

The West End Herald

Second Presbyterian Church, Greenville, SC



The Long Ending of **MARK**

by Richard D. Phillips

As we come to the end of our studies in the Gospel of Mark, we encounter one of the most notorious issues in the New Testament text.

continued on page 2

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In This Issue

- 1** The Long Ending of Mark
- 3** Missionary of the Week
- 4** Weekly Catechism
- 5** Corner of River/Rhett
- 6** Birthdays
- 7** Calendar
- 10** Announcements
- 12** The Intercessor

You may notice that after verse 8, the English Standard Version states: “Some of the earliest Manuscripts Do Not Include 16:9–20.” In fact, this “long ending” to Mark is so controversial that almost all New Testament scholars today conclude that it was not part of Mark’s original text. I hold this same view, which is why we conclude Mark this week at 16:8.

The ESV note may understate how poorly attested this long ending

is in the earliest manuscripts. The vast majority of the New Testament is so clearly attested in the ancient copies (of which thousands exist) that Christians are effectively certain what the original writers put to paper. But Mark 16:9–20 simply is not found in such important texts as Codex Sinaiticus and Codex Vaticanus which are the two most significant ancient copies, dating from around the time of the Council of Nicaea (325 A.D.). Moreover, the Old Latin text and the Sinaitic Syriac manuscript omit this long ending. Important ancient scholars like Clement of Alexandria (150–215 A.D.) and Origen (185–253 A.D.) show no awareness of these verses, and the fourth century

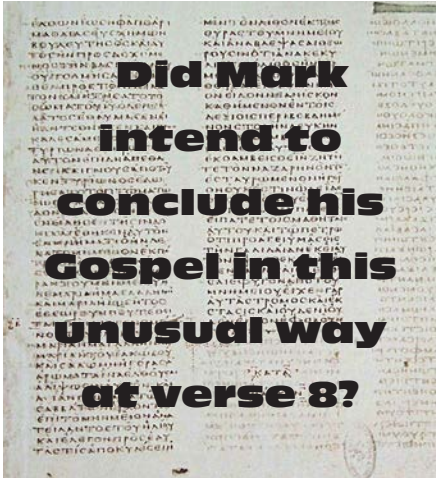
scholar Eusebius states that they were absent from most copies of which he was aware.

Another reason why the authenticity of the long ending is doubted is its contents. Eighteen words in this ending have not previously appeared in Mark. The emphasis on Jesus rebuking the disciples after the resurrection (v. 14) is out of sync with the other Gospels. The long ending emphasizes charismatic signs in

a way that has not previously been seen in Mark or the other Gospels, highlighting the casting out of demons, speaking in tongues, and handling snakes (vv. 17–18). Considering the long ending’s textual problems and its contents,

Mark Edwards summarizes that the “evidence thus necessitates the conclusion that 16:9–20 is not the original ending of Mark but rather a later addition to the Gospel” (*The Gospel According to Mark*, 499).

At the same time, the long ending to Mark seems to have been inserted into the text as early as the first decades of the 2nd century, which explains why it appears in so many later texts and is mentioned by



PIEDMONT WOMEN'S CENTER

Missionary of the Week

Piedmont Women's Center (PWC) is a trusted provider of pregnancy health care, serving the upstate of South Carolina and surrounding areas. We are a 501(c)(3) non-profit organization. Our involvement with professional community partners enables Piedmont Women's Center to provide our free services of medical-grade pregnancy testing, pregnancy consultations, limited obstetrical (OB) ultrasounds, STI screening and treatment, and well-woman exams at three locations in the Upstate. Our caring, professional personnel are committed to understanding and meeting your individual health needs.



In addition to their medical clinic on Grove Road, PWC has a pregnancy medical clinic located at 100 Collins Drive in Greer, SC and another at 108 Commons Boulevard in Piedmont, SC. ♦

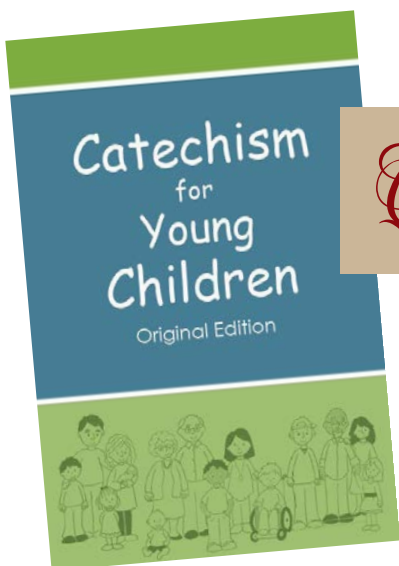
Our Mission

We exist to educate, equip, and empower the Upstate of South Carolina to choose life and to change lives.

