The Gospel of Mark

Chapter Sixteen

A Critical Greek-English Interlinear

Base text: Nestle-Aland 28th Edition (NA28)

Format: English gloss / Greek / Reconstructed Koine phonetics

With critical apparatus and translation commentary

Prepared for Bocharmer

Introduction

Base Text and Methodology

This interlinear presents Mark 16 from the Novum Testamentum Graece, 28th edition (Nestle-Aland/NA28, ed. Institut für Neutestamentliche Textforschung, Münster), which is the current scholarly critical edition of the Greek New Testament and shares its text with UBS5 (the United Bible Societies' 5th edition). The NA28 text of Mark 16:1–8 is stable across the tradition; 16:9–20 (the Longer Ending) and the Shorter Ending are marked by NA28 with double square brackets ⟦ ⟧, indicating the editors judge them to be secondary but of sufficient antiquity and ecclesial reception to be retained in the printed text with textual comment.

The format follows the three-line interlinear convention used across this series: (1) an English word-for-word gloss on top; (2) the Greek word or phrase; and (3) a reconstructed Koine phonetic transliteration in the scholarly Erasmian-inflected convention (with η = ē, ω = ō, ου = ou, rough breathing = h-, and diphthongs preserved). Below each verse, a rendering into contemporary English is provided along with textual and translation notes explaining the choices made from the Greek.

Where NA28 places brackets around a word or phrase (single [ ] for uncertain, double ⟦ ⟧ for likely secondary but retained), these brackets are preserved in the transcription and discussed in the notes.

The Ending of Mark: A Note in Advance

Mark 16 contains the most famous textual problem in the New Testament. The chapter has three attested endings across the manuscript tradition:

(1) The Abrupt Ending at 16:8. This is the reading of Codex Vaticanus (B) and Codex Sinaiticus (Aleph), both fourth-century Alexandrian majuscules, along with the Sinaitic Syriac and several Armenian and Georgian witnesses. Eusebius of Caesarea (Quaestiones ad Marinum) and Jerome (Epistula ad Hedibiam 120.3) explicitly note that the more accurate manuscripts they knew ended at 16:8.

(2) The Shorter Ending. A brief paragraph continuing from 16:8, found in L, Ψ, 083, 099, 0112, 274 (margin), 579, and lectionary 1602, along with some Sahidic, Ethiopic, and Old Latin witnesses.

(3) The Longer Ending (16:9–20). This is the reading of most Byzantine manuscripts, Codex Alexandrinus (A), Codex Ephraemi Rescriptus (C), Codex Bezae (D), Codex Washingtonianus (W, which also contains the additional 'Freer Logion'), Codex Regius (L, alongside the shorter), and the great majority of later witnesses. Irenaeus quotes 16:19 as Markan in Against Heresies 3.10.6 (c. 180 CE), which places knowledge of the longer ending well within the second century.

The critical consensus, reflected in NA28's double brackets, is that both endings are secondary. The dominant scholarly voices (Bruce M. Metzger, A Textual Commentary on the Greek New Testament, 2nd ed., 102–107; Bart D. Ehrman, The Text of the New Testament, 2005; James A. Kelhoffer, Miracle and Mission, WUNT 2/112) argue that the Longer Ending is a second-century addition, most likely composed to smooth the abrupt γάρ-ending at 16:8. A minority scholarly voice, notably William Farmer (The Last

Twelve Verses of Mark) and more recently James Snapp Jr., defends the authenticity of the Longer Ending. On the abrupt ending as intentional Markan rhetoric, see N. T. Wright, The Resurrection of the Son of God, 617–24, and J. Lee Magness, Sense and Absence.

This document presents 16:1–8 first as the substantive Markan text; then a dedicated critical discussion of the endings; then the Longer Ending (16:9–20) with heavy textual annotation; and finally the Shorter Ending.

Mark 16:1–8 — The Empty Tomb

Mark 16:1

Greek (NA28): Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

And	having passed	the sabbath	Mary	the Magdalene	and Mary
Καὶ	διαγενομένου	τοῦ σαββάτου	Μαρία	ἡ Μαγδαληνὴ	καὶ Μαρία
Kai	*diagenomenou*	*tou sabbatou*	*María*	*hē Magdalēnē*	*kai María*

the [mother] of James	and Salome	bought	aromatic spices	so that	going
ἡ [τοῦ] Ἰακώβου	καὶ Σαλώμη	ἠγόρασαν	ἀρώματα	ἵνα	ἐλθοῦσαι
hē [tou] Iakōbou	*kai Salōmē*	*ēgórasan*	*arōmata*	*hína*	*elthoûsai*

they might anoint	him
ἀλείψωσιν	αὐτόν
aleípsōsin	*autón*

Rendering: When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought aromatic spices so they could go and anoint him.

Textual & Translation Notes:

- **διαγενομένου (diagenomenou) —** Aorist middle participle of διαγίνομαι in the genitive absolute construction — literally, 'when [the sabbath] had passed through/come to an end.' The prefix διά- signals completion of a span, so 'was over' is preferable to a bare 'passed.' The construction pins the action to sundown Saturday (the Jewish sabbath ends at sundown), which is when shops would reopen and spices could be purchased.
- **ἡ [τοῦ] Ἰακώβου —** The article τοῦ is placed in single square brackets in NA28, indicating the editors regard its inclusion as disputed but marginally preferable. Codices Sinaiticus, B, C, L omit; A, D, W, Θ, and the Byzantine tradition include. The bracketed article is elliptical — the reader supplies 'mother' from Mark 15:40 (Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ). I render 'mother of James' to make the ellipsis explicit for a modern reader.
- **ἀρώματα (arōmata) —** In this funerary context these are aromatic oils and resins for anointing a corpse — not culinary seasonings. 'Aromatic spices' is a controlled compromise between the anachronistic 'perfumes' and the too-narrow 'ointments.' Cf. John 19:39–40 for parallel practice with myrrh and aloes.
- **ἀλείψωσιν vs. μυρίσωσιν —** Mark uses ἀλείφω (general anointing) rather than μυρίζω (the more technical embalming/perfuming verb Mark himself used at 14:8). The choice signals a devotional gesture rather than a formal Egyptian-style embalming, which was not Jewish practice anyway.

