

Notes on the Greek New Testament Day 71 – March 12th – Mark 16:1-20

Works frequently referenced in these notes on Mark

Cranfield, CEB	<i>The Gospel According to Mark</i> (Cambridge Greek Testament Commentary), CUP, Cambridge, 4 th ed. 1972
France, RT	<i>The Gospel of Mark</i> (The New International Greek Testament Commentary), Eerdmans, Grand Rapids, 2002
Guelich, Robert A	<i>Mark 1-8:26</i> (The Word Biblical Commentary, vol 34A), Thomas Nelson Publishers, Nashville, 1989
Lane, William L	<i>The Gospel of Mark</i> , Eerdmans, Grand Rapids, 1974
Taylor, Vincent	<i>The Gospel According to St Mark</i> , Macmillan NT Commentaries, London, 1952

Verses 1-8

Cf. Mt 28:1-10; Lk 24:1-11; Jn 20:1-10.
"One feature of all four gospel accounts which goes a long way towards authenticating the story as a whole is the prominence of women; for this is a feature which the early Church would not be likely to invent.
"As far as the Markan pericope of the Empty Tomb is concerned, the naturalness of the first part (esp. v.3), the simplicity and restraint of vv 5-8, and the surprising feature of the women's silence all point to authenticity. It reads like an eye-witness's account, not a dramatisation of a religious conviction." Cranfield.

Verse 1

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

διαγενομένου Verb, aor midd dep ptc, m & n gen s διαγινομαι pass (of time)

ἀγοράζω buy

ἀρωμα, ατος n aromatic spice or oil

I.e. they bought the spices/oils on Saturday night after sunset.

ἐλθοῦσαι Verb, aor act ptc, f nom pl ἐρχομαι
ἀλείψωσιν Verb, aor act subj, 3 pl ἀλειψω
anoint

"The fact that they thought in terms of anointing ... suggests that, if, as 15:41 suggests, they have been with Jesus on the way to Jerusalem and so have heard his passion predictions, they have simply not taken seriously his expectation of rising again after three days." France.

Verse 2

καὶ λίαν πρῶτὴ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.

λίαν adv exceedingly, very, quite
πρῶτὴ adv early morning, in the early morning, morning

τῇ μιᾷ τῶν σαββάτων 'on the first day of the week.' The phrase "occurs in all the gospel accounts of the discovery of the empty tomb (Mt 28:1; Lk 24:1; Jn 20:1, 19); it had apparently become an essential element in the story, important as the basis for the choice of this as the Christian holy day (Acts 20:7; 1 Cor 16:2)." France.

μνημεῖον, ου n see 15:46

ἀνατείλαντος Verb, aor act ptc, m gen s

ἀνατελλω rise, dawn

ἡλιος, ου m the sun

I.e. immediately after sunrise.

Verse 3

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

ἀποκυλιω roll away

For the final phrase, cf. 15:46. "Suggests a vividly remembered anxiety." Cranfield

Verse 4

καὶ ἀναβλέψασαί θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.

ἀναβλέψασαί Verb, aor act ptc, f nom pl

ἀναβλεπω look up

θεωρεω see, observe, notice

ἀποκεκύλισται Verb, perf pass indic, 3 s

ἀποκυλιω

σφόδρα very much, very

Verse 5

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

εἰσελθοῦσαι Verb, aor act ptc, f nom pl
εἰσερχομαι enter, go in

"In front of the entrance to the sepulchre (θύρα του μνημείου in v.3) there may have been a forecourt such as is mentioned in the Mishnah (e.g. *Ohol.* 15:8). The entrance was probably small and low, so that one would have to stoop to look inside or to enter; the chamber itself perhaps six or seven feet square and the same height; the place where the body had rested a bench against one of the walls or a shelf or trough let into the wall." Cranfield.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
νεανίσκος, ου m young man

"Clearly an angel is meant (cf. Mt 28:2,5; Lk 24:4,23; Jn 20:12 ...). It may be suggested that the purpose of the angel's presence at the tomb was to be the link between the actual event of the Resurrection and the women. Human eyes were not permitted to see the event of the Resurrection itself. But the angels as the constant witnesses of God's action saw it... By means of the angel's testimony the event of the Resurrection in its infinite graciousness towards men and in its infinite mystery and majesty was made known to men." Cranfield.

