

**The Gospel According to Mark, Chapter 16, Greek Text – Wescott-Hort,
Interlinear English -G.T. Emery.**

The Empty Tomb

Mt. 28:1-8; Lk. 24:1-12; Jn. 20:1-10.

16

Καὶ διαγενομένου τοῦ σαββάτου [ἡ] Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου

And having passed the sabbath [the] Mary the Magdalene and Mary the [of the] James
καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.
and Salome bought spices that having come they might anoint him.

² καὶ λίαν πρωΐ [τῆ] μιᾶ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.
And very early [the] first of the sabbath¹ they come upon the tomb having risen the sun.

³ καὶ ἔλεγον πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;
And they said unto themselves, Who may roll away for us the stone from of the door of the tomb?

⁴ καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.
And having looked up they see that has been rolled away the stone; it was for great exceedingly.

⁵ καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς
And having entered into the tomb they saw a young man having sat in the right
περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν.
having clothed himself a robe white, and they were amazed.

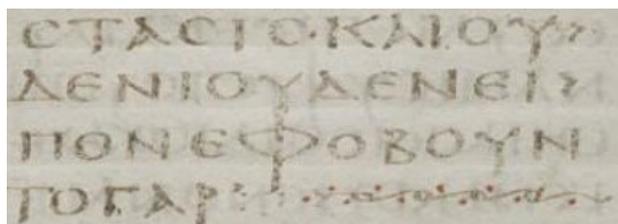
⁶ ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν
He but said to them, Not let you be amazed; Jesus you seek the Nazarene the
ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.
having been crucified; he was raised, not he is here; let you behold the place where they placed him.

⁷ ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι Προάγει ὑμᾶς εἰς τὴν
But let you go let you say to the disciples of him and to the Peter that He goes before you into the
Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
Galilee; there him you shall see, just as he said to you.

⁸ καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
And they having departed ran away from of the tomb, they began having for selves a tremble
καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γὰρ * * * *
and astonishment; and no one nothing said, they were fearing for * * *

**In the 2 of the most ancient MSS – Codices Sinaiticus and Vaticanus
Mark's Gospel ends at verse 8 which is incomplete.**

Verse 8b in the Codex Sinaiticus²



1 That is the 1st day of the week.

2 See end note.

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ΕΚΣΤΑΣΙΣ· ΚΑΙ ΟΥ
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ONE NOT ANYTHING SA>
ΠΤΟΝ ΕΦΟΒΟΥΝ
ID THEY WERE FEAR
ΤΟ ΓΑΡ * * * * *
ING FOR * * * *

The Longer Ending³

The Appearance to Mary Magdalene

Mt. 28:9-10; Jn. 20:11-18.

⁹ [[Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ’
[[Having risen and and early on first of sabbath he appeared first to Mary the Magdalene, from
ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
whom he had expelled seven demons.

¹⁰ ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ’ αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν·
That one having gone reported to the with him having been mourning and weeping;

¹¹ κάκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν.
and they having heard that he lives and was seen by her they disbelieved.

The Appearance to Two Disciples

Lk. 24:13-35.

¹² Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ
After and these things to two from of them walking he was made manifest in the other form
πορευομένοις εἰς ἀγρόν·
walking into a field;

¹³ κάκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.
and they having gone reported to the rest; but not those they believed.

The Commissioning of the Disciples

Mt. 28:16-20; Lk. 24:36-49; Jn. 20:19-23; Acts 1:6-8.

¹⁴ Ὑστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανερῶθη, καὶ ὠνείδισεν τὴν
Later [and] to reclining them to the eleven he was made manifest, and he reproached the
ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγεμένον
disbelief of them and hardness of heart because those having seen him having been raised
[ἐκ νεκρῶν] οὐκ ἐπίστευσαν.
[from dead] not they believed.

¹⁵ καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον
And he said to them, Having been sent out into the world all let you proclaim the Gospel
πάσῃ τῇ κτίσει.
to all the creation.

3 See end note.

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16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας
He having believed and having been baptized shall be saved, he but not having believed
κατακριθήσεται.
shall be condemned.