Mark 16:2

Greek (NA28): καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

and	very	early	on the first	of the week	they come
καὶ	λίαν	πρωῒ	τῇ μιᾷ	τῶν σαββάτων	ἔρχονται
kai	*lían*	*prōï*	*têi miâi*	*tôn sabbátōn*	*érchontai*

to the tomb	having risen	the sun
ἐπὶ τὸ μνημεῖον	ἀνατείλαντος	τοῦ ἡλίου
epì tò mnēmeîon	*anateílantos*	*toû hēlíou*

Rendering: Very early on the first day of the week, they came to the tomb just as the sun was coming up.

Textual & Translation Notes:

- **τῇ μιᾷ τῶν σαββάτων —** A Semitic idiom — literally 'on day one of the sabbaths' (i.e., week). The cardinal μιᾷ ('one') functions ordinally ('first'), which is a Hebraism (cf. Hebrew יוֹם אֶחָד at Gen 1:5). Σάββατα here is the metonymic plural for 'week,' framed by its sabbath boundary. The construction is a direct calque of the underlying Aramaic/Hebrew and is preserved by all major English versions ('first day of the week').
- **λίαν πρωῒ … ἀνατείλαντος τοῦ ἡλίου —** The apparent tension — 'very early' but 'after the sun rose' — has occupied commentators since Augustine. Three viable readings: (1) the two phrases mark the beginning and end of the short walk to the tomb (leave before dawn, arrive at dawn); (2) πρωῒ was the customary Roman fourth watch (roughly 3–6 a.m.) and Mark is simply layering markers; (3) ἀνατείλαντος τοῦ ἡλίου is proleptic — 'as the sun was rising.' I follow (3) with 'just as the sun was coming up,' which preserves both markers without contradiction. See Marcus, Mark 8–16 (AYB), 1080; France, NIGTC Mark, 678.
- **μνημεῖον vs. τάφος —** Mark consistently uses μνημεῖον ('memorial-tomb') rather than τάφος (generic grave). The word carries the sense of a permanent, marked burial place — appropriate for the rock-hewn tomb of Joseph of Arimathea (15:46). 'Tomb' is the standard rendering; 'grave' would obscure the architectural specificity.

Mark 16:3

Greek (NA28): 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	for us
καὶ	ἔλεγον	πρὸς ἑαυτάς	τίς	ἀποκυλίσει	ἡμῖν
kai	*élegon*	*pròs heautás*	*tís*	*apokylísei*	*hēmîn*

the stone	from the entrance	of the tomb
τὸν λίθον	ἐκ τῆς θύρας	τοῦ μνημείου
tòn líthon	*ek tês thýras*	*toû mnēmeíou*

Rendering: They kept asking each other, "Who's going to roll the stone away from the entrance of the tomb for us?"

Textual & Translation Notes:

- **ἔλεγον (imperfect) —** The imperfect ἔλεγον conveys ongoing/repeated speech during the walk — 'they kept saying/asking.' A simple past ('they said') would flatten this. I render 'kept asking' to preserve the durative aspect.
- **πρὸς ἑαυτάς —** The reflexive πρὸς ἑαυτάς technically means 'to themselves,' but in the plural with a verb of speaking it is idiomatic for 'to one another' (cf. BDF §287). The alternative 'among themselves' is also acceptable.
- **θύρας —** Literally 'door,' but ancient rock-cut tombs did not have doors in the modern sense; they had a rectangular or rounded opening sealed by a rolling disc-stone or a stopper-stone. 'Entrance' or 'entryway' is the accurate contemporary equivalent.

Mark 16:4

Greek (NA28): καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

and	looking up	they see	that	has been rolled away	the stone
καὶ	ἀναβλέψασαι	θεωροῦσιν	ὅτι	ἀποκεκύλισται	ὁ λίθος
kai	*anablépsasai*	*theōroûsin*	*hóti*	*apokekýlistai*	*ho líthos*

for it was	large	extremely
ἦν γὰρ	μέγας	σφόδρα
ên gàr	*mégas*	*sphódra*

Rendering: But when they looked up, they saw that the stone had already been rolled aside — and it was enormous.

Textual & Translation Notes:

- **θεωροῦσιν (historic present) —** Mark's characteristic historic present — a past event narrated with a present-tense verb for vividness. English cannot straightforwardly reproduce this without confusing the reader, so most versions render past. I keep 'saw' in the smooth translation but flag the vividness with 'they see' in the gloss line to show the underlying Greek.
- **ἀποκεκύλισται (perfect passive) —** The perfect passive is theologically loaded: the stone is now in a state of having-been-rolled-away, by an unnamed agent — the classic divine passive. Not merely 'was rolled away' (aorist) but 'has been rolled away' (perfect, stative result). I render 'had already been rolled aside' to preserve

both the completedness and the implicit divine agency. Note the tense contrast with the women's active anticipation in v.3.

- **γὰρ (parenthetical) —** The postpositive γάρ ('for') introduces the parenthetical explanation of why the women had been worried in v.3. Mark provides the size detail only after the resolution, a common narrative technique. 'And it was enormous' or 'because it was very large' both work; I use an em-dash to signal the parenthesis.

Mark 16:5

Greek (NA28): καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν.

and going in	into the tomb	they saw	a young man	sitting	on the right side
καὶ εἰσελθοῦσαι	εἰς τὸ μνημεῖον	εἶδον	νεανίσκον	καθήμενον	ἐν τοῖς δεξιοῖς
kai eiselthoûsai	*eis tò mnēmeîon*	*eîdon*	*neanískon*	*kathḗmenon*	*en toîs dexioîs*

wrapped in	a white robe	and they were stunned
περιβεβλημένον	στολὴν λευκήν	καὶ ἐξεθαμβήθησαν
peribeblēménon	*stolēn leukḗn*	*kai exethambḗthēsan*

Rendering: Going into the tomb, they saw a young man in a white robe sitting on the right side, and they were completely stunned.

