

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to Mark, Chapter 16

KATA MAPKON IC'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 16:1–4

The women come to the tomb; the stone rolled away

When the Sabbath is past, Mary Magdalene, Mary of James, and Salome buy spices to anoint Jesus (1) and come very early on the first day of the week as the sun rises (2), worrying who will roll away the stone (3) — but looking up they see it already rolled back, for it was very large (4).

B · 16:5–7

The young man's resurrection announcement

Entering the tomb they see a young man in a white robe seated on the right, and are amazed (5); he says, 'Do not be amazed; you seek Jesus the Nazarene, the crucified — he is risen, he is not here; see the place' (6), and commissions them to tell the disciples and Peter that he goes before them to Galilee, where they will see him as he said (7).

C · 16:8	<p>The women flee in fear and silence – the abrupt ending</p> <p>Going out they flee from the tomb, seized by trembling and astonishment, and say nothing to anyone, for they were afraid – ἐφοβοῦντο γάρ, the abrupt close of the earliest text of Mark.</p>
D · 16:9–11	<p>[Longer Ending] Appearance to Mary Magdalene</p> <p>The disputed Longer Ending begins: risen early on the first day, Jesus appears first to Mary Magdalene, from whom he had cast out seven demons (9); she reports to the mourning disciples (10), but hearing he lives and was seen by her, they do not believe (11).</p>
E · 16:12–14	<p>[Longer Ending] The two on the road and the rebuke of the Eleven</p> <p>After these things he appears in another form to two of them walking into the country (12); they report it, but neither are they believed (13); afterward he appears to the Eleven at table and rebukes their unbelief and hardness of heart for not believing those who had seen him risen (14).</p>
F · 16:15–18	<p>[Longer Ending] The commission and the signs</p> <p>He commissions them to go into all the world and preach the gospel to all creation (15); whoever believes and is baptized will be saved, the unbeliever condemned (16); and these signs will accompany believers: casting out demons, new tongues (17), handling serpents, drinking deadly poison unharmed, and healing the sick by laying on hands (18).</p>
G · 16:19–20	<p>[Longer Ending] The ascension and the disciples' worldwide preaching</p> <p>After speaking to them the Lord Jesus is taken up into heaven and sits at God's right hand (19); and they go out and preach everywhere, the Lord working with them and confirming the word through the accompanying signs (20).</p>

1 Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἔλθοῦσαι ἀλείψωσιν αὐτόν.

And when the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought spices, that they might come and anoint him.

SCENE-SETTING NARRATIVE **Καὶ** Mark's characteristic καί + genitive absolute opens the resurrection narrative: the Sabbath over, three named women prepare to complete the burial rites left undone.

Καὶ
and

*coordinating conjunction (Markan paratactic
καί)*

διαγενομένου

having passed

Aor Mid Ptc · Gen Sg Neut · διαγίνομαι

genitive absolute (temporal)

→ antecedent aorist (completed before main
verb)

διαγίνομαι: 'pass, elapse' (of time); the
Sabbath fully over before the women may
act.

τοῦ
the

Genitive

article (subject of gen. absolute)

σαββάτου

Sabbath

Genitive

subject of genitive absolute

σάββατον: 'Sabbath'; the seventh-day rest,
on which anointing the body was unlawful.

Μαρία

Mary

Nominative

subject (compound)

Μαρία: Mary; here the Magdalene, named
first of the women witnesses.

ἡ

the

Nominative

article

Μαγδαληνή

Magdalene

Nominative

apposition (place-origin epithet)

Μαγδαληνή: 'of Magdala,' a town on the
Sea of Galilee; the standing identifier of
this Mary.

καὶ
and

coordinating conjunction

Μαρία

Mary

Nominative

subject (compound)

Μαρία: a second Mary, distinguished by
relationship to James.

ἡ

the (one)

Nominative

article (with following genitive)

τοῦ
of

Genitive

article (with Ἰακώβου)

Ἰακώβου

of James

Genitive

*genitive of relationship ('Mary [mother] of
James')*

Ἰάκωβος: James; the relational genitive
identifies this Mary (cf. 15:40, 'James the
younger').

<p>καὶ and coordinating conjunction</p>	<p>Σαλώμη Salome Nominative subject (compound) Σαλώμη: Salome; the third named woman (cf. 15:40).</p>	<p>ἠγόρασαν bought Aor Act Indic 3 Pl · ἀγοράζω main verb → constative aorist ἀγοράζω: 'buy, purchase' (from ἀγορά, marketplace); they procure the spices once shops reopen.</p>	<p>ἄρώματα spices Accusative direct object ἄρωμα: 'aromatic spice'; fragrant materials for treating the body in burial.</p>
<p>ἵνα that conjunction (purpose)</p>	<p>ἔλθοῦσαι having come Aor Act Ptc · Nom Pl Fem · ἔρχομαι adverbial ptc. (attendant circumstance) → antecedent aorist ἔρχομαι: 'come, go'; the coming that precedes the anointing.</p>	<p>ἀλείψωσιν they might anoint Aor Act Subj 3 Pl · ἀλείφω verb of purpose clause (ἵνα + subj.) → ingressive/constative aorist ἀλείφω: 'anoint, smear'; the ordinary anointing of a body (vs. cultic χρίω).</p>	<p>αὐτόν him Accusative direct object of ἀλείψωσιν</p>

2 καὶ λίαν πρωτὶ τῆ μιᾶ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

And very early on the first day of the week they came to the tomb when the sun had risen.

TEMPORAL ADVANCE **καὶ** The vivid historical present ἔρχονται sets the women at the tomb at first light – the timing carefully marked by the rising sun.

