

**THE LAST TWELVE  
VERSES OF MARK:  
THEIR GENUINENESS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649025053

The Last Twelve Verses of Mark: Their Genuineness by Ivan Panin

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**IVAN PANIN**

**THE LAST TWELVE  
VERSES OF MARK:  
THEIR GENUINENESS**



**The  
Last Twelve Verses  
of Mark**

**Their Genuineness  
Established**

**By  
Ivan Panin**



**Grafton, Mass.**

**1910**

563.5  
P1926a  
1910

## THE LAST TWELVE VERSES OF MARK.

1. The last twelve verses of the Gospel according to Mark are omitted by Tischendorff, and marked as an Interpolation by Westcott & Hort. Tregelles and Alford retain them, but not as a genuine portion of Mark. Weiss has them only in the margin. These editors thus agree in ejecting this passage from Scripture. The Revisers of 1881 separate these verses from the rest of the Gospel by an unusual space, and call attention in a note to the fact that "the two oldest manuscripts and some other authorities omit" them; though they might have added the equally pertinent fact, that writers earlier than the oldest manuscripts show their acquaintance with these verses.

2. On the other hand Dean J. W. Burgon has written a book of some 350 octavo pages in which he contends with great learning, ability, and zeal, for the genuineness of these verses; and he is followed here by Scrivener and Miller. But as the difference between these three and those critical editors resolves itself into one about methods of recension of the New Testa-

ment text, Dean Burgon's elaborate defence involves a previous question, which has so far hopelessly divided the two camps of New Testament textual critics now for over a third of a century. And until this previous question is settled, Dr Burgon's book is convincing only to those who already agree with him even before reading it.

3. As the matter, therefore, now stands, the last twelve verses of Mark are now only tolerated in the New Testament by professional critical scholarship. If some New Testament students still hold to the genuineness of these verses, it is on subjective grounds: which, however, can have no force with those who ask for objective proof: for demonstration rather than opinion, however expert.

4. In the following pages it is purposed to submit the passage itself, rather than its documentary accusers and defenders, to a rigid examination. It is purposed to take it, as it were, into the innermost secret police chamber, and there compel it to give as full an account of itself as can be obtained therefrom by all legitimate means.

5. Before listening to the testimony of this

passage concerning itself, the reader needs to be reminded of the following facts: (1) The passage falls into the following natural divisions, recognized as such in the Revised Version: (a) Appearance of the risen Christ to Mary, and the disciples' disbelief thereof—verses 9-11; (b) Subsequent appearances of Christ—verses 12-18; (c) Conclusion of the narrative. There are thus in this passage at least three natural logical divisions: made, be it observed, not by the present writer, but by the Revisers, to mention no others. But in addition to these natural divisions, there are also natural, logical subdivisions. Thus verses 9-11, which form the first division of the Revisers, fall in their turn into three natural subdivisions: verse 9 forming the one, verse 10 the second, and verse 11 the third. In like manner verses 19-20, the last division of the Revisers, fall in their turn into two natural subdivisions: verse 19 forming one, and verse 20 the other. (2) From another point of view this passage consists of two other great divisions: Simple Narrative; and the speech of the risen Christ in verses 15-18. (3) The Greeks had no separate symbols, corresponding to our Arabic figures, for expressing numbers. They made use