καθημαι sit, sit down
δεξιός, α, ον right, δεξιά right hand
περιβεβλημένον Verb, perf pass ptc, m acc &
n nom/acc s περιβαλλω put on, dress
στολή, ης f robe, long robe
λευκός, η, ον white, shining

Mark perhaps intends to remind us of the appearance of Jesus' clothing at his transfiguration, cf. 9:3.

ἐξεθαμβήθησαν Verb, aor pass indic, 3 pl
ἐκθαμβεομαι be greatly surprised or
alarmed

Verse 6

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

ἐκθαμβεῖσθε Verb, pres pass imperat, 2 pl
ἐκθαμβεομαι

"The word of reassurance (even if unsuccessful, v. 8) is a common feature of angelic appearances; cf. Dn 10:12; Mt 28:5; Lk 1:13, 30; 2:10; Acts 27:24." France.

ζητεω seek, search for, look for
ἐσταυρωμένον Verb, perf pass ptc, m acc s
σταυρω crucify

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

"While the mere use of the passive here must not be pressed, since sometimes the passive of ἐγειρω is used without any proper passive force (e.g. 2:12), it is clear that the N.T. characteristically refers to the Resurrection as God's act (e.g. Acts 3:15; 4:10; Rom 4:24; 8:11; 10:9; 1 Cor 6:14; 15:15; 2 Cor. 4:14; 1 Peter 1:21)." Cranfield.

ὧδε adv here, in this place

τοπος, ου m place

ὅπου adv. where

ἔθηκαν Verb, aor act indic, 3 s τιθημι place

It is worth including here a lengthy quotation from Cranfield who writes: "If ... we accept the view that the belief that the tomb had been found empty goes back to the earliest days of the Church, how are we to account for it? B.H.Streeter rejected the idea that the body of Jesus was raised; but he thought that the evidence for the tomb's being empty was convincing. His explanation was that some unknown person had removed the body. Kirsopp Lake, on the other hand, thought that the women went by mistake to the wrong tomb (a not very likely hypothesis quite apart from 15:47) and a young man directed them to the right one with the words, 'He is not here: behold, there is the place where they laid him' (rejecting ἠγέρθη as a later addition and reading ἐκεῖ after ἴδε with D W Θ 565). An obvious difficulty of both explanations is that, if the empty tomb played any part in, or was implied by, the earliest preaching, one would have expected the truth to have emerged. Why did not the unknown person confess? Why did not the young man explain? That someone that knew where the body was should have kept his secret to himself seems equally improbable, whether he was friendly disposed towards the disciples, or hostile, or neutral. And, had the Jewish authorities been informed, they would have been in a difficult position to destroy the new movement without difficulty, whereas, if any of the disciples had been told, it would mean that the Christian Church was founded upon a deliberate deception – a supposition not easy to reconcile with what we know of the early Church."

Verse 7

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

ὑπάγω go, go one's way, depart

εἶπατε Verb, aor act imperat, 2 pl λεγω

"The special mention of Peter is best explained as due to the fact that after his denials of Jesus he needed a special assurance that he had not been cast off. Had it been intended to mark him out as chief of the apostles, he would probably have been mentioned before the others rather than after them." Cranfield.

προαγω intrans go before or ahead of
 ἐκεῖ there, in that place
 ὄψεσθε Verb, fut act indic, 2 pl ὄραω see

Cf. 14:28. "When the angel sent the disciples into Galilee, he did so, I think, in order that Christ might make himself known to a greater number of persons; for we know that he lived a long time in Galilee. He intended also to give his followers greater liberty, that by the very circumstances of their retirement they might gradually acquire courage. Besides, by their being accustomed to the places, they were aided in recognising their Master with greater certainty." Calvin.