<p>καὶ and coordinating conjunction</p>	<p>λίαν very adverb (degree, modifying πρωτῷ) λίαν: 'exceedingly, very'; intensifies the earliness of the hour.</p>	<p>πρωτὶ early adverb (time) πρωτῷ: 'early in the morning'; the dawn watch.</p>	<p>τῆ on the Dative article (dat. of time)</p>
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<p>μιᾶ first Dative <i>dat. of time (on day one)</i></p> <p>εἷς/μία: 'one'; Semitic idiom 'day one of the week' = the first day (Sunday).</p>	<p>τῶν of the Genitive <i>article</i></p>	<p>σαββάτων week Genitive <i>partitive/temporal genitive</i></p> <p>σάββατον: pl. here = 'week' (reckoned by its Sabbath); 'the first day of the week.'</p>	<p>ἔρχονται they come Pres Mid Indic 3 Pl · ἔρχομαι <i>main verb (historical present)</i></p> <p>→ historical present (vivid)</p> <p>ἔρχομαι: 'come, go'; Mark's vivid present brings the reader to the scene.</p>
<p>ἐπὶ to <i>preposition + accusative (motion toward)</i></p>	<p>τὸ the Accusative <i>article</i></p>	<p>μνημεῖον tomb Accusative <i>object of ἐπί (goal)</i></p> <p>μνημεῖον: 'tomb, memorial'; the rock-hewn grave of 15:46.</p>	<p>ἀνατείλαντος having risen Aor Act Ptc · Gen Sg Masc · ἀνατέλλω <i>genitive absolute (temporal)</i></p> <p>→ antecedent/coincident aorist</p> <p>ἀνατέλλω: 'rise' (of sun/star); marks the moment of arrival at sunrise.</p>
<p>τοῦ the Genitive <i>article (subject of gen. absolute)</i></p>	<p>ἡλίου sun Genitive <i>subject of genitive absolute</i></p> <p>ἥλιος: 'sun'; its rising fixes the time, perhaps echoing resurrection light.</p>		

3 καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

And they were saying to one another, 'Who will roll away the stone for us from the door of the tomb?'

REPORTED DELIBERATION **καὶ** An imperfect of ongoing worry: as they walk they fret over the immovable obstacle — heightening the surprise of v.4.

καὶ
and

coordinating conjunction

ἔλεγον

they were saying

Imperf Act Indic 3 Pl · λέγω

main verb

→ *iterative/progressive imperfect*

λέγω: 'say'; the imperfect pictures repeated discussion en route.

πρὸς
to

preposition + accusative (reciprocal)

ἑαυτάς

themselves/one another

Accusative

reflexive pronoun (reciprocal sense)

ἑαυτοῦ: reflexive; here 'among themselves, to one another.'

Τίς

who

Nominative

interrogative pronoun (subject)

ἀποκυλίσει

will roll away

Fut Act Indic 3 Sg · ἀποκυλίω

main verb (direct question)

→ *predictive future*

ἀποκυλίω: 'roll away' (ἀπό + κυλίω); of the great disk-stone sealing the tomb.

ἡμῖν

for us

Dative

dat. of advantage

τὸν

the

Accusative

article

λίθον

stone

Accusative

direct object

λίθος: 'stone'; the sealing-stone, their pressing concern.

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

θύρας

door

Genitive

object of ἐκ

θύρα: 'door, entrance'; the tomb's opening.

τοῦ

of the

Genitive

article

μνημείου

tomb

Genitive

genitive of relationship (the tomb's door)

μνημεῖον: 'tomb.'

4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος ἦν γὰρ μέγας σφόδρα.

And looking up, they saw that the stone had been rolled away — for it was very large.

RESOLUTION OF THE DIFFICULTY **καὶ** Their fear is answered before it is voiced: the perfect ἀποκεκύλισται marks the stone's standing-rolled-back state, the parenthetical γὰρ underscoring how impossible the task had seemed.

καὶ

and

coordinating conjunction

ἀναβλέψασαι

having looked up

Aor Act Ptc · Nom Pl Fem · ἀναβλέπω

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἀναβλέπω: 'look up' (ἀνά + βλέπω); lifting their eyes to the tomb.

θεωροῦσιν

they see

Pres Act Indic 3 Pl · θεωρέω

main verb (historical present)

→ historical present (vivid)

θεωρέω: 'observe, behold'; attentive looking, not a mere glance.

ὅτι

that

conjunction (object clause)

ἀποκεκύλισται

has been rolled away

Perf Pass Indic 3 Sg · ἀποκυλίω

verb of ὅτι clause

→ perfect (resultant state)

ἀποκυλίω: 'roll away'; the perfect: rolled back and still standing open (a divine passive).

ὁ

the

Nominative

article

λίθος

stone

Nominative

subject of ἀποκεκύλισται

λίθος: 'stone.'

ἦν

was

Imperf Act Indic 3 Sg · εἶμι

main verb (parenthetical γὰρ clause)

→ descriptive imperfect

γὰρ

for

explanatory conjunction (parenthetical)

μέγας

large

Nominative

predicate adjective

μέγας: 'great, large'; the size that made their question urgent.

σφόδρα

exceedingly

adverb (degree)

σφόδρα: 'very, exceedingly'; the stone was 'very large.'

5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.

And entering the tomb, they saw a young man sitting on the right, clothed in a white robe, and they were amazed.

ENCOUNTER / DISCLOSURE **καὶ** Inside, the angelic 'young man' in dazzling white sits in the posture of authority; the women's ἐξεθαμβήθησαν is the awe proper to a heavenly encounter.

καὶ
and

coordinating conjunction

εἰσελθοῦσαι

having entered

Aor Act Ptc · Nom Pl Fem · εἰσέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

εἰσέρχομαι: 'go in, enter' (εἰς + ἔρχομαι).

εἰς

into

preposition + accusative (motion into)

τὸ

the

Accusative

article

μνημεῖον

tomb

Accusative

object of εἰς

μνημεῖον: 'tomb.'

εἶδον

they saw

Aor Act Indic 3 Pl · ὀράω

main verb

→ constative aorist

ὀράω: 'see, perceive'; the moment of beholding the figure.

νεανίσκον

a young man

Accusative

direct object

νεανίσκος: 'young man'; Mark's term for the angelic messenger (cf. the angel of Matt 28:5).

καθήμενον

sitting

Pres Mid Ptc · Acc Sg Masc · κάθημαι

attributive/predicative ptc. (modifying νεανίσκον)

→ present (concurrent state)

κάθημαι: 'sit, be seated'; a posture of settled authority within the tomb.

