

## Book: Mark

### Mark

#### Chapter 1

<sup>1</sup> هَذِهِ بَدَايَةُ إِنْجِيلِ يَسُوعَ الْمَسِيحِ ابْنِ اللَّهِ: <sup>2</sup> كَمَا كُتِبَ فِي كِتَابِ إِسْعْيَاءَ: «هَا أَنَا أُرْسِلُ قُدَّامَكَ مَلَائِكِي الَّذِي يُعِدُّ لَكَ الطَّرِيقَ؛ <sup>3</sup> صَوْتُ مُنَادٍ فِي الْبَرِّيَّةِ: أَعِدُّوا طَرِيقَ الرَّبِّ، وَاجْعَلُوا سُبُلَهُ مُسْتَقِيمَةً!» <sup>4</sup> فَقَدْ ظَهَرَ يُوحَنَّا الْمَعْمَدَانُ فِي الْبَرِّيَّةِ يُنَادِي بِمَعْمُودِيَّةِ التَّوْبَةِ لِمَغْفِرَةِ الْخَطَايَا. <sup>5</sup> وَخَرَجَ إِلَيْهِ أَهْلُ مِثْطَقَةِ الْيَهُودِيَّةِ وَأَهْلُ أُورُشَلِيمَ جَمِيعًا، فَكَانُوا يَتَعَمَّدُونَ عَلَى يَدِهِ فِي تَهْرِ الْأُرْدُنِّ مُعْتَرِفِينَ بِخَطَايَاهُمْ. <sup>6</sup> وَكَانَ يُوحَنَّا يَلْبَسُ ثَوْبًا مِنْ وَبَرِ الْجَمَالِ، وَيَلْفُ وَسَطَهُ حِزَامٌ مِنْ جِلْدٍ، وَيَأْكُلُ الْخَرَادَ وَالْعَسَلَ الْبَرِّيَّ. <sup>7</sup> وَكَانَ يَعْطُ قَائِلًا: «سَيَاتِي بَعْدِي مَنْ هُوَ أَقْدَرُ مِنِّي، مَنْ لَا أَسْتَحِقُّ أَنْ أَنْحِنِي لِأَحُلَّ رِبَاطَ حِدَائِهِ. <sup>8</sup> أَنَا عَمَّدْتُكُمْ بِالْمَاءِ؛ أَمَّا هُوَ فَسَوْفَ يُعَمِّدُكُمْ بِالرُّوحِ الْقُدُسِ».

<sup>9</sup> فِي تِلْكَ الْأَيَّامِ جَاءَ يَسُوعُ مِنَ النَّاصِرَةِ بِمِثْطَقَةِ الْجَلِيلِ، وَتَعَمَّدَ فِي تَهْرِ الْأُرْدُنِّ عَلَى يَدِ يُوحَنَّا. <sup>10</sup> وَبِمَجَرَّدِ أَنْ صَعِدَ مِنَ الْمَاءِ، رَأَى السَّمَاوَاتِ قَدْ انْفَتَحَتْ، وَالرُّوحُ الْقُدُسُ هَابِطًا عَلَيْهِ كَأَنَّهُ حَمَامَةٌ، <sup>11</sup> وَإِذَا صَوْتُ مِنَ السَّمَاوَاتِ يَقُولُ: «أَنْتَ ابْنِي الْحَبِيبُ، بِكَ سُرَرْتُ كُلَّ سُرُورٍ!»

<sup>12</sup> وَفِي الْحَالِ افْتَادَ الرُّوحُ يَسُوعَ إِلَى الْبَرِّيَّةِ، <sup>13</sup> فَقَصَصَ فِيهَا أَرْبَعِينَ يَوْمًا وَالشَّيْطَانُ يُجَرِّبُهُ. وَكَانَ بَيْنَ الْوُحُوشِ وَمَلَائِكَةِ تَخْدِمِهِ.

<sup>14</sup> وَبَعْدَمَا أَلْفَى الْقَبْضُ عَلَى يُوحَنَّا، انْطَلَقَ يَسُوعُ إِلَى مِثْطَقَةِ الْجَلِيلِ، يُعْلِنُ بَشَارَةَ اللَّهِ قَائِلًا: <sup>15</sup> «قَدْ اكْتَمَلَ الزَّمَانُ وَأَقْتَرَبَ مَلَكُوتُ اللَّهِ. فَتُوبُوا وَآمِنُوا بِالْإِنْجِيلِ!»