Verse 8

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

ἐξελθοῦσαι Verb, aor act ptc, f nom pl
 ἐξέρχομαι
 ἔφυγον Verb, aor act indic, 1 s & 3 pl φευγω
 flee, run away from
 εἶχεν Verb, imperf act indic, 3 s ἔχω
 τρόμος, ου m trembling
 ἔκστασις, εως f amazement
 φοβεομαι fear, be afraid (of)

Cf. Mt 28:8; Lk 24:9. "Presumably Mark meant his words to be understood in a limited sense – their silence was only for a little while... It is not surprising that the women were afraid and rendered speechless for a while. Mark's account (more emphatically than any of the others) underlines the mystery and awe-fulness of the Resurrection and warns against all attempts to sentimentalise or domesticate or reduce to the measures of our mental capacity or emotional convenience the decisive intervention of God." Cranfield.

France, while agreeing that verses 9ff. below are not part of the original gospel, nevertheless argues that Mark did not intend his account to finish here for the following reasons:

- i) The phrase ἐφοβοῦντο γάρ is an inelegant way to conclude a narrative
- ii) The suggestion that the women told no one anything, while appropriate as a temporary silence, is hardly appropriate as a permanent silence. All Mark's readers would have known that they *did* go on to tell the other disciples what they had seen and heard. Mark surely intended to narrate something of that.
- iii) The words of the angel, and Jesus' earlier words recorded in 14:28, point to appearances to the disciples in Galilee. Surely Mark intended to recount something of this.

France concludes that Mark was either prevented from finishing his account by some circumstance (perhaps even death), or that the original ending was lost very early on before copies had been made. The omission or loss led to the later additions.

However, it may be that this is precisely how Mark intended to end his account. It is appropriate to a gospel which has traded heavily on paradox that it ends on such a paradoxical note. If it is asked, 'how can the story be left there?' the answer is that it has not been. The story continues in the life of the community for whom Mark wrote and in the community of the contemporary church.

The text of the closing verses of Mark

The textual evidence relating to Mark 16:9-20 is summed up as follows in Metzger's *Textual Commentary*.

"Four endings of the Gospel according to Mark are current in the manuscripts.

"(1) The last twelve verses of the commonly received text of Mark are absent from the two oldest manuscripts (א and B), from the Old Latin codex Bezae Cantabrigiae (it^k), the Sinaitic Syriac manuscript, about one hundred Armenian manuscripts, and the two oldest Georgian manuscripts (written AD 897 and AD 913). Clement of Alexandria and Origen show no knowledge of the existence of these verses,

furthermore Eusebius and Jerome attest that the passage was absent from almost all Greek copies of Mark known to them. The original form of the Eusebian sections (drawn up by Ammonius makes no provision for numbering sections of the text after 16:8. Not a few manuscripts which contain the passage have scribal notes stating that older Greek copies lack it, and in other witnesses the passage is marked with asterisks or obeli, the conventional signs used by copyists to indicate a spurious addition to a document.

"(2) Several witnesses, including four uncial Greek manuscripts of the seventh, eighth, and ninth centuries (L Ψ 099 0112), as well as Old Latin k, the margin of the Harclean Syriac, several Sahidic and Boharic manuscripts, and not a few Ethiopic manuscripts, continue after verse 8 as follows (with trifling variations): "But they reported briefly to Peter and those with him all that they had been told. And after this Jesus himself sent out by means of them, from east to west the sacred and imperishable proclamation of eternal salvation." All of these witnesses except it^k also continue with verses 9-20.

"(3) The traditional ending of Mark, so familiar through the AV and other translations of the Textus Receptus, is present in the vast number of witnesses, including A C D K X W Δ Θ Π Ψ 099 0112 f¹² 28 33 *al.* The earliest patristic witnesses to part or all of the long ending are Irenaeus and the Diatessaron. It is not certain whether Justin Martyr was acquainted with the passage; in his *Apology* (1.45) he includes five words that occur in a different sequence in ver.20...

"(4) In the fourth century the traditional ending also circulated, according to testimony preserved by Jerome, in an expanded form, preserved today in one Greek manuscript. Codex Washingtonianus includes the following after ver.14: "And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [*or*, does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now' – thus they spoke to Christ. And Christ replied to them, 'The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may return to the truth and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.'"

In addition to the textual evidence, it is quite apparent that the vocabulary and style of verses 9-20 are quite different from the rest of Mark's Gospel. France comments, "It certainly reads very differently from Mark's lively and expansive narrative, and contains a notable concentration of words not used elsewhere in Mark. In particular, both v. 20 and the main part of the Shorter Ending read more like pious committee summaries of the post-Easter task and experiences of the church than like the way Mark writes his gospel."