<p>ἐν on <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative article</p>	<p>δεξιῶς right side Dative <i>dat. of place (on the right)</i> δεξιός: 'right (hand/side)'; the place of honor.</p>	<p>περιβεβλημένον clothed Perf Mid Ptc · Acc Sg Masc · περιβάλλω <i>attributive ptc. (modifying νεανίσκον)</i> → perfect (settled state of being clothed) περιβάλλω: 'throw around, clothe!'; perf. mid. 'having been arrayed in.'</p>
<p>στολήν a robe Accusative <i>accusative of respect / object of περιβεβλημένον</i> στολή: 'long robe'; a garment of dignity.</p>	<p>λευκήν white Accusative <i>attributive adjective</i> λευκός: 'white, bright'; the radiant white of heavenly beings (cf. 9:3).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξεθαμβήθησαν they were amazed/alarmed Aor Pass Indic 3 Pl · ἐκθαμβέω <i>main verb</i> → ingressive aorist ἐκθαμβέω: 'be utterly amazed, alarmed' (ἐκ-intensive); strong awe/dread before the heavenly.</p>

6 ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

But he says to them, 'Do not be alarmed. You seek Jesus the Nazarene, the crucified one. He is risen; he is not here. See the place where they laid him.'

ANGELIC PROCLAMATION δὲ The heart of the chapter: a calming command, the precise identification of the sought one, and the gospel's core declaration ἠγέρθη — 'he was raised' — sealed by the empty place.

ὁ

he

Nominative

subject (article as pronoun, ὁ δέ)

δὲ

but

adversative/transitional particle

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (historical present)

→ historical present (vivid)

λέγω: 'say!'

αὐταῖς

to them

Dative

indirect object

Μὴ

not

negative particle (with imperative)

ἐκθαμβεῖσθε

be alarmed

Pres Pass Imper 2 Pl · ἐκθαμβέω

prohibition (μὴ + pres. imper.)

→ present imperative (cease/desist from)

ἐκθαμβέω: 'be utterly amazed!'; the angel quiets the very dread of v.5.

Ἰησοῦν

Jesus

Accusative

direct object (fronted for emphasis)

Ἰησοῦς; Jesus; the named object of their search.

ζητεῖτε

you seek

Pres Act Indic 2 Pl · ζητέω

main verb

→ progressive present

ζητέω: 'seek, look for!'; their errand named precisely.

τὸν

the

Accusative

article

Ναζαρηνὸν

Nazarene

Accusative

apposition to Ἰησοῦν

Ναζαρηνός: 'of Nazareth!'; Mark's preferred form, locating the risen one as the earthly Jesus.

τὸν

the

Accusative

article (substantizes ptc.)

ἐσταυρωμένον

crucified one

Perf Pass Ptc · Acc Sg Masc · σταυρόω

substantival participle (apposition)

→ perfect (abiding identity as the crucified)

σταυρόω: 'crucify!'; the perfect marks the crucifixion as his permanent title — the risen one is the crucified one.

ἠγέρθη

he was raised

Aor Pass Indic 3 Sg · ἐγείρω

main verb (the proclamation)

→ aorist (divine passive)

ἐγείρω: 'raise up!'; the divine passive — God raised him; the gospel's central announcement.

οὐκ

not

negative particle

ἔστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

ᾧδε

here

adverb (place)

ᾧδε: 'here!'; the tomb no longer holds him.

ἴδε

behold

Aor Act Imper 2 Sg · ὁράω (ἴδε)

demonstrative interjection / imperative

→ aorist imperative (attention-marker)

ἴδε: 'look! see!'; pointing them to the evidence.

ὁ

the

Nominative

article

τόπος

place

Nominative

subject (nominative w/ ἴδε)

τόπος: 'place, spot'; the burial niche, now empty.

ὅπου

where

relative adverb (place)

ἔθηκαν

they laid

Aor Act Indic 3 Pl · τίθημι

verb of relative clause

→ constative aorist

τίθημι: 'place, lay'; recalling the burial of 15:46–47.

αὐτόν

him

Accusative

direct object of ἔθηκαν

7 ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

But go, tell his disciples and Peter that he is going before you into Galilee; there you will see him, just as he told you.'

COMMISSION TO WITNESS **ἀλλὰ** The women are made the first evangelists: a double imperative sends them to the disciples — and Peter named separately, restored after his denial — with the promise of a Galilean reunion fulfilling Jesus' own word (14:28).

ἀλλὰ

but

adversative conjunction

ὑπάγετε

go

Pres Act Imper 2 Pl · ὑπάγω

imperative (command)

→ present imperative (set out now)

ὑπάγω: 'go, depart'; the first of the commissioning commands.

εἶπατε

tell

Aor Act Imper 2 Pl · λέγω (εἶπον)

imperative (asyndeton with ὑπάγετε)

→ aorist imperative (do it!)

λέγω/εἶπον: 'say, tell'; the message to be delivered.

τοῖς

to the

Dative

article

μαθηταῖς

disciples

Dative

indirect object

μαθητής: 'disciple, learner'; the scattered Eleven.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τῷ

to

Dative

article

Πέτρῳ

Peter

Dative

indirect object (singled out)

Πέτρος: Peter; named apart — a word of grace to the denier (14:66–72).

ὅτι

that

conjunction (content of message)

Προάγει

he goes before

Pres Act Indic 3 Sg · προάγω

main verb (reported message)

→ futuristic/progressive present

προάγω: 'go before, lead the way' (πρό + ἄγω); the risen Shepherd leads his flock to Galilee (cf. 14:28).

ὑμᾶς

you

Accusative

direct object

εἰς

into

preposition + accusative (direction)

τὴν

the

Accusative

article

Γαλιλαίαν

Galilee

Accusative

object of εἰς (goal)

Γαλιλαία: Galilee; the place of Jesus' ministry, now of resurrection reunion.

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; fronted for emphasis — Galilee, not the tomb, is where they will see him.

αὐτὸν

him

Accusative

direct object of ὄψεσθε

ὄψεσθε

you will see

Fut Mid Indic 2 Pl · ὁράω

main verb (promise)

→ predictive future

ὁράω: 'see'; the certain future sight of the risen Lord.

