

## ONCE MORE ON MK 16.9-20

ANATOLY A. ALEXEEV

**Abstract.** For the diaspora and the first pagan Christians, Galilee was not an authoritative centre of the Hellenistic era, therefore, in the accounts of the Resurrection of Jesus Christ, this event is either simply transferred to Jerusalem (Luke) or separated from the main text by a colophon (John) or questioned in parts of the manuscript tradition (Mark), which influences the modern criticism.

**Keywords:** Galilee, resurrection, Hellenism, diaspora, Mark's long ending.

The resurrection of Jesus, his return from death to life is actually the content of all four Gospels. In this regard, the sudden end of Mark at 16.8, which is preceded by the firm promise of a meeting with the resurrected Jesus in Galilee (14.28, 16.7), has spawned a great variety of research literature with special emphasis on the contrast between the ending in Mark and other Gospels<sup>1</sup>. However, the ending of Jesus' earthly story, as presented in other NT sources, also lacks strong ideological or theological accents. Thus, Jesus' promise of the post-Easter meeting in Galilee in the gospel of Matthew (26.32), repeated by the angel (28.7), is fulfilled in the last lines of the gospel (28.6-20), where it looks like an epilogue, a summary, and not an account of the most significant moment of the whole earthly history of Jesus. A better documented meeting in Galilee is present in John (chapter 21), but, as is commonly believed, it goes beyond the bounds of his gospel, forming a kind of an appendix or addition. Luke does not have a Galilean conclusion to the story at all, and after the crucifixion Jesus appears in the flesh twice - in Emmaus and Jerusalem. In both cases, the eating of bread is evidence of his bodily resurrection (Lk 24.30 and 24.43). This reiteration and at the same time the rejection of Galilee in Luke can hardly be seen as a documentary description. In general, it can be said that the theme of the bodily resurrection in Galilee did not receive a detailed description in any of the four gospels.

It is worth noting that there is other evidence in the Gospels that the Galilean theme was not developed with the care that might be expected.

<sup>1</sup> An eloquent picture of different comments is presented by the collective opus: D. A. BLACK, D. BOCK, K. ELLIOTT, M. ROBINSON and D. WALLACE. *Perspectives on the Ending of Mark: 4 views*. Ed. by D. A. BLACK. Broadman & Holman Publishers, Nashville, Tennessee, 2008.