of the letters of their alphabet instead ; and its twenty-four letters accordingly stand for the following numbers : 1, 2, 3, 4, 5, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 90, 100, 200, 300, 400, 500, 600, 700, 800. That is to say : the Greek letters  $\alpha, \beta, \gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$ , in addition to expressing the sounds  $a, b, c$ , etc., express also the numbers 1, 2, 3, etc. Every Greek word, in addition to expressing some idea, thus stands also for a sum in arithmetic obtained by adding the numbers for which its letters stand. Thus  $\text{I}\eta\sigma\upsilon\varsigma$  stands for *Jesus* ; but also for 888, the sum of 10, 8, 200, 70, 400, 200, the *numeric values* of the letters making up that word. Each Greek word (and the same is true of the Hebrew, in which the Old Testament is written, Greek being the language of the New), phrase, sentence, passage, or book, has thus its **NUMERIC VALUE**. (4) If in the above list of the 24 letters of the Greek alphabet (and the same is true of the 22 letters of the Hebrew alphabet) the numbers 1, 2, 3, 4, etc. up to 24 (up to 22 in Hebrew), be placed before the 24 letters in their order, the number before each letter is its **PLACE VALUE**. And the sum of the place values of the letters of which it consists is the

Place Value of that word. The place value of *Ἰησοῦς*, *Jesus*, is thus 87, the sum of 9, 7, 18, 15, 20, and 18 : the place values of its six letters. Every Greek and Hebrew word has thus two values : its numeric and its place value.

6. We may now proceed with the examination of the passage itself : what can it tell us of its descent, its character, its destiny ?

Here is the passage as it stands in Westcott & Hort, followed by the translation of the American Revisers conformed to that text.

## MARK 16 : 9-20.

1. *Text.*

- 9 *Ἀναστάς δε πρωί πρώτη σαββάτων εφάνη*  
*πρῶτον Μαρία τῇ Μαγδαληνῇ παρ' ἧς εκβε-*  
 10 *βλήκει ἑπτὰ δαιμόνια. εκείνη πορευθεῖσα ἀπ-*  
*ήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι*  
 11 *καὶ κλαίουσιν. κα' 'κεῖνοι ἀκούσαντες ὅτι ζῆ*  
*καὶ εθεάθη ὑπ' αὐτῆς ἠπίστησαν.*  
 12 *Μετά δε ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν*  
*εφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς*  
 13 *αγρὸν. κα' 'κεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς*  
 14 *λοιποῖς· οὐδέ εκείνοις ἐπίστευσαν. Ὅστερον*  
*δε ἀνακειμένοις αὐτοῖς τοῖς ἔνδεκα εφανερώθη*

και ωνειδισεν την απιστίαν αυτών και σκληρο-  
 καρδίαν ὅτι τοῖς θεασαμένοις αὐτόν εγγηγερμένον  
 εκ νεκρῶν ουκ ἐπίστευσαν. και εἶπεν αυτοῖς 15  
 Πορευθέντες εις τον κόσμον ἅπαντα κηρύξατε  
 το ευαγγέλιον πάσῃ τη κτίσει. ὁ πιστεύσας 16  
 και βαπτισθῆς σωθήσεται, ὁ δε ἀπιστήσας  
 κατακριθήσεται. σημεῖα δε τοις πιστεύσασιν 17  
 ακολουθήσει ταῦτα, εν τῷ ονόματι μου δαιμόνια  
 εκβαλοῦσιν, γλώσσαις λαλήσουσιν, και εν 18  
 ταις χερσίν ὄφεις αροῦσιν κα' ἕν θανάσιμον τι  
 πίωσιν ου μη αυτοῖς βλάβῃ, ἐπί αρρώστοις  
 χεῖρας ἐπιθήσουσιν και καλῶς ἔξουσιν.

Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ το λαλήσαι 19  
 αυτοῖς ανελήμφθη εις τον ουρανόν και ἐκάθισεν  
 εκ δεξιῶν τοῦ θεοῦ. ἐκεῖνοι δε ἐξεληθόντες ἐκῆ 20  
 ρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος και  
 τον λόγον βεβαιούντος διὰ των επακολουθούν-  
 των σημείων.

## 2. Translation.

Now when he was risen early on the first 9  
 day of the week he appeared first to Mary  
 Magdalene from whom he had cast out seven  
 demons. She went and told them that had 10  
 been with him as they mourned and wept.  
 And they when they heard that he was alive, 11  
 and had been seen of her, disbelieved.