Textual & Translation Notes:

- **νεανίσκον vs. ἄγγελον —** Mark alone calls this figure a νεανίσκος ('young man'). Matthew 28:2 makes him explicit — ἄγγελος κυρίου ('angel of the Lord'); Luke 24:4 has two ἄνδρες ('men') in dazzling clothing; John 20:12 has two ἀγγέλους ('angels'). Mark's understated 'young man' is likely intentional Markan reticence — the white robe (στολὴ λευκή), the seated posture, and the women's reaction all encode 'angelophany' without the label. Some scholars (e.g., Fowler, Kelber) also connect this νεανίσκος to the νεανίσκος who fled naked in Mark 14:51–52, though this reading is contested. I keep 'young man' rather than harmonizing to 'angel,' preserving Mark's distinctive presentation.
- **ἐν τοῖς δεξιοῖς —** Literally 'in the right [parts].' In Jewish and Greco-Roman spatial convention, the right side denotes honor, authority, and favor. Modern 'on the right side' communicates the location; the honorific overtone is left to context.
- **ἐξεθαμβήθησαν —** The verb ἐκθαμβέω is peculiarly Markan (also 9:15; 14:33) — an intensified form of θαμβέω. It denotes not mere surprise but a shocked, almost disoriented amazement. 'Completely stunned,' 'utterly alarmed,' or 'thrown into a shock' all capture the sense. I choose 'completely stunned' as most natural in modern English while retaining the intensity.

Mark 16:6

Greek (NA28): 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	don't be alarmed	Jesus	you are looking for
ὁ δὲ	λέγει	αὐταῖς	μὴ ἐκθαμβεῖσθε	Ἰησοῦν	ζητεῖτε
ho dè	*légei*	*autaîs*	*mḕ ekthambeîsthe*	*Iēsoûn*	*zēteîte*

the Nazarene	the one crucified	he has been raised	he is not here	look	the place
τὸν Ναζαρηνὸν	τὸν ἐσταυρωμένον	ἠγέρθη	οὐκ ἔστιν ὧδε	ἴδε	ὁ τόπος
tòn Nazarēnòn	*tòn estaurōménon*	*ēgérthē*	*ouk éstin hôde*	*íde*	*ho tópos*

where they laid	him
ὅπου ἔθηκαν	αὐτόν
hópou éthēkan	*autón*

Rendering: But he said to them, "Don't be alarmed. You're looking for Jesus the Nazarene, the crucified one — he has been raised; he isn't here. Look, here's the place where they laid him."

Textual & Translation Notes:

- **Ναζαρηνὸν vs. Ναζωραῖος —** Mark exclusively uses Ναζαρηνός (also 1:24; 10:47; 14:67), an adjectival form. Matthew and Luke prefer Ναζωραῖος (with different suffix morphology and a longer etymological debate — possibly linking to the Hebrew נֵצֶר, 'branch,' Isa 11:1). Both are rendered 'Nazarene' or 'of Nazareth' in modern English. Preserving 'Nazarene' reflects Mark's diction.
- **ἐσταυρωμένον (perfect passive participle) —** 'The one who has been crucified' — a perfect participle indicating the crucified state as an enduring identity marker. Modern versions often render 'who was crucified' (aorist sense), but the perfect implies the crucifixion is still definitive of his identity even after resurrection. This is theologically significant: the risen one is the crucified one. Cf. Paul's own use in 1 Cor 1:23 and 2:2.
- **ἠγέρθη (aorist passive) — the critical rendering —** This is the most theologically loaded single word in the pericope. The aorist passive ἠγέρθη literally means 'he was raised' — with God as the implicit agent (divine passive). Almost all English translations render 'he has risen' (KJV, NIV, LSB, NRSV), which converts the passive to a middle/intransitive meaning and effaces the theology: God raised Jesus (cf. Acts 2:24, 32; 3:15; Rom 4:24, 10:9). I render 'he has been raised' to preserve the passive and its Trinitarian/economic implication. See Wright, Resurrection of the Son of God, 236–37; Fee, Pauline Christology, on the theological weight of the passive across NT usage.
- **ἴδε —** A demonstrative particle from ὁράω (aorist imperative form functioning as an attention-getter). Best rendered 'look' or 'see' — a pointer toward the empty burial ledge. I add 'here's' to naturalize the deictic force in modern English.

Mark 16:7

Greek (NA28): ἀλλὰ ὑπάγετε εἴπατε 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
ἀλλὰ	ὑπάγετε	εἴπατε	τοῖς μαθηταῖς αὐτοῦ	καὶ τῷ Πέτρῳ	ὅτι
allà	*hypágete*	*eípate*	*toîs mathētaîs autoû*	*kai tôi Pétrōi*	*hóti*

he is going ahead of	you	to Galilee	there	you will see him	just as he told you
προάγει	ὑμᾶς	εἰς τὴν Γαλιλαίαν	ἐκεῖ	αὐτὸν ὄψεσθε	καθὼς εἶπεν ὑμῖν
proágei	*hymâs*	*eis tēn Galilaían*	*ekeî*	*autòn ópsesthe*	*kathōs eîpen hymîn*

Rendering: "Now go and tell his disciples — and Peter — that he's going on ahead of you into Galilee. That's where you'll see him, just as he told you."