<sup>16</sup> وَفِيمَا كَانَ يَسُوعُ يَمْشِي عَلَى شَاطِئِ بَحِيرَةِ الْجَلِيلِ، رَأَى سِمْعَانَ وَأَخَاهُ أَنْدَرَاوُسَ يُلْقِيَانِ الشَّبَكَةَ فِي الْبَحِيرَةِ، فَقَدْ كَانَا صَيَّادَيْنِ. <sup>17</sup> فَقَالَ لَهُمَا يَسُوعُ: «هَيَّا اتَّبَعَانِي، فَأَجْعَلَكُمَا صَيَّادَيْنِ لِلنَّاسِ!» <sup>18</sup> فَتَرَكَمَا شَبَكَهُمَا وَتَبِعَا.

<sup>19</sup> ثُمَّ سَارَ مِنْ هُنَاكَ قَلِيلًا، فَرَأَى يَعْقُوبَ بْنَ زَبْدِي وَيُوحَنَّا أَخَاهُ فِي الْقَارِبِ يُصْلِحَانِ الشَّبَاكَ، فَدَعَاهُمَا فِي الْحَالِ لِيَتَّبِعَاهُ، فَتَرَكَمَا أَبَاهُمَا زَبْدِي فِي الْقَارِبِ مَعَ الْأَجْرَاءِ، وَتَبِعَاهُ.

<sup>21</sup> ثُمَّ دَهَبُوا إِلَى كَفَرْنَاحُومَ. فَدَخَلَ خَالًا، فِي يَوْمِ السَّبْتِ، إِلَى الْمَجْمَعِ وَأَخَذَ يُعَلِّمُ. <sup>22</sup> فَذَهَلَ الْخَاضِرُونَ مِنْ تَعْلِيمِهِ، لِأَنَّهُ كَانَ يُعَلِّمُهُمْ كَصَاحِبِ سُلْطَانٍ وَلَيْسَ كَالْكَتَبَةِ. <sup>23</sup> وَكَانَ فِي مَجْمَعِهِمْ رَجُلٌ يَسْكُنُهُ رُوحٌ نَجِسٌ، فَصَرَخَ <sup>24</sup> وَقَالَ: «مَا سَأْنُكَ يَا يَسُوعَ النَّاصِرِيُّ؟ أَجِئْتَ لِتُهْلِكَنَا؟ أَنَا أَعْرِفُ مَنْ أَنْتَ. أَنْتَ قُدُّوسُ اللَّهِ!» <sup>25</sup> فَزَجَرَهُ يَسُوعُ قَائِلًا: «اخْرُسْ وَاخْرُجْ مِنْهُ!» <sup>26</sup> فَطَرَحَ الرُّوحُ النَّجِسُ الرَّجُلَ، وَصَرَخَ صَرْخَةً غَالِيَةً، وَخَرَجَ مِنْهُ. <sup>27</sup> فَذَهَشَ الْجَمِيعُ حَتَّى أَخَذُوا يَتَسَاءَلُونَ فِيمَا بَنَتْهُمْ: «مَا هَذَا؟ إِنَّهُ يُعَلِّمُ جَدِيدًا، يُلْقَى بِسُلْطَانٍ، فَجَتَّى الْأَرْوَاحُ النَّجِسَةُ بِأَمْرِهَا فَتُطِيعُهُ!» <sup>28</sup> وَفِي الْحَالِ انْتَشَرَ خَبَرُ يَسُوعَ فِي كُلِّ مَكَانٍ مِنَ الْمِثْطَقَةِ الْمُجَاوِرَةِ لِلْجَلِيلِ.