Cranfield sums up the evidence by saying, of these verses, "They were probably attached to Mk some time before the middle of the second century, in order to fill the obvious gap. But the clumsy connection shows that they were not specially written for this purpose. Originally compiled, it would seem, as a catechetical summary, they may have been in existence for a considerable time before being appended to Mk. In style and vocabulary they are obviously non-Markan."

France draws attention to the way in which the Longer Ending (vv 9-20) echoes, usually in abbreviated form, elements of the resurrection stories of Matthew, Luke, and John. He provides the following analysis:

v. 9	Appearance to Mary of Magdala	Jn 20:11-17 (with Lk 8:20)
v. 10	Mary of Magdala as messenger	Jn 20:18
vv. 11,13	Disciples' unbelief	Lk 24:11, 41
vv. 12-13	Walk to Emmaus	Lk 24:13-35
v. 14	Appearance to the eleven	Lk 24:36-39; Jn 20:19-23
v. 14	Rebuke of unbelief	Jn 20:24-29 [?]
v. 15	Evangelistic Commission	Mt 28:19; Lk 24:47
v. 19	Ascension	Lk 24:50-51 (together with the 'sitting at the right hand' theology of Hebrews etc.)

Verse 9

[[Ἀναστὰς δὲ πρωὶ πρώτη σαββάτου ἐφάνη
πρῶτον Μαρίας τῇ Μαγδαληνῇ, παρ' ἧς
ἐκβεβλήκει ἑπτὰ δαιμόνια.

ἀνιστημι intrans (in 2 aor & all midd) rise

"Note the clumsiness of the connection with vv 1-8. The subject is not named, as though Jesus had just been mentioned, while Mary is described as though she was being 'introduced'." Cranfield.

πρωὶ adv (in the) early morning

πρωτος, η, ον first

σαββατον, ον n (often in pl) the seventh day, Sabbath, week

πρωτη σαββατου = on the first day of the week.

ἐφάνη Verb, aor pass indic, 3 s φαينو shine; midd. and pass. appear, be seen
Μαγδαληνη, ης f woman of Magdala
παρα preposition with gen from
ἐκβεβλήκει Verb, pluperf act indic, 3 s
ἐκβαλλω expel, cast out
ἑπτα seven
δαιμονιον, ον n demon, evil spirit

Cf. Lk 8:2.

Verse 10

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

ἐκεινος, η, ο that, he/she, it

πορευθεῖσα Verb, aor pass dep ptc, f nom s

πορευομαι go

ἀπαγγελλω announce, proclaim

πενθεω mourn, be sad

κλαιω weep, cry

Verse 11

κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ'
αὐτῆς ἠπίστησαν.

κάκεινος, η, ο contraction of και ἐκεινος
ζῆ Verb, pres act indic, 3s ζω live, be alive

ἐθεάθη Verb, aor pass indic, 3 s θεαομαι see

ἀπιστεω fail or refuse to believe

Cf. Mt 28:17; Lk 24:11; Jn 20:25

Verse 12

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

δυο gen & acc δυο dat δυσιν two

περιπατεω walk

ἐφανερωθη Verb, aor pass indic, 3 s

φανερωω make known, reveal, make evident

Cf. Lk 24:13-25

ἕτερος, α, ον other, another, different
μορφη, ης f nature, form

"Possibly means 'in a different form from that in which he appeared to Mary' (with reference to the fact that the two took him for a traveller, while Mary had mistaken him for a gardener); but more probably it reflects Lk 24:16 and is to be explained as subjective to the two disciples (i.e. to them he appeared ἐν ἑτέρᾳ μορφῇ inasmuch as they did not recognise him)." Cranfield.

ἀγρος, ου m field, countryside

Verse 13

κάκεινοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς·
οὐδὲ ἐκείνοις ἐπίστευσαν.

ἀπελθόντες Verb, aor act ptc, m nom pl

ἀπερχομαι

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω

λοιπος, η, ον rest, remaining, other

πιστεω believe (in), have faith (in)

Verses 14-18

Cf. Lk 24:36-49; Jn 20:19-23 and also Mt 28:16-20.