Textual & Translation Notes:

- **καὶ τῷ Πέτρῳ —** The specific naming of Peter alongside 'the disciples' is pastorally striking after his denial (14:66–72). The καί is not merely additive but singling-out: 'and especially Peter,' or as I render, 'his disciples — and Peter.' Grammatically Peter is already 'one of the disciples,' so the extra mention is emphatic. This is one of Mark's subtle rehabilitation gestures.
- **προάγει (present tense) —** The present tense of προάγω can carry a futuristic force in Greek — 'he is going ahead' with the sense that it is already underway/imminent. Some render 'he goes before you'; I choose the progressive present 'he is going on ahead' as most natural in contemporary English, retaining the sense of active leading.
- **Reference to Mark 14:28 —** καθὼς εἶπεν ὑμῖν explicitly cross-references Mark 14:28 — 'But after I have been raised (μετὰ τὸ ἐγερθῆναί με), I will go before you (προάξω ὑμᾶς) to Galilee.' The messenger's words fulfill Jesus' pre-passion prediction, tying the resurrection announcement to Jesus' own prophetic word rather than to human witness alone.

Mark 16:8

Greek (NA28): 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 had them	trembling	and astonishment
καὶ ἐξελθοῦσαι	ἔφυγον	ἀπὸ τοῦ μνημείου	εἶχεν γὰρ αὐτὰς	τρόμος	καὶ ἔκστασις
kai exelthoûsai	*éphygon*	*apò toû mnēmeíou*	*eîchen gàr autàs*	*trómos*	*kai ékstasis*

and to no one nothing	they said	for they were afraid
καὶ οὐδενὶ οὐδὲν	εἶπαν	ἐφοβοῦντο γάρ
kai oudenì oudèn	*eîpan*	*ephoboûnto gár*

Rendering: They rushed out and fled from the tomb — trembling and bewilderment had seized them. And they said nothing to anyone, because they were afraid…

Textual & Translation Notes:

- **εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις —** Literally, 'for trembling and ecstasy had them.' The verb is singular (εἶχεν) though the subject is compound — treating the emotional state as a unified force. The word ἔκστασις denotes a 'standing-outside-oneself' — bewilderment, disorientation, being beside oneself. I render 'trembling and bewilderment had seized them' with 'seized' to naturalize the vivid personification into English.
- **οὐδενὶ οὐδὲν εἶπαν —** A double negative for emphasis — Greek stacks negatives to strengthen, not cancel. Literally 'they said nothing to no one,' meaning 'they told absolutely nobody.' Standard modern English cannot stack negatives, so 'said nothing to anyone' captures the emphatic force without becoming ungrammatical.
- **ἐφοβοῦντο γάρ — the γάρ ending —** The most famous three words in NT textual criticism. The postpositive conjunction γάρ almost never ends a sentence in Greek prose — let alone a book. Aristotle explicitly notes this in the Rhetoric. Yet Codex Vaticanus (B) and Codex Sinaiticus (א), our two earliest and most weighty fourth-century witnesses, end Mark here. Interpretations divide: (1) The original ending was lost — perhaps the last page/leaf of a codex or scroll damaged (Metzger, Textual Commentary 105; Ehrman). (2) Mark deliberately ended at 16:8 as literary rhetoric — an open, unresolved ending that throws the reader forward into their own response (N. T. Wright, Resurrection of the Son of God 617–24; Magness, Sense and Absence; Croy, The Mutilation of Mark's Gospel argues against, defending accidental loss). (3) A P. W. van der Horst 1972 article, and later Kelly Iverson, argue γάρ-endings do occur (rare but attested — e.g., Plotinus, Enneads 5.5). Because NA28 marks 16:9–20 with double brackets, its editors judge the original text ends with ἐφοβοῦντο γάρ. I use an ellipsis ("…") in my rendering to signal the arresting narrative gap.

The Textual Problem of Mark's Ending

The External Evidence

The two earliest, most highly rated Alexandrian codices — Vaticanus (B) and Sinaiticus (traditionally sigla-marked with the Hebrew letter Aleph), both fourth century — end Mark at 16:8. In Vaticanus, the scribe leaves a distinctive blank column following 16:8, which many scholars (including T. C. Skeat, 'The Codex Vaticanus in the 15th Century,' JTS 35, 1984) read as evidence that the scribe knew of a longer ending in circulation but chose not to reproduce it. In Sinaiticus, 16:8 concludes cleanly with no blank space and the next book (Luke) begins on the following folio.

Eusebius of Caesarea (writing c. 320 CE) states in his Quaestiones ad Marinum that 'the accurate copies define the ending of Mark's Gospel with the words … ἐφοβοῦντο γάρ, since almost all the copies … contain the ending here' (Ad Marinum 1). Jerome, translating Eusebius' opinion in the West around 407 CE (Epistula 120.3), affirms the same. This is patristic testimony from the fourth and fifth centuries that the shorter reading was known to be textually preferable, even as the longer reading was already circulating.

Against this, the Longer Ending is attested from at least the mid-second century — Irenaeus (Against Heresies 3.10.6) quotes 16:19 explicitly as Markan around 180 CE, and Tatian's Diatessaron likely included it. The great majority of Greek manuscripts, the entire Byzantine tradition, and the Latin Vulgate include vv. 9–20. Given the enormous numerical preponderance, the majority-text position (defended by Farmer and Snapp) argues that number of witnesses should outweigh the age of the earliest two.

The Internal Evidence

The internal evidence points strongly against Markan authorship of vv. 9–20:

(a) Vocabulary. Metzger enumerates seventeen non-Markan words in the twelve verses of the Longer Ending, including several hapax legomena for Mark (words appearing nowhere else in the Gospel): θανάσιμος (16:18), ἀπιστέω in the sense used at 16:11, 16, βλάπτω (16:18), βεβαιόω (16:20), ἐπακολουθέω (16:20), συνεργέω (16:20). The vocabulary density of non-Markan terms in such a short span is remarkable.

(b) Style. Mark's characteristic breathless narrative style — the historical present, the frequent καί conjunctions, the piling of participles, the immediate εὐθύς — largely vanishes in vv. 9–20. The style is more formulaic and confessional, resembling a catechetical summary.