Our Vision

To be the first and best choice for anyone impacted by an unexpected pregnancy or previous child loss due to miscarriage, infant loss, or abortion, by providing a pathway of hope through Jesus Christ.





Question 114:

What is the third petition?

Answer:

“Thy will be done in earth,
as it is in heaven.”

***Bless the Lord, O you his angels,
you mighty ones who do his word,
obeying the voice of his word!***

Psalm 103:20

In heaven, all the angels always do the will of God. We should pray that we and others would obey God always, in all places. In heaven, the angels do God’s will instantly. They do not question if, and they do not need time to think about obeying. They obey immediately. Our prayer should be that we and others would obey God’s commands as soon as we know what they are. The angels in heaven never grow tired of obeying God, as we sometimes do. ♦

from *Training Hearts, Teaching Minds*, Starr Meade



at the corner of

River & Rhett

**Please pray for these upcoming
Mission Trips in 2025:**

HONDURAS

January 31–February 5

PERU

July 11–18

Costa Rica Trip

(visiting Missionary June Gallman)



GRN Meeting in Florida

(Gospel Reformation Network)



JANUARY

birthdays



- 19 Blue Early, Madeline Mobley, Lori Schvaneveldt, Kelli Smoker
- 20 Doug McDaniel
- 21 John Atwood, Toni Huff, Wolfgang Siemen, Martin Whigham
- 23 Carrie Fultz, Doug Hanson
- 24 Evelyn Senn, Jasper Siemen

Preparation for the Lord's Supper on January 19:

How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?

Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.

This Week

MORNING SERMON

Dr. Richard D. Phillips

SUNDAY'S CHILDREN

Mark 16:1-8

EVENING SERMON

Dr. Richard D. Phillips

APPOINTED TO ETERNAL LIFE

Acts 13:40-52

Sunday, January 19

- 8:30 A.M. MORNING WORSHIP—*The Lord's Supper*
9:55 A.M. Children's Chapel (*Sanctuary*)
10:00 A.M. Sunday School
11:00 A.M. MORNING WORSHIP—*The Lord's Supper*
5:00 P.M. Finance Committee (*Conference Room*)
5:30 P.M. Season of Prayer (*Chapel*)
6:00 P.M. EVENING WORSHIP
7:30 P.M. Worship and Music Committee (*Conference Room*)

Monday, January 20

- 6:30 A.M. Men's Bible Study (*Fellowship Hall*)
9:30 A.M. Rafiki Bible Study (*Conference Room*)
7:00 P.M. Joint Diaconate/Session Meeting

Tuesday, January 21

- 6:30 P.M. Lightbringers (*Fellowship Hall*)

Wednesday, January 22

- No Meal, Activities, or Service
7:00 P.M. Chancel Choir

Friday, January 24

- 12:00 P.M. Men's Luncheon and Bible Study (*Gym*)
1:30 P.M. Mission to Main
6:00 P.M. Missions Conference Banquet (*Gym*)

Saturday, January 25

- 9:00 A.M. Calvary Presbytery (*Palmetto Hills*)
2:00 P.M. Missions Conference Ladies Tea (*Fellowship Hall*)

Upcoming Events

spcgreenville.org/calendar

- January 18** Masculine Mandate Seminar
- January 19** Communion in the Morning Services
- January 24–26** Missions Conference
- January 25** Missions Conference Ladies Tea
- February 9** Membership Class Begins
- February 9** Baptism Sunday
- February 12** Sports Moment
- March 7–8** WIC Ladies Conference

NEVER ENOUGH



PLACE:
Second Presbyterian Church

COST: \$25
Dinner Friday night/Lunch Saturday

SPEAKER: Sarah Ivill
Author, Bible Scholar, Teacher

TOPIC: Never Enough
Confronting Lies about Appearance and Achievement with Gospel Hope

REGISTRATION:
spcgreenville.org/signup
Deadline: February 14
For Ladies High School and Above
No Nursery Provided
Nursing babies welcome
For more information, contact Susan Harmon