καθὼς

just as

comparative conjunction

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω (εἶπον)

verb of comparative clause

→ constative aorist

λέγω/εἶπον: 'say'; appeal to Jesus' prior prediction (14:28).

ὕμῖν

to you

Dative

indirect object

8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ.

And going out, they fled from the tomb, for trembling and astonishment had seized them; and they said nothing to anyone, for they were afraid.

ABRUPT NARRATIVE CLOSE **καὶ** The earliest text of Mark ends here — on flight, fear, trembling, and silence, with the jarring ἐφοβοῦντο γάρ ('for they were afraid'). The double negative οὐδενὶ οὐδὲν ('to no one nothing') and the unfinished-sounding γάρ make this one of the most discussed endings in the NT (see the chapter crux).

καὶ

and

coordinating conjunction

ἐξελθοῦσαι

having gone out

Aor Act Ptc · Nom Pl Fem · ἐξέρχομαι

adverbial ptc. (temporal)

→ antecedent aorist

ἐξέρχομαι: 'go out' (ἐκ + ἔρχομαι); leaving the tomb.

ἔφυγον

they fled

Aor Act Indic 3 Pl · φεύγω

main verb

→ ingressive aorist

φεύγω: 'flee'; their reaction is flight, not yet joy.

ἀπὸ

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

μνημείου

tomb

Genitive

object of ἀπό

μνημείων: 'tomb!'

εἶχεν

held/seized

Imperf Act Indic 3 Sg · ἔχω

main verb (γάρ clause)

→ progressive imperfect

ἔχω: 'have, hold'; here 'grip, seize' — the emotion held them in its grasp.

γάρ

for

explanatory conjunction

αὐτάς

them

Accusative

direct object of εἶχεν

τρόμος

trembling

Nominative

subject (compound)

τρόμος: 'trembling, quaking'; bodily fear before the holy.

καὶ

and

coordinating conjunction

ἔκστασις

astonishment

Nominative

subject (compound)

ἔκστασις: 'amazement, ecstasy' (lit. 'standing outside oneself'); overwhelming bewilderment.

καὶ

and

coordinating conjunction

οὐδενί

to no one

Dative

indirect object (double negative)

οὐδεῖς: 'no one'; the emphatic double negation 'to no one nothing.'

οὐδέν

nothing

Accusative

direct object (double negative)

οὐδεῖς: 'nothing'; reinforces the silence.

εἶπαν

they said

Aor Act Indic 3 Pl · λέγω (εἶπον)

main verb

→ constative aorist

λέγω/εἶπον: 'say'; their fearful silence (at least at first).

ἐφοβοῦντο

they were afraid

Imperf Mid Indic 3 Pl · φοβέομαι

main verb (final γάρ clause)

→ progressive imperfect

φοβέομαι: 'fear, be afraid'; the final word of the earliest Mark — ἐφοβοῦντο γάρ, an unusually abrupt close.

γάρ

for

explanatory conjunction (sentence-final)

γάρ: 'for'; ending a book on γάρ is rare, fueling debate over whether 16:8 is the intended close.

9 Ἄναστας δὲ πρωτὶ πρώτη σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

[LONGER ENDING] RESURRECTION APPEARANCE δὲ DISPUTED LONGER ENDING (16:9–20). The seam shows at once: Mary Magdalene is re-introduced as if new, though just named in vv.1–8, and the style turns un-Markan. The verse opens the appearance-and-commission cycle of the longer ending.

Ἄναστας

having risen

Aor Act Ptc · Nom Sg Masc · ἀνίστημι

adverbial ptc. (temporal)

→ antecedent aorist

ἀνίστημι: 'rise, stand up'; here intransitive of resurrection.

δὲ

now

transitional particle

πρωτὶ

early

adverb (time)

πρωτὶ: 'early in the morning.'

πρώτη

first

Dative

dat. of time (attributive)

πρωτός: 'first'; 'on the first (day) of the week.'

σαββάτου

of the week

Genitive

temporal genitive

σάββατον: 'week' (sg. here); the un-Markan singular contrasts with σαββάτων in v.2.

ἐφάνη

he appeared

Aor Pass Indic 3 Sg · φαίνω

main verb

→ constative aorist

φαίνω: 'appear, be seen'; the longer ending's appearance verb (vs. Mark's ὤφθη elsewhere).

πρῶτον

first

adverb (sequence)

πρῶτον: 'first(ly)'; Mary Magdalene as the first witness.

Μαρία

to Mary

Dative

indirect object (recipient of appearance)

Μαρία: Mary; the Magdalene.

<p>τῇ the</p> <p>Dative article</p>	<p>Μαγδαληνῇ Magdalene</p> <p>Dative apposition</p> <p>Μαγδαληνή: 'of Magdala'; redundantly re-identified — a sign of the seam.</p>	<p>παρ' from</p> <p>preposition + genitive (source)</p>	<p>ᾧς whom</p> <p>Genitive relative pronoun (object of παρά)</p>
<p>ἐκβεβλήκει he had cast out</p> <p>Pluperf Act Indic 3 Sg · ἐκβάλλω verb of relative clause</p> <p>→ pluperfect (prior completed action)</p> <p>ἐκβάλλω: 'cast out, drive out!'; the pluperfect recalls her earlier deliverance (cf. Luke 8:2).</p>	<p>ἑπτὰ seven</p> <p>numeral (indeclinable, modifying δαιμόνια)</p> <p>ἑπτὰ: 'seven'; the fullness of demonic bondage from which she was freed.</p>	<p>δαιμόνια demons</p> <p>Accusative direct object of ἐκβεβλήκει</p> <p>δαιμόνιον: 'demon, evil spirit!'</p>	

10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν·

She went and told those who had been with him, as they mourned and wept.

[LONGER ENDING] REPORT TO THE DISCIPLES **ASYNDETON** DISPUTED LONGER ENDING. The demonstrative ἐκείνη and the periphrasis 'those who had been with him' (rather than 'the disciples') are non-Markan idioms; Mary becomes the first reporter of the resurrection.

