### Mark

## Chapter 16

1Then, after the Sabbath, Mary of Magdala, Mary the mother of James, and Salome bought spiced ointments that, once they arrive, they’ll use to grease his body. 2Then, very early in the morning on the first day of the week[, that is, Sunday], they arrived at the tomb at sunrise.  
  
3One asked the other:  
  
 ‘Who’ll roll the stone away from the tomb entrance for us?’  
  
4But when they looked up, they saw that the extremely large stone had already been rolled away!  
  
5So when they entered the tomb, they saw a young man who was sitting on the right side wearing a white robe, and they were shocked!  
  
6But he said to them:  
  
 ‘Don’t be surprised.  
  
 ‘You’re looking for Jesus the Nazarene who was impaled… But he isn’t here, he’s risen!  
  
 ‘Look, here’s the place where they laid him!  
  
 7‘Now, go tell his disciples and Peter that he’s going ahead of them into Galilee… They’ll see him there, just as he said.’  
  
8Well when they came out, they ran from the tomb, because they were shaking with excitement. But then they didn’t say anything to anyone, being too afraid because ...  
  
  
[Editor note: The Gospel text ends here, perhaps even in mid-sentence. Why? Perhaps the Gospel was never finished. Maybe the author, Mark, was martyred before he could complete it. If so, this would be a powerful ending! Alternatively, the Gospel may have been written in a codex (an early form of book), and the last page was lost before copies could be made.  
  
The truth is, we don’t know.  
  
At some later time, someone tried to fix the abrupt ending by adding a long conclusion – probably taken from another, now lost, book about Jesus. These verses appear in other Bibles as verses 9 to 20. However, this new ending contradicts some earlier statements in the same chapter, and is written in a different style.  
  
Much later, somebody created a shorter conclusion which doesn’t contradict the rest of the chapter – perhaps to replace the longer conclusion with something better.  
  
Almost all Bible scholars believe that these two endings are inauthentic later additions. However, the long ending is accepted by the Roman Catholic Church. See our page on spurious texts if you’d like to read the shorter and longer conclusions and see why we agree that they’re both inauthentic.  
  
To read what happened next, see the parallel accounts starting at:  
  
• Matthew 28:9  
• Luke 24:10  
• John 20:19]

# Luke

Luke is an historical account of Jesus’ life.  
  
It was written in the form of a letter to a man named TheoPhilus by Paul’s traveling companion Luke the Physician about 64 CE, probably in the Greek language.  
  
It’s partially based on the Gospel of Matthew. According to ancient church historians, Matthew was only available in Aramaic at the time, but Luke was writing to a Greek-speaking disciple.  
  
  
The Poetry of Jesus  
  
Many of Jesus’ sermons and parables were given as poetry. This was common at the time because most people were illiterate, and there were no ways to electronically record speeches. The main way to communicate was through word of mouth, and poetry and songs were the easiest things to remember and to repeat.  
  
This poetic cadence is clearly seen by translators, but most Bibles have chosen not to translate it as poetry. Why not? Perhaps it’s because it requires more effort, and because many Bible readers aren’t interested in the beauty of his words, but in the contents.  
  
However, Jesus made much effort to speak and teach beautifully, so it’s only proper that we also put in much effort to convey this to modern readers. So, we’ve attempted to translate Jesus’ words just as he spoke them – poetically – while maintaining accuracy as much as possible.