<sup>29</sup> وَخَالَمَا غَادَرُوا الْمَجْمَعِ، دَخَلُوا بَيْتَ سِمْعَانَ وَأَنْدَرَاوُسَ، وَمَعَهُمْ يَعْقُوبُ وَيُوحَنَّا. <sup>30</sup> وَكَانَتْ حَمَاهُ سِمْعَانَ طَرِيحَةً الْفِرَاشِ، تُعَانِي مِنَ الْخُمَى. فَفِي الْحَالِ كَلَّمُوا يَسُوعَ بِشَأْنِهَا. <sup>31</sup> فَافْتَرَبَ إِلَيْهَا، وَأَمْسَكَ يَدَهَا وَأَنْهَضَهَا. فَذَهَبَتْ عَنْهَا الْخُمَى خَالًا، وَقَامَتْ تَخْدِمُهُمْ. <sup>32</sup> وَعِنْدَ خُلُولِ الْمَسَاءِ، لَمَّا غَرَبَتِ الشَّمْسُ، أَحْصَرَ النَّاسُ إِلَيْهِ جَمِيعٌ مَنْ كَانُوا مَرْضَى وَمَسْكُونِينَ بِالشَّيَاطِينِ، <sup>33</sup> حَتَّى اخْتَشَدَ أَهْلُ الْمَدِينَةِ كُلُّهُمْ عِنْدَ الْبَابِ. <sup>34</sup> فَشَقِيَ كَثِيرِينَ كَانُوا يُعَانُونَ مِنْ أَمْرَاضٍ مُخْتَلِفَةٍ، وَطَرَدَ شَيَاطِينَ كَثِيرَةً، وَلَكِنَّهُ لَمْ يَسْمَحْ لِلشَّيَاطِينِ أَنْ يَتَكَلَّمُوا، لِأَنَّهُمْ عَرَفُوا مَنْ هُوَ.

<sup>35</sup> وَفِي الْيَوْمِ الثَّالِي، تَهَضَّ بَاكِرًا قَبْلَ الْفَجْرِ، وَخَرَجَ إِلَى مَكَانٍ مُنْعَزِلٍ وَأَخَذَ يُصَلِّي هُنَاكَ. <sup>36</sup> فَذَهَبَ سِمْعَانُ وَمَنْ مَعَهُ يَنْحَنُونَ عَنْهُ. فَلَمَّا وَجَدُوهُ قَالُوا لَهُ: <sup>37</sup> «إِنَّ الْجَمِيعَ يَطْلُبُونَكَ!» <sup>38</sup> فَقَالَ لَهُمْ: «لِنَذْهَبَ إِلَى مَكَانٍ آخَرَ فِي الْقُرَى الْمُجَاوِرَةِ لِابْتِشَارِ هُنَاكَ أَيْضًا. فَلَأَجَلِ هَذَا جِئْتُ.» <sup>39</sup> وَذَهَبَ يُبَشِّرُ فِي مَجَامِعِ الْيَهُودِ فِي مِثْطَقَةِ الْجَلِيلِ كُلِّهَا، وَتَطَرَّدَ الشَّيَاطِينُ.

40 وَجَاءَهُ رَجُلٌ مُصَابٌ بِالْبَرَصِ يَتَوَسَّلُ إِلَيْهِ. فَارْتَمَى عَلَى رُكْبَتَيْهِ أَمَامَهُ وَقَالَ: «إِنْ أَرَدْتَ، فَأَنْتَ تَقْدِرُ أَنْ تُطَهِّرَنِي!» 41 فَتَحَنَّنَ يَسُوعُ وَمَدَّ يَدَهُ وَلَمَسَهُ قَائِلًا: «أَرِيدُ، فَاطْهَرِ!» 42 فَحَالَمَا تَكَلَّمَ رَأَى الْبَرَصُ عَنْهُ وَطَهَرَ. 43 وَفِي الْحَالِ صَرَفَهُ يَسُوعُ بَعْدَمَا أَنْذَرَهُ بِشِدَّةٍ 44 قَائِلًا: «انْتَبِهْ! لَا تُخْبِرْ أَحَدًا بِشَيْءٍ، بَلْ اذْهَبْ وَاعْرِضْ نَفْسَكَ عَلَى الْكَاهِنِ، وَقَدِّمْ لِقَاءَ تَطْهِيرِكَ مَا أَمَرَ بِهِ مُوسَى، فَيَكُونَ ذَلِكَ شَهَادَةً لَهُمْ!» 45 أَمَّا هُوَ، فَانْطَلَقَ يُنَادِي كَثِيرًا وَيُذِيعُ الْخَبَرَ، حَتَّى لَمْ يَعْذِ يَسُوعُ يَقْدِرُ أَنْ يَدْخُلَ آيَةً بَلَدَهُ عِلْنَا، بَلْ كَانَ يُقِيمُ فِي أَمَاكِنَ مُغْفِرَةً، وَالنَّاسُ يَتَوَاقَدُونَ إِلَيْهِ مِنْ كُلِّ مَكَانٍ.