<p>ἐκείνη she</p> <p>Nominative subject (demonstrative pronoun)</p> <p>ἐκεῖνος: 'that one'; the longer ending favors ἐκεῖνος as a simple pronoun (vv.10, 11, 13, 20).</p>	<p>πορευθεῖσα having gone</p> <p>Aor Pass Ptc · Nom Sg Fem · πορεύομαι adverbial ptc. (attendant circumstance)</p> <p>→ antecedent aorist</p> <p>πορεύομαι: 'go, proceed'; her going to bear the news.</p>	<p>ἀπήγγειλεν she reported</p> <p>Aor Act Indic 3 Sg · ἀπαγγέλλω main verb</p> <p>→ constative aorist</p> <p>ἀπαγγέλλω: 'announce, report!'; carrying back word of the risen Lord.</p>	<p>τοῖς to those</p> <p>Dative article (substantizes ptc.)</p>
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<p>μετ' with <i>preposition + genitive (accompaniment)</i></p>	<p>αὐτοῦ him Genitive <i>object of μετᾶ</i></p>	<p>γενομένοις having been Aor Mid Ptc · Dat Pl Masc · γίνομαι <i>substantival participle ('those who had been with him')</i> → antecedent aorist γίνομαι: 'be, become'; the circumlocution for the disciples.</p>	<p>πενθοῦσι mourning Pres Act Ptc · Dat Pl Masc · πενθέω <i>adverbial ptc. (circumstantial, with γενομένοις)</i> → present (concurrent) πενθέω: 'mourn, grieve'; the disciples' grief at Jesus' death.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>κλαίουσιν weeping Pres Act Ptc · Dat Pl Masc · κλαίω <i>adverbial ptc. (circumstantial)</i> → present (concurrent) κλαίω: 'weep, wail'; the audible lamentation of bereavement.</p>		

11 κάκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

But they, when they heard that he was alive and had been seen by her, did not believe.

[LONGER ENDING] UNBELIEF **κάκεῖνοι** DISPUTED LONGER ENDING. The crasis κάκεῖνοι and the theme of stubborn unbelief recur through the ending (vv.11, 13, 14): the disciples disbelieve the first witness.

κάκεῖνοι

but they

Nominative

subject (crasis *καί + ἐκεῖνοι*)

κάκεῖνος: 'and/but those'; crasis typical of the longer ending.

ἀκούσαντες

having heard

Aor Act Ptc · Nom Pl Masc · ἀκούω

adverbial ptc. (temporal/concessive)

→ antecedent aorist

ἀκούω: 'hear'; they hear the report yet refuse it.

ὅτι

that

conjunction (content clause)

ζῆ

he lives

Pres Act Indic 3 Sg · ζάω

verb of ὅτι clause

→ stative present

ζάω: 'live, be alive'; the resurrection stated simply — he lives.

καὶ

and

coordinating conjunction

ἐθεάθη

was seen

Aor Pass Indic 3 Sg · θεάομαι

verb of ὅτι clause

→ constative aorist

θεάομαι: 'behold, look at'; another non-Markan appearance verb.

ὑπ'

by

preposition + genitive (agency)

αὐτῆς

her

Genitive

genitive of agency

ἠπίστησαν

they did not believe

Aor Act Indic 3 Pl · ἀπιστέω

main verb

→ constative aorist

ἀπιστέω: 'disbelieve, refuse to believe'; the keynote failure the risen Lord will rebuke (v.14).

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν·

And after these things he appeared in another form to two of them as they were walking, going into the country.

[LONGER ENDING] APPEARANCE TO TWO **δὲ** DISPUTED LONGER ENDING. A compressed allusion to the Emmaus road (Luke 24:13–35); 'in another form' (ἐν ἑτέρᾳ μορφῇ) explains why they did not at first know him.

<p>Μετὰ after <i>preposition + accusative (time)</i></p>	<p>δὲ and <i>transitional particle</i></p>	<p>ταῦτα these things Accusative <i>object of μετὰ (demonstrative)</i></p>	<p>δυσὶν to two Dative <i>indirect object (recipients)</i> δύο: 'two'; the pair on the road.</p>
<p>ἐξ of <i>preposition + genitive (partitive)</i></p>	<p>αὐτῶν them Genitive <i>partitive genitive</i></p>	<p>περιπατοῦσιν walking Pres Act Ptc · Dat Pl Masc · περιπατέω <i>adverbial ptc. (circumstantial, with δυσὶν)</i> → present (concurrent) περιπατέω: 'walk about'; they were on the move.</p>	<p>ἐφανερώθη he was revealed Aor Pass Indic 3 Sg · φανερόω <i>main verb</i> → constative aorist φανερόω: 'make manifest, reveal'; yet another appearance verb peculiar to the ending.</p>
<p>ἐν in <i>preposition + dative (manner)</i></p>	<p>ἐτέρᾳ another Dative <i>attributive adjective</i> ἕτερος: 'another (of a different kind)'; a changed appearance.</p>	<p>μορφῇ form Dative <i>dat. of manner</i> μορφή: 'form, outward shape'; the risen Lord appears unrecognized.</p>	<p>πορευομένοις going Pres Mid Ptc · Dat Pl Masc · πορεύομαι <i>adverbial ptc. (circumstantial)</i> → present (concurrent) πορεύομαι: 'go, journey'; their travel into the countryside.</p>

εἰς

into

preposition + accusative (direction)

ἄγρόν

country

Accusative

object of εἰς (goal)

ἄγρός: 'field, country'; the rural destination (cf. Emmaus).

13 κάκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς οὐδὲ ἐκείνοις ἐπίστευσαν.

And they went and told the rest; but they did not believe them either.

[LONGER ENDING] REPEATED UNBELIEF **κάκεῖνοι** DISPUTED LONGER ENDING. The pattern of vv.10-11 repeats: a true report met with disbelief – building toward the rebuke of v.14.

κάκεῖνοι

and they

Nominative

subject (crasis καί + ἐκεῖνοι)

κάκεῖνος: 'and those'; the two witnesses.