(c) Grammar and syntax. The dislocation from v.8 to v.9 is jarring: the women flee in silence, and then without transition Jesus rises (though he has already been reported risen in v.6) and appears to Mary Magdalene, who has to be re-introduced with a parenthetical (παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια) even though she was named in v.1. This is not the seam-work of a careful author but the join of an appended paragraph.

(d) Theological content. The signs list of vv. 17–18 (snake-handling, drinking poison, tongues, healing) forms a set of thaumaturgic verifications with no clear parallel in Mark's earlier suspicion of sign-seeking

(8:11–12). The exaltation formula of v. 19 (sitting at God's right hand) is confessional-formulaic, drawing on Ps 110:1 in the settled early Christian pattern (cf. Rom 8:34; Col 3:1; Heb 1:3, 10:12; 1 Pet 3:22), rather than composed in Mark's own idiom.

The γάρ-Ending Debate

The strongest single argument against 16:8 as the original ending is that ἐφοβοῦντο γάρ ('for they were afraid') ends the book with a postpositive conjunction — γάρ 'for,' which is postpositive and functions logically to introduce a reason. Aristotle notes in the Rhetoric that γάρ cannot stand alone as a stop. R. R. Ottley, Frank Kermode, and others argued this was decisive against 16:8 being the intended ending, and the case was made forcefully by N. Clayton Croy in The Mutilation of Mark's Gospel (2003).

Countering this, P. W. van der Horst ('Can a Book End with ΓΑΡ? A Note on Mark XVI.8,' JTS 23, 1972) documented that Greek works do occasionally end with γάρ — including a portion of Plotinus' Enneads (32nd treatise ends with δεδώκασιν γάρ) and Musonius Rufus fragment 12. Kelly Iverson has extended this evidence. On this reading, ending with ἐφοβοῦντο γάρ is stylistically striking but not linguistically impossible.

N. T. Wright, Richard Bauckham, R. T. France (NIGTC Mark, 671–74), and Ben Witherington argue 16:8 as an intentional literary ending fits Mark's known narrative pattern of ironic reversal and reader-implication. The women are told to go and tell — they fail. The reader is confronted with the same commission. Under this reading, Mark's ending is one of the boldest narrative gambits in early Christian literature.

Scholarly Consensus

The critical text-editorial consensus (NA28, UBS5, SBLGNT, Tyndale House GNT) prints the Longer Ending in double square brackets and marks it as secondary. Major commentaries — R. T. France (NIGTC), Adela Yarbro Collins (Hermeneia), Joel Marcus (AYB), John Painter (Sacra Pagina), Ben Witherington — treat vv. 9–20 as a second-century addition. The Roman Catholic Nova Vulgata retains the Longer Ending but with critical footnoting. The Council of Trent's canonical declaration of the Vulgate does not settle the question of authorial provenance, only of canonical inclusion in the Latin tradition.

Mark 16:9–20 — The Longer Ending

The following twelve verses appear in NA28 within double square brackets ⟦ ⟧, indicating the editors' judgment that they are textually secondary. Each verse below is preceded by a reminder of that bracketing. The interlinear and rendering are provided; textual and translation notes highlight both what the Greek text does and why the passage is judged not original to Mark.

Mark 16:9

Greek (NA28): Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

having risen	early	on the first day of the week	he appeared	first	to Mary Magdalene
Ἀναστὰς δὲ	πρωῒ	πρώτῃ σαββάτου	ἐφάνη	πρῶτον	Μαρίᾳ τῇ Μαγδαληνῇ
Anastàs dè	*prōï*	*prṓtēi sabbátou*	*ephánē*	*prôton*	*Maríai têi Magdalēnēi*

from whom	he had cast out	seven demons
παρ' ἧς	ἐκβεβλήκει	ἑπτὰ δαιμόνια
par' hês	*ekbeblēkei*	*heptà daimónia*

Rendering: After he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

Textual & Translation Notes:

- **Distinct vocabulary from 16:1–8 —** Immediately in v.9 the Greek shifts style: πρώτῃ σαββάτου (instead of τῇ μιᾷ τῶν σαββάτων of v.2), ἐφάνη (instead of ὤφθη as elsewhere in the NT resurrection tradition), and the introduction of Mary Magdalene as if she has not just appeared in vv.1–8. Metzger (Textual Commentary 105) notes 17 non-Markan words in vv.9–20. This linguistic dislocation is a primary internal argument against Markan authorship of the longer ending.
- **Redundant introduction of Mary Magdalene —** She was already named in 16:1 without needing the parenthetical about seven demons — evidence that vv.9–20 was originally composed as an independent summary and secondarily attached to Mark.

Mark 16:10

Greek (NA28): ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν·

she	went and	announced	to those with him	who had been	as they mourned

ἐκείνη	πορευθεῖσα	ἀπήγγειλεν	τοῖς μετ' αὐτοῦ	γενομένοις	πενθοῦσιν
ekeínē	*poreutheîsa*	*apḗngeilen*	*toîs met' autoû*	*genoménois*	*penthoûsin*

and wept
καὶ κλαίουσιν
kai klaíousin

Rendering: She went and told those who had been with him — as they were mourning and weeping.

Textual & Translation Notes:

- **τοῖς μετ' αὐτοῦ γενομένοις —** 'Those who had been with him' is a circumlocution for 'the disciples' — but Mark himself elsewhere simply says οἱ μαθηταί ('the disciples'). This more distant phrasing is characteristic of later ecclesial reflection and part of the vocabulary evidence against Markan authorship.
- **πενθοῦσιν καὶ κλαίουσιν —** 'Mourning and weeping' — a doublet. πενθέω is more formal/ritual grief; κλαίω is the physical act of tears. The pairing is a standard septuagintal formula (cf. 2 Sam 19:2; Neh 8:9).

Mark 16:11

Greek (NA28): κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.

and they	hearing	that he was alive	and had been seen	by her	did not believe
κἀκεῖνοι	ἀκούσαντες	ὅτι ζῇ	καὶ ἐθεάθη	ὑπ' αὐτῆς	ἠπίστησαν
kakeînoi	*akoúsantes*	*hóti zêi*	*kai etheáthē*	*hyp' autês*	*ēpístēsan*

Rendering: But when they heard that he was alive and had been seen by her, they refused to believe it.

