοβοῦντο γάρ.

ⲧ
—

ⲧ πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ⲧ ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.

"But they reported briefly to Peter and those with him all that they had been told. And after these things Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation."

The short ending have: L, Ψ, 083, 099, 274^{mg}, 579, L1602, k,
Sy-H^{mg}, sa^{mss}, bo^{mss}, aeth^{mss}

Except for k, all these MSS add the longer ending after the short.

ⲧ ἐφάνη Ψ, k, L1602
ἐφάνη αὐτοῖς 099, sa^{mss}, bo^{mss}, aeth^{mss}

k, after ἔκστασις, omitting verse 8b: "Omnia autem quaecumque praecepta erant et (eis?) qui cum puero (Petro?) erant breviter exposuerunt. Post haec et ipse Iesus adparuit, et (eis?) ab orientem usque, usque in orientem (occidentem!), misit per illos sanctam et incorruptam praedicationis (praedicationem!) salutis aeternae, Amen."

In "Mark 16:9-20 in the Armenian Version" (JBL 56, 1937, p. 369-386) E.C. Colwell mentions an Armenian MS at Etchmiadzin which contains Mark 16:9-20 at the end of Mark, and the Short Ending at the end of Luke! It's Etchmiadzin #303. The short ending reads:

"And it all in summary they related to those who were with Peter. After that Jesus himself, from the Orient to the setting of the sun, sent [them] forth. And he placed in their hands the divine, imperishable preaching for the eternal salvation of all creatures eternally. Amen."

Jim Snapp on the TC list (1st April 2003):

"The Armenian E-303 text (which is placed at the end of Luke) agrees with 099 and some Coptic mss. in the inclusion of 'of the sun'.

E-303 disagrees with it-k and Psi and I-1602 (and agrees with 274^{mg}in) by not including anything explicit about Jesus' appearance to the disciples. (Thus, it seems, E-303 has the shorter and more difficult variant.)

E-303 also features, in its rendering of the Short Ending, the phrase 'in their hands' -- which is an Alexandrian variant from within the Long Ending (in 16:18 'kai en tais chersin'), isn't it?"

Words unique to the short ending:

συντόμως "briefly"

ἐξαγγέλλω "proclaim, declare, tell"

ἀνατολή "rising"

δύσις "west"

ἐξαποστέλλω

ἱερός

ἄφθαρτος "imperishable; immortal"

κήρυγμα "message, proclamation"

σωτηρία "salvation"

Zahn suggested that the space in Vaticanus is enough to take the short ending and that the scribe knew the ending but did not add it for whatever reason. Aland actually agrees with this view ("Der Schluss des Markusevangeliums" in "NT Entwürfe").

It must be noted that the beginning of the shorter ending is in contradiction to the ending of verse 8:

16:8 "So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid."

"But they reported briefly to Peter and those with him all that they had been told."

In verse 8 it is told that "they said nothing to anyone", but in the shorter ending they reported to Peter and those with him.

For this reason k consequently omitted verse 8b and added the short ending directly after verse 8a. This drastic change points to a very early age, because only in the earliest times such major variations were possible.

The words ἐφάνη αὐτοῖς could have been omitted after καὶ αὐτὸς ὁ Ἰησοῦς, due to h.t.: ΚΔΙΔΥΤΟC **ΟΤC** ΕΦΔΝΗΔΥΤΟΙC. But this is not really probable, because other important witnesses read only ἐφάνη without αὐτοῖς.

The meaning is different without these words:

"And after these things Jesus himself sent out through them ..."

"And after these things Jesus himself appeared (to them) and he sent out through them ..."

It appears more probable that the word(s) has been added to smooth out the abrupt change.

Note that ἐφάνη also appears in verse 9 of the long ending:

NA²⁷ Mark 16:9 Ἀναστὰς δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, ...

The formulation τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας has not been found anywhere else in the patristic literature (and Aland/Mink checked this carefully).

Aland (Bemerkungen zum Schluss des Markusevangelium, 1983) further notes the phrase τοῖς περὶ τὸν Πέτρον, which should indicate the other apostles. A parallel can be found in Ign. Smyr. 3:2 ὅτε (Jesus) πρὸς τοὺς περὶ Πέτρον ἦλθεν· ἔφε αὐτοῖς ...

and also Lk 9:32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ

and: Act 2:14 Πέτρος σὺν τοῖς ἑνδεκά

and Act 5:29 Πέτρος καὶ οἱ ἀπόστολοι

These are all occurrences in the patristic literature. It appears to be a very old expression, which is probably still possible in the 2nd CE, but not later.