ἀπελθόντες

having gone away

Aor Act Ptc · Nom Pl Masc · ἀπέρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἀπέρχομαι: 'go away, depart' (ἀπό + ἔρχομαι).

ἀπήγγειλαν

they reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'announce, report!'

τοῖς

to the

Dative

article

λοιποῖς

rest

Dative

indirect object (substantival adj.)

λοιπός: 'remaining, rest'; the other disciples.

οὐδὲ

not even

negative adverb (ascensive)

οὐδέ: 'not even, neither'; the unbelief extends to this report too.

ἐκείνοις

them

Dative

indirect object (demonstrative)

ἐκεῖνος: 'those'; the two reporters.

ἐπίστευσαν

they believed

Aor Act Indic 3 Pl · πιστεύω

main verb (negated by οὐδέ)

→ constative aorist

πιστεύω: 'believe, trust'; here negated – persistent unbelief.

14 Ὑστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερῶθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν.

Afterward he appeared to the eleven themselves as they reclined at table, and he rebuked their unbelief and hardness of heart, because they had not believed those who saw him after he had risen.

[LONGER ENDING] APPEARANCE TO THE ELEVEN AND REBUKE **δὲ** DISPUTED LONGER ENDING. The risen Lord confronts the Eleven at table, charging them with ἀπιστία and σκληροκαρδία — the hardness Mark's Gospel elsewhere indicts (6:52; 8:17).

Ὑστερον

afterward

adverb (time)

Ὑστερον: 'later, afterward'; the temporal hinge to the final appearance.

δὲ

and

transitional particle

ἀνακειμένοις

reclining

Pres Mid Ptc · Dat Pl Masc · ἀνάκειμαι

adverbial ptc. (circumstantial, with αὐτοῖς)

→ present (concurrent)

ἀνάκειμαι: 'recline (at table)'; the posture of a meal.

αὐτοῖς

to them

Dative

indirect object (recipients)

τοῖς

the

Dative

article

ἕνδεκα

eleven

Dative

apposition to αὐτοῖς (numeral, indeclinable form)

ἕνδεκα: 'eleven'; the Twelve minus Judas — the apostolic remnant.

ἐφανερῶθη

he appeared

Aor Pass Indic 3 Sg · φανερόω

main verb

→ constative aorist

φανερόω: 'make manifest, reveal.'

καὶ

and

coordinating conjunction

ὠνεΐδισεν

he rebuked

Aor Act Indic 3 Sg · ὠνεΐδίζω

main verb

→ constative aorist

ὠνεΐδίζω: 'reproach, rebuke'; a sharp censure of their disbelief.

τὴν

the

Accusative

article

ἄπιστίαν

unbelief

Accusative

direct object

ἄπιστία: 'unbelief'; their refusal to credit the witnesses.

αὐτῶν

their

Genitive

possessive genitive

καὶ

and

coordinating conjunction

σκληροκαρδίαν

hardness of heart

Accusative

direct object (coordinate)

σκληροκαρδία: 'hardness of heart' (σκληρός + καρδία); the obduracy Mark exposes (cf. 6:52; 8:17).

ὅτι

because

causal conjunction

τοῖς

those

Dative

article (substantizes ptc.)

θεασαμένοις

who had seen

Aor Mid Ptc · Dat Pl Masc · θεάομαι

substantival participle (object of ἐπίστευσαν)

→ antecedent aorist

θεάομαι: 'behold, see'; the eyewitnesses they had spurned.

αὐτὸν

him

Accusative

direct object of θεασαμένοις

ἐγχερμένον

risen

Perf Pass Ptc · Acc Sg Masc · ἐγείρω

predicative participle (object complement)

→ perfect (resultant state — risen and alive)

ἐγείρω: 'raise'; the perfect marks his abiding risen state.

οὐκ

not

negative particle

ἐπίστευσαν

they believed

Aor Act Indic 3 Pl · πιστεύω

verb of causal clause (negated)

→ constative aorist

πιστεύω: 'believe'; negated — the ground of the rebuke.

15 καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

And he said to them, 'Go into all the world and preach the gospel to all creation.'

[LONGER ENDING] THE GREAT COMMISSION καὶ DISPUTED LONGER ENDING. The longer ending's universal commission: the gospel to be proclaimed in 'all the world,' to 'all creation' — a Markan parallel to Matt 28:19.

καὶ

and

coordinating conjunction

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω (εἶπον)

main verb

→ constative aorist

λέγω/εἶπον: 'say.'

αὐτοῖς

to them

Dative

indirect object

Πορευθέντες

having gone

Aor Pass Ptc · Nom Pl Masc · πορεύομαι

adverbial ptc. (attendant circumstance / imperatival)

→ antecedent aorist (carrying imperatival force)

πορεύομαι: 'go'; the going that the commission presupposes.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς (goal)

κόσμος: 'world'; the whole inhabited earth as mission field.

ἅπαντα

all

Accusative

attributive adjective

ἅπας: 'all, whole' (strengthened πᾶς); 'the whole world.'

κηρύξατε

preach

Aor Act Imper 2 Pl · κηρύσσω

main imperative (the command)

→ aorist imperative (do it!)

κηρύσσω: 'proclaim, herald'; the verb of gospel preaching.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object

εὐαγγέλιον: 'good news, gospel'; Mark's keyword (1:1) now to be heralded universally.

πάσῃ

all

Dative

attributive adjective

πᾶς: 'all, every.'

τῇ

the

Dative

article

κτίσει

creation

Dative

dat. of recipient ('to all creation')

κτίσις: 'creation, creature'; the gospel's audience is all that is made.

16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

The one who believes and is baptized will be saved, but the one who does not believe will be condemned.

[LONGER ENDING] FAITH, BAPTISM, AND JUDGMENT ASYNDETON DISPUTED LONGER ENDING. A balanced antithesis on the response to the gospel: belief-and-baptism unto salvation, unbelief unto condemnation. Note that condemnation is tied to unbelief alone, not to lack of baptism.

ὁ

the (one)

Nominative

article (substantizes ptc.)

πιστεύσας

having believed

Aor Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ constative aorist

πιστεύω: 'believe'; the first condition of salvation.