Textual & Translation Notes:

- **ἠπίστησαν —** The aorist of ἀπιστέω. Two shades: 'did not believe' (simple factual) or 'refused to believe' (volitional). Given the reproach that follows in v.14 (σκληροκαρδίαν, 'hardness of heart'), the volitional 'refused to believe' fits better. This is a repeated motif in vv.11, 13, 14 — narrative preparation for the great commission that follows.

Mark 16:12

Greek (NA28): Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἀγρόν·

after this	to two of them	as they walked	he was revealed	in a different form	on their way to the country
Μετὰ δὲ ταῦτα	δυσὶν ἐξ αὐτῶν	περιπατοῦσιν	ἐφανερώθη	ἐν ἑτέρᾳ μορφῇ	πορευομένοις εἰς ἀγρόν

Metà dè taûta	*dysìn ex autôn*	*peripatoûsin*	*ephanerôthē*	*en hetéra morphêi*	*poreuoménois eis agrón*

Rendering: After this, he was revealed in a different form to two of them while they were walking on their way out to the countryside.

Textual & Translation Notes:

- **ἐν ἑτέρᾳ μορφῇ —** 'In a different form' — likely a compressed reference to the Emmaus road appearance of Luke 24:13–35, where the two disciples do not recognize Jesus until the breaking of bread. The vocabulary μορφή is Pauline/philosophical (cf. Phil 2:6–7) and does not appear elsewhere in Mark. This is another lexical marker against Markan authorship.
- **ἀγρόν —** Literally 'field' — but in urban idiom, 'out to the country' or 'the countryside.' I render 'countryside' for clarity.

Mark 16:13

Greek (NA28): κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

and they	having gone back	reported	to the rest	neither them	did they believe
κἀκεῖνοι	ἀπελθόντες	ἀπήγγειλαν	τοῖς λοιποῖς	οὐδὲ ἐκείνοις	ἐπίστευσαν
kakeînoi	*apelthóntes*	*apḗngeilan*	*toîs loipoîs*	*oudè ekeínois*	*epísteusan*

Rendering: They went back and reported it to the others, but they didn't believe them either.

Textual & Translation Notes:

- **Tension with Luke —** This flatly contradicts Luke 24:33–35, where the two returning Emmaus disciples find the eleven and report they believe: ὄντως ἠγέρθη ὁ κύριος ('the Lord has really risen'). This tension is another argument the longer ending was composed as a harmonizing summary but got the details wrong — a redactor working from memory of multiple traditions rather than an original Markan composition.

Mark 16:14

Greek (NA28): Ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.

later	as they reclined	to the eleven	he appeared	and he rebuked	their unbelief
Ὕστερον [δὲ]	ἀνακειμένοις αὐτοῖς	τοῖς ἕνδεκα	ἐφανερώθη	καὶ ὠνείδισεν	τὴν ἀπιστίαν αὐτῶν
Hýsteron [dè]	*anakeiménois autoîs*	*toîs héndeka*	*ephanerôthē*	*kai ōneídisen*	*tēn apistían autôn*

and hardness of heart	because	those who had seen	him risen	they did not believe
καὶ σκληροκαρδίαν	ὅτι	τοῖς θεασαμένοις	αὐτὸν ἐγηγερμένον	οὐκ ἐπίστευσαν
kai sklērokardían	*hóti*	*toîs theasaménois*	*autòn egēgerménon*	*ouk epísteusan*

Rendering: Later he appeared to the Eleven themselves while they were reclining at the table, and he rebuked their unbelief and hardness of heart, because they had refused to believe those who had seen him after he was raised.

Textual & Translation Notes:

- **The Freer Logion —** At this point Codex Washingtonianus (W, fifth century) inserts an additional paragraph — the so-called Freer Logion — in which the apostles justify their unbelief by blaming Satan's power, and Jesus responds that Satan's dominion is finished. Jerome mentions knowing manuscripts with this expansion (Contra Pelagianos 2.15). It is not printed in the main NA28 text but is included in its critical apparatus. It is a later Christian interpolation of a still later date than the longer ending itself.
- **σκληροκαρδίαν —** 'Hardness of heart' — a compound from σκληρός (hard) + καρδία (heart). Standard biblical vocabulary (cf. Deut 10:16; Mark 10:5). Rendering 'stubbornness' or 'closed-mindedness' would modernize but lose the septuagintal resonance. I keep the classical rendering.
- **ἐγηγερμένον (perfect passive) —** The perfect passive participle here again preserves the divine passive: 'him having been raised.' In contemporary flow I render 'after he was raised' — but the underlying grammar is Godward action, not autonomous rising.

Mark 16:15

Greek (NA28): καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

and he said to them	having gone	into all the world	proclaim	the good news	to all creation
καὶ εἶπεν αὐτοῖς	πορευθέντες	εἰς τὸν κόσμον ἅπαντα	κηρύξατε	τὸ εὐαγγέλιον	πάσῃ τῇ κτίσει
kai eîpen autoîs	*poreuthéntes*	*eis tòn kósmon hápanta*	*kērýxate*	*tò euangélion*	*pásēi têi ktísei*

Rendering: Then he said to them, "Go out into all the world and proclaim the good news to all creation."

Textual & Translation Notes:

- **εὐαγγέλιον — 'good news' vs. 'gospel' —** The word εὐαγγέλιον is the substantive noun behind the English 'gospel' (Old English gōd-spell). In first-century Koine it named an announcement of significant good news — an

imperial birth, a military victory, an ascension. Rendering it 'good news' recovers the announcement force for a modern reader who may hear 'gospel' as a fixed technical term or musical genre. Both are valid; 'good news' fits the vernacular remit here.

