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## **Origen and the Endings of the Gospel of Mark**

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### **Abstract**

Scholars cite Origen both as a witness for and against the longer ending (LE) of Mark's Gospel (16:9–20). However, (1) Origen's expertise as a text critic and his role in the transmission of the NT means little of text-critical curiosity would have escaped his notice. (2) The results of text-critical studies on Mark's Gospel in Origen's writings reveal his texts belonged to particular textual streams, each resolving the gospel's ending in certain ways. Moreover, Origen's preferred text in his early Caesarean period resembled Codex Regius that contains an ending at 16:8, the shorter ending (SE), and the LE. Yet Origen's later affinity with  $\Theta$  suggests he found nothing objectionable in the LE. Finally (3) these various endings were potentially available to Origen. Therefore, Origen knew the Gospel of Mark ending at 16:8, with the LE, and possibly the SE.