καὶ

and

coordinating conjunction

βαπτισθεὶς

having been baptized

Aor Pass Ptc · Nom Sg Masc · βαπτίζω

substantival participle (coordinate subject)

→ constative aorist

βαπτίζω: 'baptize, immerse'; the outward seal of faith.

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σώζω

main verb

→ predictive future (divine passive)

σώζω: 'save, rescue'; eschatological salvation.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

but

adversative particle

ἀπιστήσας

having disbelieved

Aor Act Ptc · Nom Sg Masc · ἀπιστέω

substantival participle (subject)

→ constative aorist

ἀπιστέω: 'disbelieve'; unbelief alone is the ground of condemnation.

κατακριθήσεται

will be condemned

Fut Pass Indic 3 Sg · κατακρίνω

main verb

→ predictive future (divine passive)

κατακρίνω: 'condemn, pass sentence against' (κατά + κρίνω).

17 σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

[LONGER ENDING] SIGNS ACCOMPANYING BELIEVERS (1) **δὲ** DISPUTED LONGER ENDING. The promised confirming signs begin: exorcism in Jesus' name and new tongues — charismata that authenticate the preached word (cf. v.20).

σημεῖα

signs

Nominative

subject (fronted)

σημεῖον: 'sign'; miraculous confirmations of the gospel.

δὲ

and

transitional particle

τοῖς

those

Dative

article (substantizes ptc.)

πιστεύουσιν

who have believed

Aor Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (dat. with παρακολουθήσει)

→ constative aorist

πιστεύω: 'believe'; the signs attend believers.

ταῦτα

these

Nominative

demonstrative adj. (with σημεῖα)

παρακολουθήσει

will accompany

Fut Act Indic 3 Sg · παρακολουθέω

main verb (neut. pl. subject, sg. verb)

→ predictive future

παρακολουθέω: 'follow closely, accompany'; the signs go along with faith.

ἐν

in

preposition + dative (means/sphere)

τῷ

the

Dative

article

ὀνόματί

name

Dative

dat. of means/sphere ('in my name')

ὄνομα: 'name'; the authority by which they act.

μου

my

Genitive

possessive genitive

δαιμόνια

demons

Accusative

direct object of ἐκβαλοῦσιν

δαιμόνιον: 'demon.'

ἐκβαλοῦσιν

they will cast out

Fut Act Indic 3 Pl · ἐκβάλλω

main verb (first sign)

→ predictive future

ἐκβάλλω: 'cast out, drive out'; exorcism in Jesus' name.

γλώσσαις

with tongues

Dative

dat. of means/instrument

γλῶσσα: 'tongue, language'; the gift of new tongues.

λαλήσουσιν

they will speak

Fut Act Indic 3 Pl · λαλέω

main verb (second sign)

→ predictive future

λαλέω: 'speak, utter'; speaking in tongues.

καιναῖς

new

Dative

attributive adjective

καινός: 'new (in kind)'; 'new tongues' — fresh, Spirit-given speech.

18 ὄφεις ἀροῦσιν· κἄν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

they will pick up serpents; and if they drink any deadly thing, it will by no means harm them; they will lay hands on the sick, and they will recover.

[LONGER ENDING] SIGNS ACCOMPANYING BELIEVERS (11) ASYNDETON DISPUTED LONGER ENDING.

The list of confirming signs concludes: immunity from serpents and deadly poison, and healing by the laying on of hands. These verses are the (notorious) charter for some later sect practices; here they round off the longer ending's promise of attesting power (fulfilled in v.20).

ὄφεις

serpents

Accusative

direct object of ἀροῦσιν

ὄφις: 'serpent, snake'; cf. Paul on Malta (Acts 28:3–6).

ἀροῦσιν

they will pick up

Fut Act Indic 3 Pl · αἴρω

main verb (third sign)

→ predictive future

αἴρω: 'take up, lift'; handling serpents unharmed.

κἄν

and if

conjunction (crasis καί + ἄν; concessive condition)

κἄν: 'even if, and if'; introduces the poison case.

θανάσιμόν

deadly

Accusative

attributive adjective (with τι)

θανάσιμος: 'deadly, death-bringing' (from θάνατος); of lethal drink.

τι

anything

Accusative

direct object of πίωσιν (indefinite pron.)

τις: 'some, any'; 'any deadly thing!'

πίωσιν

they drink

Aor Act Subj 3 Pl · πίνω

verb of conditional clause (κἄν + subj.)

→ ingressive/constative aorist

πίνω: 'drink!'; the supposed drinking of poison.

οὐ

not

negative particle (with μὴ = emphatic)

μὴ

by no means

negative particle (οὐ μὴ = strong denial)

οὐ μὴ: emphatic negation — 'will certainly not!'

αὐτούς

them

Accusative

direct object of βλάψῃ

βλάψῃ

it might harm

Aor Act Subj 3 Sg · βλάπτω

verb in οὐ μὴ construction

→ aorist subjunctive (emphatic future denial)

βλάπτω: 'harm, injure'; the poison will do them no hurt.

ἐπὶ

on

preposition + accusative (upon)

ἀρρώστους

sick

Accusative

object of ἐπί (substantival adj.)

ἀρρωστος: 'sick, infirm' (lit. 'without strength'); the objects of healing.

χεῖρας

hands

Accusative

direct object of ἐπιθήσουσιν

χείρ: 'hand'; the laying on of hands for healing.

ἐπιθήσουσιν

they will lay

Fut Act Indic 3 Pl · ἐπιτίθημι

main verb (fifth sign)

→ predictive future

ἐπιτίθημι: 'place upon, lay on' (ἐπί + τίθημι); the healing gesture.

καὶ

and

coordinating conjunction

καλῶς

well

adverb (manner, with ἔξουσιν)

καλῶς: 'well, rightly'; καλῶς ἔχω = 'be well, recover!'

ἔξουσιν

they will be/recover

Fut Act Indic 3 Pl · ἔχω

main verb (idiom καλῶς ἔξουσιν)

→ predictive future

ἔχω: 'have, hold'; with καλῶς, 'fare well, be made well!'

19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.