- **πάσῃ τῇ κτίσει —** Literally 'to all creation' — an even wider scope than 'every creature' (KJV) or 'all nations' (Matt 28:19). κτίσις denotes the created order comprehensively. Some scholars see cosmic scope; others a deliberate hyperbole for universal human reach. I keep 'all creation' as the widest faithful rendering.

Mark 16:16

Greek (NA28): ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

the one who believes	and is baptized	will be saved	but the one who refuses to believe	will be condemned
ὁ πιστεύσας	καὶ βαπτισθεὶς	σωθήσεται	ὁ δὲ ἀπιστήσας	κατακριθήσεται
ho pisteúsas	*kai baptistheìs*	*sōthḗsetai*	*ho dè apistḗsas*	*katakrithḗsetai*

Rendering: Whoever believes and is baptized will be saved, but whoever refuses to believe will be condemned.

Textual & Translation Notes:

- **Asymmetric structure —** The parallelism is deliberately asymmetric: the positive clause has two conditions (belief + baptism), but the negative clause has only one (unbelief) — the ground for condemnation is the refusal to believe, not the absence of baptism. This asymmetry has been central to Reformation debates on the necessity of baptism for salvation. Cf. Calvin, Institutes 4.15.20; against the sacramentalist reading, Bruce, The New Testament Documents 43.
- **ἀπιστήσας (aorist active participle) —** 'Having refused to believe' — the aorist participle indicates a settled response, not merely a lapse. Contrast with the ongoing sense; here it is a decisive negative. This grammatical point is often lost in translation but sharpens the theological force: it is active rejection, not passive ignorance, that condemns.
- **Late reception in ecclesial history —** Verse 16 (esp. baptism-salvation link) became a proof-text for infant baptism, baptismal regeneration, and the Great Commission — but this ecclesial weight rests on a text that is textually secondary. See Kelhoffer, Miracle and Mission (WUNT 2/112), for the tradition-historical development.

Mark 16:17

Greek (NA28): σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

and signs	for those who believe	these will accompany	in my name	they will drive out demons	they will speak new tongues
σημεῖα δὲ	τοῖς πιστεύσασιν	ταῦτα παρακολουθήσει	ἐν τῷ ὀνόματί μου	δαιμόνια ἐκβαλοῦσιν	γλώσσαις λαλήσουσιν καιναῖς

sēmeîa dè	*toîs pisteúsasin*	*taûta parakolouthḗsei*	*en tôi onómatí mou*	*daimónia ekbaloûsin*	*glôssais lalḗsousin kainaîs*

Rendering: And these signs will go with those who believe: they will drive out demons in my name; they will speak in new languages;

Textual & Translation Notes:

- **γλώσσαις … καιναῖς —** 'New tongues/languages' — the adjective καιναῖς ('new') is textually contested. Some manuscripts omit it (C*, L, Δ, Ψ, and versions), giving simply 'in tongues.' NA28 retains καιναῖς with the majority of witnesses. Where retained, the qualification 'new' distinguishes this from ecstatic pagan glossolalia, framing it as a Pentecost-like sign. 'New languages' is a modernizing rendering; 'new tongues' preserves the traditional theological vocabulary.
- **σημεῖα … παρακολουθήσει —** 'Signs will accompany' — a promise formulation echoing 16:20 (τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων). The vocabulary is proto-catholic apologetics — signs authenticating apostolic proclamation. Neither the vocabulary nor the theology fits Mark's earlier suspicion of sign-seeking (Mark 8:11–12).

Mark 16:18

Greek (NA28): [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν.

[and in their hands]	they will pick up snakes	and even if they drink anything deadly	it will not harm them	on the sick	they will lay hands
[καὶ ἐν ταῖς χερσὶν]	ὄφεις ἀροῦσιν	κἂν θανάσιμόν τι πίωσιν	οὐ μὴ αὐτοὺς βλάψῃ	ἐπὶ ἀρρώστους	χεῖρας ἐπιθήσουσιν
[kai en taîs chersìn]	*ópheis aroûsin*	*kàn thanásimón ti píōsin*	*ou mḕ autoùs blápsēi*	*epì arrṓstous*	*cheîras epithḗsousin*

and they will be well
καὶ καλῶς ἕξουσιν
kai kalôs héxousin

Rendering: [they will pick up snakes with their hands]; and if they drink anything deadly, it will not hurt them; they will lay hands on the sick and they will be well.

Textual & Translation Notes:

- **[καὶ ἐν ταῖς χερσὶν] —** NA28 places 'and in [their] hands' in single square brackets, indicating text-critical uncertainty. Some manuscripts omit the phrase; others include it. The bracketed phrase makes the snake-handling explicit rather than general. I preserve the brackets in the English to signal the textual uncertainty.
- **ὄφεις ἀροῦσιν —** 'They will pick up snakes.' The verb ἀίρω means 'lift/pick up.' This verse — read as a promise rather than a mere prediction — became the textual basis of the Appalachian snake-handling movement

following George Went Hensley (early 20th century). Every major responsible commentary treats this as an assurance of protection in the course of missionary work (cf. Paul in Acts 28:3–5), not a mandate for cultic display. The exegetical distortion is a case study in the risks of using textually disputed material as normative practice.

- **οὐ μὴ ... βλάψῃ —** The double negative οὐ μή with the aorist subjunctive is the strongest form of denial in Greek — 'absolutely will not harm.' I render simply 'will not hurt' since the double negative is not reproducible naturally in modern English.
- **καλῶς ἕξουσιν —** Idiomatic — literally 'they will hold well/have it well,' meaning 'they will be well/recover.' I render 'they will be well.'