Ladies Spring Conference
SECOND PRESBYTERIAN CHURCH March 7–8, 2025

PLANTING & REVITALIZING CHURCHES



JANUARY 2025

Missions Conference

Friday 1/24

- 12:00 P.M. Men's Luncheon \$7 (*Gym*)
- 6:00 P.M. Banquet \$10/adult, children eat free (*Gym*)
(Registration required)
- 7:00 P.M. Rev. Ben Kappers (*Gym*)
- 7:30 P.M. Rev. Zachary Groff (*Gym*)

Saturday 1/25

- 2:00 P.M. Ladies Tea (*Fellowship Hall*)
(Registration required)

Sunday 1/26

- 8:30 A.M. Rev. Ben Kappers (*Sanctuary*)
- 10:00 A.M. Rev. Zachary Groff (*Gym*)
- 11:00 A.M. Rev. Ben Kappers (*Sanctuary*)
- 5:00 P.M. Missionary Prayer Band (*Chapel*)
- 6:00 P.M. Rev. Zachary Groff (*Sanctuary*)

REGISTER for the Friday Banquet and the Saturday Ladies Tea at spcgreenville.org/signup.

Announcements

Baby Shower

All ladies are invited to a baby shower for Anna Phillips Shaw on Saturday, January 18, at 2:00 P.M. in the Fellowship Hall. Anna is registered at Babylist.

Missions Conference

Plan now to attend our annual Missions Conference, January 24–26. For the Conference schedule, see page 9 of this newsletter. Be sure to sign up for the Friday Banquet and the Saturday Ladies Tea at spcgreenville.org/signup.

Check out the new Missionary Bulletin Board in the breezeway outside the Gym! There are activity sheets for the kids and information for everyone!



Ladies Bible Study

There will be an informal organizational meeting on Tuesday, January 28, at 10:00 A.M. in the Fellowship Hall. This Bible Study will normally meet on the first and third Tuesdays of each month. For more information, please contact Ramona White.

Wednesday Night Meals

There has not been a price increase in many years, and with the higher food and labor costs, it has been determined to raise the Wednesday evening meals to these new amounts:

Type:	Current Rate:	New Rate:
Child	\$3	\$4
Adult	\$5	\$7
Family	\$18	\$25

This will go into effect on Wednesday February 5. Look for signs by the coffee table. You can pay online or a box is available for cash payments.

Baptism Sunday

The next Baptism Sunday will be February 9. If you would like to schedule your child's baptism, please contact the church office.

Membership Class

This no-obligation class meets for eight weeks. It is open to anyone interested in learning more about our beliefs or joining the church. Gather with others and our minister, Dr. Phillips, as we explore together our church distinctives.

DATES: February 9, 16, 23, March 2, 9, 16, 23, 30.

TIME: 10:00 A.M.

PLACE: Room C-209

continued from page 2

important 2nd century leaders as Justin Martyr, Tatian, and Irenaeus. The evident reason is that without this ending, Mark concludes in an awkward manner: verse 8 concludes without a post-resurrection of Jesus and with the statement that the women at the tomb “were afraid.” This ending is more awkward in the Greek text, where the final word is a conjunction—a very strange way to end a sentence, much less a book.

Did Mark intend to conclude his Gospel in this unusual way at verse 8? Many scholars assume that he did, giving the explanation that Mark left the matter of Jesus’ resurrection open-ended, so that readers themselves would be challenged to supply the conclusion. But this literary approach reflects modern tendencies; no other biblical book asks readers to draw their own conclusion without providing all the relevant information. While it is distressing to consider, the more likely explanation is that the final section of Mark’s Gospel was lost not long after it was written; Edwards suggests alternatively that

Mark may have been martyred before he could finish his great book.

Are we therefore left merely to wonder how Mark would have concluded his Gospel? The answer is No, in large part because of the Gospel of Matthew. Matthew shows a high dependence on Mark, generally following his outline and citing him at length. Matthew pays more attention to the Roman guards than Mark, but other than this emphasis (Mt. 28:11–15), we may look on Matthew 28 as what is a likely repetition of how Mark originally concluded his Gospel.

Distressing as this virtually unique textual problem in the New Testament is, we have no doubt how the gospel account of Jesus’ ministry ends: He rose from the grave, appeared to His disciples, and commissioned them to preach the gospel throughout the world. These themes are entirely consistent with Mark’s Gospel as a whole and rightly conclude the wonderful account of Jesus’ life, death, and resurrection which we have been so blessed to study. ♦