[LONGER ENDING] ASCENSION AND SESSION **μὲν οὖν** DISPUTED LONGER ENDING. The ending's climax: 'the Lord Jesus' (a title nowhere else in Mark) is taken up and seated at God's right hand — language echoing Ps 110:1, the only NT ascension scene besides Luke–Acts.

Ὁ

the

Nominative
article

μὲν

indeed

particle (μὲν οὖν, resumptive)

οὖν

so then

inferential particle

οὖν: 'therefore, so'; with μὲν marks the conclusion of the narrative.

κύριος

Lord

Nominative
subject

κύριος: 'Lord'; the title 'the Lord Jesus' is unique to the longer ending in Mark.

Ἰησοῦς

Jesus

Nominative
apposition to κύριος

Ἰησοῦς: Jesus.

μετὰ

after

preposition + accusative (time, w/ articular inf.)

τὸ

the

Accusative
article (with infinitive)

λαλῆσαι

to speak

Aor Act Inf · λαλέω

articular infinitive (temporal, after μετὰ)

→ antecedent aorist ('after he had spoken')

λαλέω: 'speak'; his words to them now finished.

αὐτοῖς

to them

Dative

indirect object of λαλήσαι

ἀνελήμφθη

was taken up

Aor Pass Indic 3 Sg · ἀναλαμβάνω

main verb

→ *constative aorist (divine passive)*

ἀναλαμβάνω: 'take up'; the ascension verb
(cf. Acts 1:2, 11).

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

object of εἰς (goal)

οὐρανός: 'heaven, sky'; his exalted
destination.

καὶ

and

coordinating conjunction

ἐκάθισεν

he sat down

Aor Act Indic 3 Sg · καθίζω

main verb

→ *constative aorist*

καθίζω: 'sit down, seat'; the session of the
enthroned Lord (Ps 110:1).

ἐκ

at

preposition + genitive (position)

δεξιῶν

right hand

Genitive

object of ἐκ ('at the right')

δεξιός: 'right (hand/side)'; ἐκ δεξιῶν = 'at
the right hand, the place of power.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/relationship genitive

θεός: God; at whose right hand the Lord is
seated.

20 ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.

[LONGER ENDING] FULFILMENT — THE CHURCH'S WORLDWIDE MISSION **δὲ** DISPUTED LONGER

ENDING. The closing summary: the commission of v.15 fulfilled — universal preaching with the risen Lord's co-working and the very signs promised in vv.17–18 confirming the word. The longer ending closes on note of mission accomplished.

ἐκεῖνοι

they

Nominative

subject (demonstrative pronoun)

ἐκεῖνος: 'those'; the disciples, now apostles.

δὲ

and

transitional particle

ἐξεληθόντες

having gone out

Aor Act Ptc · Nom Pl Masc · ἐξέρχομαι

adverbial ptc. (attendant circumstance)

→ antecedent aorist

ἐξέρχομαι: 'go out'; obeying the commission to go.

ἐκήρυξαν

they preached

Aor Act Indic 3 Pl · κηρύσσω

main verb

→ constative aorist

κηρύσσω: 'proclaim, herald'; the commission (v.15) carried out.

πανταχοῦ

everywhere

adverb (place)

πανταχοῦ: 'everywhere'; the universal reach of the mission.

τοῦ

the

Genitive

article (subject of gen. absolute)

κυρίου

Lord

Genitive

subject of genitive absolute

κύριος: 'Lord'; the exalted Lord acting from heaven with his preachers.

συνεργοῦντος

working with

Pres Act Ptc · Gen Sg Masc · συνεργέω

genitive absolute (attendant circumstance)

→ present (concurrent action)

συνεργέω: 'work together with' (σύν + ἔργον); the Lord co-laboring with the church.

<p>καὶ and coordinating conjunction</p>	<p>τὸν the Accusative article</p>	<p>λόγον word Accusative direct object of βεβαιουῦντος λόγος: 'word, message'; the preached gospel.</p>	<p>βεβαιουῦντος confirming Pres Act Ptc · Gen Sg Masc · βεβαιῶ genitive absolute (coordinate with συνεργουῦντος) → present (concurrent action) βεβαιῶ: 'confirm, establish'; the Lord validates the word by signs.</p>
<p>διὰ through preposition + genitive (means)</p>	<p>τῶν the Genitive article (substantizes ptc.)</p>	<p>ἐπακολουθούντων following Pres Act Ptc · Gen Pl Neut · ἐπακολουθέω attributive participle (modifying σημείων) → present (concurrent) ἐπακολουθέω: 'follow after, accompany'; the signs that attend the preaching (cf. vv.17–18).</p>	<p>σημείων signs Genitive object of διὰ (means) σημεῖον: 'sign'; the confirming wonders – the longer ending's final word, ἀμήν added in some witnesses.</p>

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The decisive text-critical fact governs this whole chapter: Mark 16:1–8 is the secure ending preserved by the earliest and best witnesses (Codex Sinaiticus \aleph and Codex Vaticanus B both stop at v.8, with ἐφοβοῦντο γάρ, 'for they were afraid'). Verses 16:9–20, the so-called LONGER ENDING, are ABSENT from \aleph and B (and from several versional and patristic witnesses, with Eusebius and Jerome attesting that the most accurate copies lacked them); they differ in vocabulary and style from Mark, are attached awkwardly to v.8, and are widely judged a second-century addition. Modern critical editions therefore double-bracket vv.9–20 ($\llbracket \text{ } \rrbracket$) to mark them as almost certainly not original to Mark, while retaining them for their canonical and historical weight. Alongside the Longer Ending the manuscript tradition also preserves a separate SHORTER ENDING (a brief sentence: 'And they reported all that they had been told to those around Peter. And after these things Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation. Amen.'), found in some witnesses standing alone, and in others between v.8 and v.9 — further evidence that the church felt the abruptness of ἐφοβοῦντο γάρ and

supplied conclusions. This resource INCLUDES all twenty verses (1–8, the original abrupt ending, plus the Longer Ending 9–20) for completeness and study, but every verse of 9–20 is flagged in its discourse note as belonging to the disputed Longer Ending, and the matter is treated as the central crux of the chapter.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.