Mark 16:19

Greek (NA28): Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

so the	Lord Jesus	after speaking to them	was taken up	into heaven	and sat down
Ὁ μὲν οὖν	κύριος Ἰησοῦς	μετὰ τὸ λαλῆσαι αὐτοῖς	ἀνελήμφθη	εἰς τὸν οὐρανὸν	καὶ ἐκάθισεν
Ho mèn oûn	*kýrios Iēsoûs*	*metà tò lalēsai autoîs*	*anelḗmphthē*	*eis tòn ouranòn*	*kai ekáthisen*

at the right hand of God
ἐκ δεξιῶν τοῦ θεοῦ
ek dexiôn toû theoû

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

Textual & Translation Notes:

- **κύριος Ἰησοῦς — a late title —** The title 'the Lord Jesus' (with the article) appears nowhere else in Mark. This full formulaic christological title is characteristic of Acts, the Pauline corpus, and 2 Peter. Its unheralded appearance here is another marker of secondary composition.
- **ἀνελήμφθη (aorist passive) —** 'Was taken up' — divine passive again. Compare Luke's ascension narratives (Luke 24:51; Acts 1:2, 9, 11, 22), all of which use ἀναλαμβάνω. This is Luke's characteristic vocabulary. Its appearance in the longer ending strongly suggests dependence on Luke-Acts.
- **ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ —** 'Sat down at the right hand of God' — an explicit allusion to Ps 110:1 (LXX 109:1), κάθου ἐκ δεξιῶν μου. This exaltation formula was already fixed in early Christian confession (cf. Rom 8:34; Col 3:1; Heb 1:3, 8:1, 10:12, 12:2; 1 Pet 3:22). Its formulaic character further indicates the longer ending is post-Markan, drawing on established confessional language.

Mark 16:20

Greek (NA28): ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

and they	went out and	proclaimed everywhere	while the Lord worked with them	and confirmed the message	through the accompanying signs
ἐκεῖνοι δὲ	ἐξελθόντες	ἐκήρυξαν πανταχοῦ	τοῦ κυρίου συνεργοῦντος	καὶ τὸν λόγον βεβαιοῦντος	διὰ τῶν ἐπακολουθούντων σημείων
ekeînoi dè	*exelthóntes*	*ekḗryxan pantachoû*	*toû kyríou synergoûntos*	*kai tòn lógon bebaioûntos*	*dià tôn epakolouthoúntōn sēmeíōn*

Rendering: And they went out and preached everywhere, while the Lord worked with them, confirming the message through the signs that accompanied it.

Textual & Translation Notes:

- **συνεργοῦντος … βεβαιοῦντος —** The genitive absolutes 'while the Lord worked-together and confirmed' — the vocabulary is again Pauline: συνεργέω (cf. Rom 8:28; 1 Cor 16:16; 2 Cor 6:1) and βεβαιόω (cf. Rom 15:8; 1 Cor 1:6, 8; 2 Cor 1:21; Col 2:7; Heb 2:3). This concluding verse reads as a Pauline-inflected liturgical summary of the apostolic mission. Its polished cadence and confessional formula fit poorly with Mark's brisk narrative style and further supports secondary composition.
- **τῶν ἐπακολουθούντων σημείων —** 'Accompanying signs' — the participle ἐπακολουθέω is present, denoting ongoing accompaniment; the picture is of miracles as continuous confirmations of preaching. Rhetorically this closes the ending on a note of ongoing apostolic power — a very different closing note from the trembling flight of the women in 16:8.

The Shorter Ending

Attested in Codex Regius (L), Codex Athous Laurae (Ψ), 083, 099, 0112, 274 (margin), 579, lectionary 1602, and portions of the Old Latin, Sahidic Coptic, Ethiopic, and Syriac Harclean traditions. In the manuscripts that contain it, it typically appears either alone after 16:8 or between 16:8 and 16:9. NA28 prints it in double square brackets, separate from the Longer Ending. It has no verse number in the traditional versification. Like the Longer Ending, it is judged secondary but of sufficient antiquity to warrant retention with critical apparatus.

Greek (NA28): Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.

and all	the things commanded	to those around Peter	they reported briefly	and after this	Jesus himself
Πάντα δὲ	τὰ παρηγγελμένα	τοῖς περὶ τὸν Πέτρον	συντόμως ἐξήγγειλαν	Μετὰ δὲ ταῦτα	καὶ αὐτὸς ὁ Ἰησοῦς
Pánta dè	*tà parēngelména*	*toîs perì tòn Pétron*	*syntómōs exḗngeilan*	*Metà dè taûta*	*kai autòs ho Iēsoûs*

from east to west	sent out through them	the holy and imperishable proclamation	of eternal salvation	amen
ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως	ἐξαπέστειλεν δι' αὐτῶν	τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα	τῆς αἰωνίου σωτηρίας	ἀμήν
apò anatolês kai áchri dýseōs	*exapésteilen di' autôn*	*tò hieròn kai áphtharton kḗrygma*	*tês aiōníou sōtērías*	*amḗn*

Rendering: They briefly reported all that had been commanded to those around Peter. And after this, Jesus himself sent out through them, from east to west, the holy and imperishable message of eternal salvation. Amen.

Textual & Translation Notes:

- **Purpose —** The Shorter Ending appears composed specifically to remedy the abrupt γάρ-ending, resolving the tension of 16:8 by having the women in fact report to Peter's circle. This suggests it too is a second-century pastoral supplement rather than an original Markan conclusion.
- **τοῖς περὶ τὸν Πέτρον —** 'Those around Peter' — a Greek periphrasis for Peter's circle or associates. This idiomatic construction is uncommon in Mark but standard in Hellenistic historiography. It suggests a compositional milieu somewhat distant from Mark's own idiom.
- **τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας —** 'The holy and imperishable proclamation of eternal salvation' — this string of high theological adjectives (ἱερός, ἄφθαρτος, αἰώνιος) is confessional-liturgical

vocabulary characteristic of late-first-century and second-century Christian formulae (compare 1 Pet 1:23–25; 2 Pet 1:11). It reads as a doxological closer, not a Markan narrative sentence.

- **ἀμήν —** The closing 'amen' — a liturgical seal never used by Mark to end a pericope. Its presence is another signature of late devotional composition rather than original narrative.

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