Mark 16.1-8 Translation Notes

1

- Who is “Mary the mother of James”? (Find where else she is mentioned in Mark.)
- Is the “anoint” here the same Greek word one would use to talk about the “Anointed One”?

2

- Note the tense of ἔρχονται:
- So when exactly did the women buy the spices?
καὶ ἔλεγον πρὸς ἑαυτὰς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;
They had been asking each other, "Who will roll away the stone for us from the entrance to the tomb?"
They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"
And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
And they said one to another: Who shall roll us back the stone from the door of the sepulchre?
They were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"
and they asked each other, "Who will roll the stone away from the entrance of the tomb?"
They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?"
On the way they were asking each other, "Who will roll away the stone for us from the entrance to the tomb?"
They worried out loud to each other, "Who will roll back the stone from the tomb for us?"

Why do so many pictures of the tomb depict a round stone to cover the opening?

καὶ ἀναβλέψασιν θεωροῦσιν ὅτι ἀποκυλίσται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.
But when they looked up, they saw that the stone, which was very large, had been rolled back.
When they looked up, they saw that the stone, which was very large, had already been rolled back.
And when they looked, they saw that the stone was rolled away: for it was very great.
And looking, they saw the stone rolled back. For it was very great.
Looking up, they saw that the stone had been rolled away, although it was extremely large.
But when they looked up, they saw that the stone, which was very large, had been rolled away.
But when they looked they saw that the stone -- which was very big -- had already been rolled back.
But as they arrived, they looked up and saw that the stone, which was very large, had already been rolled aside.
Then they looked up, saw that it had been rolled back--it was a huge stone--and walked right in.

Note the tense of θεωροῦσιν:
Note carefully the final clause in this verse and how the versions handle it. How are you going to translate the γὰρ in the last clause? If you were telling the story, where would you have put this clause about the size of the stone?
καὶ εἰσελθοῦσαί εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν.

Then as they went into the tomb, they saw a young man dressed in a white robe sitting on the right side; and they were alarmed.

As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were alarmed.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.

Entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.

As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed.

On entering the tomb they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement.

When they entered the tomb, they saw a young man clothed in a white robe sitting on the right side. The women were shocked,

They saw a young man sitting on the right side, dressed all in white. They were completely taken aback, astonished.

• Where else in Mark have we encountered a νεανίσκος?
• Where else in Mark have we encountered someone with a λευκός garment?
• καθήμενον … περιβεβλημένον - These two participles agreeing with __________ are probably to be taken here as circumstantial (telling under what circumstances they saw him), though the lack of an article with νεανίσκον leaves the position open to interpretation. Perhaps the first might be circumstantial and the other descriptive, or both descriptive.
• στολὴν λευκήν - Accusative case. With certain verbs the accusative case that would be used as a direct object of an active verb form (he put on a white robe) is also retained even when the verb is used in the passive voice. This syntax is usually regarded as an accusative of reference or respect. “wrapped around with (respect to) a white stole…” See GramNotes, p. 32.D.4.
• ἐξεθαμβήθησαν – The verb is ______ tense. Here the aorist tense might be taken as indicating the beginning (inception) of an event (an event seen from its front side, or as change of state): i.e. “they became frightened.” See GramNotes, p. on tense aspect of aorist, p. 7.C. and the similar use in the narrative of the healing of the blind man in Mark 8:25.
ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἤγέρθη, οὐκ ἔστιν ὃδε· ἵνα ὁ τόπος ὅπου ἔθηκαν αὐτὸν.

But he said to them, "Do not be alarmed. You are looking for Jesus the Nazarene, who was crucified. He has been raised! He is not here.

Look, there is the place where they laid him.

But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here.

Look, there is the place they laid him.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here:

behold the place where they laid him.

Who saith to them: Be not affrighted; you seek Jesus of Nazareth, who was crucified: he is risen, he is not here,

behold the place where they laid him.

And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here;

behold, here is the place where they laid Him.

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here.

See the place where they laid him.

But he said to them, 'There is no need to be so amazed. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here.

See, here is the place where they laid him.

but the angel said, "Don't be alarmed. You are looking for Jesus of Nazareth, who was crucified. He isn't here! He is risen from the dead!

Look, this is where they laid his body.

He said, "Don't be afraid. I know you're looking for Jesus the Nazarene, the One they nailed on the cross. He's been raised up; he's here no longer. You can see for yourselves that the place is empty.

- ἠγέρθη - The aorist passive form of this verb is translated both literally as an aorist passive, but also in some contexts as if with an active meaning (intransitively); i.e. either as “he was raised” or as “he arose.” This of course means that translation and interpretation must be based on the context. How should one read here? One could use a concordance to compare other contexts. For discussion of this see Lex, ἐγείρω.

- Make sure that you accurately translate the tense of the participle (ἐσταυρωμένον) and the verb (ἡγέρθη).
But go, tell his disciples, even Peter, that he is going ahead of you into Galilee. You will see him there, just as he told you."

But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you."

"But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'"

But you must go and tell his disciples and Peter, "He is going ahead of you to Galilee; that is where you will see him, just as he told you."'

Now go and tell his disciples, including Peter, that Jesus is going ahead of you to Galilee. You will see him there, just as he told you before he died."

Now--your way. Tell his disciples and Peter that he is going on ahead of you to Galilee. You'll see him there, exactly as he said."

οτί – Is this introducing direct or indirect discourse?

When did Jesus tell the disciples to meet him in Galilee?

και ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἐκστάσις· καὶ οὐδεὶς οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [[πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἔξηγεν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς ἀχρὶ δύσεως ἔξαπτετελεῖν δι’ αὐτῶν τὸ ἱερὸν καὶ ἀφθαρτὸν κήρυγμα τῆς αἰωνίου σωτηρίας. ἀμήν.]]

Then they went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid. So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid. 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. But they going out, fled from the sepulchre. For a trembling and fear had seized them: and they said nothing to any man; for they were afraid. Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid. And the women came out and ran away from the tomb because they were frightened out of their wits; and they said nothing to anyone, for they were afraid. Then they briefly reported all this to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen.

They got out as fast as they could, beside themselves, their heads swimming. Stunned, they said nothing to anyone.

εἶχεν ... ἐφοβοῦντο - Note the augment and stems of these two verbs which are both thus ______ tense. With what sense for the narrative here?

οὐδὲν οὐδὲν - Note carefully the case, gender, and hence to function of these two forms of the pronoun οὐδείς.

ἐφοβοῦντο γάρ. – There has been considerable debate over whether it is appropriate or acceptable to end a book with the particle γάρ.

Is this where the Gospel of Mark ends? Be sure to read the comments in the NET Bible or in Metzger’s Textual Commentary or this PDF file by Wieland Willker.