17 σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει ταῦτα· ἐν τῷ ὀνόματι μου δαιμόνια
Signs and to the having believed having followed these things; in the name of me demons
ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν,
they shall cast out, tongues they shall speak,

18 [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν, κἂν θανάσιμον τι πίωσιν
[and in the hands] serpents they shall take up, and if a deadly anything they should drink
οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστοις χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.
certainly not them it will harm, upon weak hands they shall lay and well they shall have.

The Ascension of Jesus

Lk. 24:50-53; Acts 1:9-11.

19 Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν
The indeed then Lord [Jesus] after the to speak to them was received into the heaven and sat
ἐκ δεξιῶν τοῦ Θεοῦ.
at right hand of the God.

20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον
Those but having gone out proclaimed everywhere, of the Lord working together and the word
βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων .]]
confirming through the accompanying signs.]]

The Shorter Ending⁴

[[Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν.
[[All and the having been instructed to *them* concerning the Peter they concisely reported.
Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως
After and these things also self the Jesus from East and as far as sun setting (West)
ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερόν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.]]
dispatched through of them the sacred and incorruptible message of eternal salvation.]]

The Various Endings

The Earliest Ending.

The two most ancient MSS of Mark's Gospel – the one discovered in St. Catherine's monastery in Sinai by Constantin von Tischendorf (Aleph), and the Vatican codex (B) both end at verse 8. The AV. renders this verse thus:-

And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

This certainly gives the picture of the women, who, when they had left the immediate vicinity of the tomb fled in awe, running away without passing on the message that they had been given by the young man. Also *for they were afraid* makes sense in English – it gives the impression that it was that which they had just seen which had caused them to be in fear.

However, the verb ἐφοβοῦντο – 'they were fearing' or 'they began fearing' requires an object – what had caused them to begin to fear? It can be seen from the facsimile of verse 8 above that the scribe of Aleph had added words but then made them illegible. Similarly the scribe of B had left space

4 See end note.

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sufficient for more verses. It appears that both scribes knew that the ending that was to hand was not complete, they were aware that part of the gospel had been lost (but see note below⁵)

The Longer Ending

Aleph and B date from the middle to late 300s AD. The longer ending does not appear in any MSS until the 5th century and later. The longer ending is not authentic Mark, but one can understand that the early Church would not be satisfied with the earliest ending and added another probably deriving it from Luke's gospel. It is accepted that verses 9 – 20 are an addition, probably from the second century⁶. They are so regarded since:-

1. The narrative starts again as though the earlier verses had not been there, and Mary Magdalene is mentioned as though she had not been heard of before. The style is different and this difference can be detected even in the English translation.
2. These verses do not appear in the most ancient MSS. Eusebius (mid 4th C) and Jerome (d 420) record that they were not in the best Greek MSS of their time. In an Armenian MS of 10th C they are described as 'of the Presbyter Ariston' but the description is a scribe's conjecture and not of great value – other than to underline the doubt concerning authenticity. The verses were known to Tatian (140) and are perhaps quoted by Justin (160). Verse 19 is described as 'by Mark' by Irenaeus (180). One of the problems with Mark's Gospel is that it was held in contempt by the Greek speaking elders of the early Church because of its poor Greek and so was not quoted from until well into the second century.

Verses 9-20 may have been added, perhaps, from an early 2nd century document written for instruction.

The Shorter Ending

This was probably written by an early editor wishing to rationalize the ending by adding what would be verses 9 & 10, and show that the women had, indeed, taken the message as instructed

5 From the Catholic Encyclopedia *But Tischendorf proved to demonstration that the two famous manuscripts are not here two independent witnesses, because the scribe of B copies the leaf in Aleph on which our passage stands. Moreover, in both manuscripts, the scribe, though concluding with verse 8, betrays knowledge that something more followed either in his archetype or in other manuscripts, for in B, contrary to his custom, he leaves more than a column vacant after verse 8, and in Aleph verse 8 is followed by an elaborate arabesque, such as is met with nowhere else in the whole manuscript, showing that the scribe was aware of the existence of some conclusion which he meant deliberately to exclude Thus both manuscripts bear witness to the existence of a conclusion following after verse 8, which they omit.*

6 See Blunt, A.W.E., 'The Gospel According to Mark'.