TVU 2

2. The long ending

Added by: A, C, D, L, W, Θ, Ψ, 083, 099, f13, 33, 579, Maj, L1602, Lat, Sy-C, Sy-P, Sy-H, bo, sa^{mss}, aeth^{mss}, goth, Eus^{mss} (f1 with obeli/text !)

only long ending: A, C, D, Θ, f13, 33, Maj,
Lat, Sy-C, Sy-P, Sy-H, bo, goth, Eus^{mss}

expanded long ending: W, Hier^{mss}

first short then long ending: L, Ψ, 083(=0112), 099, 274^{mg}, 579, L1602,
Sy-H^{mg}, sa^{mss}, bo^{mss}, aeth^{mss}

099 and L1602 begin the longer ending with verse 8b: εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ.

It thus appears that the scribe probably copied the longer ending from another exemplar and started at the wrong position. Possibly the words have been repeated for lectionary usage?

9 Ἀναστὰς δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πειθοῦσι καὶ κλαίουσιν· 11 κάκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν· 13 κάκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. 14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη καὶ ὠνειδίσειν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον τ οὐκ ἐπίστευσαν τ W.

15 καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, 18 [καὶ ἐν ταῖς χερσὶν] ὄφεις ἄροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. 19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλήσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. 20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.

The long ending of Mk is clearly secondary. As Eusebius already notes, it was missing in almost all copies of that time.

Also several typical Markan words (e.g. εὐθύς or πάλιν) are not present, but to the contrary several non-Markan words appear. The following words in the long ending appear nowhere else in Mk:

Mark 16:10,12,15	πορεύομαι
Mark 16:10	πειθέω
Mark 16:11,14	θεάομαι
Mark 16:11,16	ἀπιστέω
Mark 16:12	μορφή
Mark 16:14	ἕστερος
Mark 16:17	παρακολουθέω
Mark 16:18	ὄφις
Mark 16:18	θανάσιμον ("deadly poison")
Mark 16:18	βλάπτω ("harm, injure")
Mark 16:19	κύριος Ἰησοῦς (compare Lk 24:3)
Mark 16:19	ἀναλαμβάνω
Mark 16:20	συνεργέω
Mark 16:20	βεβαιόω
Mark 16:20	ἐπακολουθέω

Note further that the typical John word (98 times in John!) πιστεύω appears 4 times in the long ending (verses 13, 14, 16, 17), but only 10 times in the rest of Mark's Gospel. The typical Markan word κηρύσσω appears twice (verses 15 and 20) and 12 times in the rest of the Gospel.

Other problems:

What is with the meeting in Galilee, mentioned in verse 7, it is not mentioned in the long ending.

The long ending notes things not mentioned before (e.g. verse 9: παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια).

It has been suggested that the long ending itself is only a fragment, because no explicit subject is mentioned in verse 9:

NA²⁷ Mark 16:9 Ἀναστάς δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίας τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

In an Armenian MS, Etchmiadzin # 229 (989 CE) the words ARISTON ERITZU "by Ariston" are added in red between the lines before verse 9 (see Metzger "Text", plate 14). It is not clear though, if the words are by the first hand, they could be a later gloss (deduced from Eusebius, HE 3, 39:7). A presbyter Aristion is mentioned by Papias as a contemporary. It could be an old tradition.

TVU 3

Minority reading:

NA²⁷ Mark 16:14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά
ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν
ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον Τ οὐκ ἐπίστευσαν.

T&T #191 (1)

Τ ἐκ νεκρῶν A, C*, (X), Δ, 047, f1, f13, 28, 33, 565, 579, 892, 954, 1241,
1424, 2766, pm¹⁵⁰, Sy-H, Gre, Trg^{mg}

txt C^c, D, G, L, W, Θ, Ψ, 099, Maj¹⁴⁵⁰, Lat, Sy-P, goth

TVU 4

Minority reading:

The Freer-Logion:

NA²⁷ Mark 16:14 Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερῶθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν τ.