Verse 14

Ὑστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα
ἐφανερώθη, καὶ ὠνειδισεν τὴν ἀπιστίαν αὐτῶν
καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις
αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν.

ὑστερον adv afterwards, later

ἀνακειμαι be seated at table

ἑνδεκα eleven

ἐφανερωθη Verb, aor pass indic, 3 s

φανερωω make known, reveal

ὠνειδιζω reproach

ἀπιστια, ας f unbelief

σκληροκαρδια, ας f stubbornness

θεασαμένοις Verb, aor midd dep ptc, m & n

dat pl θεαομαι see, look at, observe

ἐγγεγερμένον Verb, perf pass ptc, m acc s

ἐγειρω raise

πιστεω believe (in), have faith (in)

On the lengthy gloss at the end of v.14, see notes on vv 9-20.

Verse 15

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

πορευομαι go, proceed, travel

ἅπας, ασα, αν (alternative form of πας) all, whole

κηρύξατε Verb, aor act imperat, 2 pl
κηρυσσω preach, proclaim
εὐαγγελιον, ου n good news, gospel
κτισις, εως f creation, what is created

Here, 'creature' i.e. 'to everyone'.

Verse 16

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.

βαπτισθεὶς Verb, aor pass ptc, m nom s
βαπτίζω baptise
σωθήσεται Verb, fut pass indic, 3 s σωζω
save

ἀπιστήσας Verb, aor act ptc, m nom s
ἀπιστεω fail or refuse to believe
κατακριθήσεται Verb, fut pass indic, 3 s
κατακρινω condemn

"The order, πιστεύσας before βαπτισθεὶς, and perhaps also the absence of any μη βαπτισθεὶς answering to ἀπιστήσας, rule out a magical, mechanical concept of baptism." Cranfield.

Verse 17

σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,

σημειον, ου n miraculous sign
παρακολουθεω follow closely, accompany
ὄνομα, τος n name, authority
δαιμονιον, ου n demon, evil spirit
ἐκβαλοῦσιν Verb, fut act indic, 3 pl ἐκβαλλω
throw out, expel, cast out

Cf. 3:15; 6:7,13; Acts 8:7; 16:18; 19:12.

γλωσσα, ης f tongue, language
λαλεω speak, talk
καινος, η, ον new

Cf. Acts 2:4; 10:46; 19:6; 1 Cor 12:10,28; 14:2ff.

Cranfield says that the term καινος "points to the fact that these tongues are a fore-token of the age to come in which God will make all things new. Cf. the use of καινος in 2 Cor 5:17; Gal 6:15; 2 Pet 3:13; Rev 2:17; 3:12; 5:9; 14:3; 21:1f.,5.

Verse 18

ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβη, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.

ὄφις, εως m snake, serpent
ἀροῦσιν Verb, fut act indic, 3 pl αἶρω take,
take away

Cf. Acts 28:3-6.

κἂν (καὶ ἂν) even if, and if, even
θανασμιον, ου n deadly poison
πίωσιν Verb, aor act subj, 3 pl πινω drink
βλαπτω harm, injure

ἀρρωστος, ον sick, ill
ἐπιθήσουσιν Verb, fut act indic, 3 pl
ἐπιτιθημι place on, place, put
ἔξουσιν Verb, fut act indic, 3 s ἔχω; ἔχω
καλῶς be well, healthy

Cf. Acts 28:8.

Verse 19

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

λαλεω speak, talk
ἀνελήμφθη Verb, aor pass indic, 3 s
ἀναλαμβάνω take up, take, carry
καθίζω sit down, take one's seat
δεξιός, α, ον right, δεξια right hand

Cf. 14:62. The words are an echo of Ps 110:1. Calvin says that this is "a similitude borrowed from princes", and that "the subject here considered is not the position of His body, but the majesty of His empire."

Verse 20

ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.]

ἐκεῖνος, η, ο that, those, they
ἐξελθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι
ἐκήρυξαν Verb, aor act indic, 3 pl κηρυσσω
πανταχου everywhere
συνεργεω work with, work together with
βεβαιωω confirm, verify
ἐπακολουθεω follow

Cf. Heb 2:3f; Acts 14:3, also Rom 15:19; 2 Cor 12:12.