

1) What effect, if any, do the dubious origins of the Mark's longer ending have on how we might view the Markan version of the discovery of the empty tomb?

2) How might one present Wright's suggestion on page 619 that the reader is to "complete the story for themselves" to a congregation or group that views the scripture as "God Inspired"? What challenges might this present?

3) Wright explains on page 628 the sequence of events that led to the women's realization that Jesus had been raised from the dead. If he is correct in his assumption that the women did not have presuppositions of Jesus' resurrection, but in fact only realized that to be true upon seeing the empty tomb, what impact might that have on a more contemporary interpretation of this story? Does this affect that way that one might read the resurrection narratives in other gospels?