T&T #191 (2)

W, (Jerome):

τ κακεῖνοι ἀπελογουντε(-ο?) λεγοντες οτι ο αιων ουτος της ανομιαιας και της απιστιας υπο τον σαταναν εστιν, ο μη εων τα (τον μη εωντα?) υπο των πνευματων ακαθαρτα(-ων?) την αληθειαν του θεου καταλαβεσθαι (και? νι αληθινην pro αληθειαν) δυναμιν·

δια τουτο αποκαλυψον σου την δικαιοσυνην ηδη, εκεινοι ελεγον τω χριστω.

και ο χριστος εκεινοις προσελεγεν οτι πεπληρωται ο ορος των ετων της εξουσιας του σατανα, ἀλλὰ ἐγγιζει ἄλλα δεινά·

και υπερ ων εγω αμαρτησαντων παρεδοθην εις θανατον ινα υποστρεψωσιν εις την αληθειαν και μηκετι αμαρτησωσιν ινα την εν τω ουρανω πνευματικην και αφθαρτον της δικαιοσυνης δοξαν κληρονομησωσιν.

"And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [or: does not allow what lies under the unclean spirits to understand the truth and power of God].

Therefore reveal your righteousness now' - thus they spoke to Christ.

And Christ replied to them, 'The term of years of Satan's power has been fulfilled, but other terrible things draw near.

And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness that is in heaven.' "

Jerome (Against Pelagius 2:15):

"In some exemplars and especially in Greek manuscripts of Mark in the end of his Gospel is written: Afterwards when the eleven had sat down at table, Jesus appeared to them and rebuked their unbelief and hardness of heart because they had not believed those who saw him risen.

And they justified themselves saying that this age of iniquity and unbelief is under Satan, who does not allow the truth and power of God to be grasped by unclean spirits. Therefore reveal your righteousness now."

Compare:

- K. Haacker "Bemerkungen zum Freer-Logion" ZNW 63 (1972) 125-29
(compare to this a comment by G. Schwarz ZNW 70 (1979) p. ?)
- J. Frey "Zu Text und Sinn des Freer-Logion" ZNW 93 (2002) 13-34

TVU 5

Minority reading:

NA²⁷ Mark 16:17 σημεία δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

omit: C*, L, Δ, Ψ, pc, Co, WH, Trg

omit γλώσσαις λαλήσουσιν καιναῖς 099

txt A, C^{C2}, D^S, W, Θ, f1, f13, 33, Maj,
Latt, Sy, goth, WH^{mg}, NA²⁵, Gre, Trg^{mg}, Bal

Compare:

NA²⁷ Mark 16:18 [καὶ ἐν ταῖς χερσὶν] ὄφεις ἄροῦσιν
omit: A, D, W, Θ, f13, Maj, Latt, Sy-P

Almost the same witnesses that have καιναῖς in verse 17 omit καὶ ἐν ταῖς χερσὶν in verse 18. Possibly some kind of homioarcton (KAI... - KAI...).

It is also possible that γλώσσαις λαλήσουσιν is an idiom ("speaking in tongues"), compare 1.Co 12:30, 14:6+18, with καιναῖς being superfluous or distracting.

Jim Snapp suggests that the reading of 099 originates from an exemplar that had the C*, L reading (= omitting καιναῖς) and the scribe omitted γλώσσαις λαλήσουσιν due to h.t. ουσιν - ουσιν.

TVU 6

NA²⁷ Mark 16:18 [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κὰν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

T&T #194

omit: A, D, W, Θ, f13, Maj¹⁵⁷⁰, Latt, Sy-P, goth, NA²⁵, Gre, Bal
WH, Trg^{mg} have the words in brackets

txt C, L, X, Δ, Ψ, 099, f1, 22, 33, 517, 565, 579, 892, 1424, 1675, pc¹⁸,
Sy-C, Sy-H, Trg

Compare previous variant.

If one takes both variants together we get the following:

ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς καὶ ἐν ταῖς χερσὶν ὄφεις ἀροῦσιν

txt C^{C2}, M^C, X, f1, 33, 565, 579, 892, 1424, pc

ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν _____ καὶ ἐν ταῖς χερσὶν ὄφεις ἀροῦσιν
C*, L, Δ, Ψ, pc

ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς _____ ὄφεις ἀροῦσιν
A, D, W, Θ, f13, Maj

It is possible that the words have been omitted, because we have here a list. But then, it would only be necessary to omit the καὶ, to maintain the enumeration style.

It is also possible that the words have been added to make clear that καιναῖς belongs to γλώσσαις λαλήσουσιν and not to ὄφεις ἀροῦσιν.