## Mark 1 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-3, which is a quotation from the Old Testament.

### Special concepts in this chapter

#### "You can make me clean"

Leprosy was a disease of the skin that made a person unclean and unable to properly worship God. Jesus is capable of making people physically "clean" or healthy as well as spiritually "clean" or right with God. (See: clean)

#### Prophecy

Mark begins this book about Jesus Christ with the words that the prophet Isaiah wrote long before that time. Then he tells how John the Baptist and Jesus Christ fulfilled that prophecy.

#### Repentance

Repent means stop sinning. John the Baptist taught people to repent so that God would forgive their sins. Jesus taught people to repent and to believe the good news about the kingdom of God.

#### The work of Jesus

Jesus went around preaching the good news of God, casting demons out of people, and healing people who were sick.

### Mark 1:1

#### General Information:

The author of this book is Mark, also called John Mark. He was the son of one of the women named Mary mentioned in the four Gospels. He was also the nephew of Barnabas. This whole book is about Jesus Christ.

#### Son of God

This is an important title for Jesus.

### Mark 1:2

#### General Information:

Mark begins this book with the words that the prophet Isaiah wrote long ago about a messenger who would come and tell the people to get ready for the Lord's coming. Verses 4-15 show how this prophecy was fulfilled by John the

Baptist and Jesus Christ.

#### before your face

This is an idiom that means "ahead of you."

#### your face ... your way

Here the word "your" refers to the Lord and is singular.

#### the one

This refers to the messenger.

#### will prepare your way

Doing this represents preparing the people for the Lord's arrival. Alternate translation: "will prepare the people for your arrival"

### Mark 1:3

#### Connecting Statement:

This verse tells how the messenger in verse 2 would prepare the Lord's way.

**The voice of one crying out in the wilderness**

This phrase can be expressed as a sentence. Alternate translation: "The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

**Make ready the way of the Lord ... make his paths straight**

These two phrases mean the same thing.

**Make ready the way of the Lord**

"Get the road ready for the Lord."

Doing this represents being prepared to hear the Lord's message when he comes. Alternate translation: "Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"

**Mark 1:4**

**General Information**

The events in Mark 1:4-15 are a fulfillment of what Isaiah had prophesied. John was the "messenger" of verse 2 and "the one calling out in the wilderness" of verse 3.

**John came**

Translators can make it explicit that John's coming was a fulfillment of Isaiah's prophecy. Alternate translation: "So John came" or "In fulfillment of that prophecy, John came"

**Mark 1:5**

**The whole country of Judea and all the people of Jerusalem**

The words "The whole country" are a metonym for the people who live in the country and a generalization that refers to a great number of people, not to every single person. Alternate translation: "Many people from Judea and Jerusalem"

**They were baptized by him in the Jordan River, confessing their sins**

They did these things at the same time. The people were baptized because they repented of their sins.

Alternate translation: "When they repented of their sins, John baptized them in the Jordan River"

**Mark 1:6**

**he ate locusts and wild honey**

Locusts and wild honey were foods that John could find in the wilderness. Wild honey is honey that wild bees make.

**Mark 1:7**

**He was preaching**

"John was preaching"

**the strap of his sandals I am not worthy to stoop down and untie**

John was comparing himself to a servant to show how great the one to come would be. Alternate translation: "I am not even worthy to do the lowly task of removing his shoes"

**the strap of his sandals**

People often wore sandals that were made of leather and were tied to their feet with leather straps.

**stoop down**

"bend down"

**Mark 1:8**

**but he will baptize you with the Holy Spirit**

John was contrasting how he was purifying people with water with how the one to come would purify people with the Holy Spirit. To baptize with the Holy Spirit is a metaphor meaning that that person would send the Holy Spirit to purify people. The Holy Spirit would then live in them and empower them to stop sinning and to obey God. If possible, use the same word for "baptize" here as you used for John's baptism.

**Mark 1:9**

**It happened in those days**

This marks the beginning of a new event in the story.

**he was baptized by John**

This can be stated in active form.

Alternate translation: "John baptized him"

**Mark 1:10**

**the Spirit coming down on him like a dove**

Possible meanings are 1) this is a simile, and the Spirit descended upon Jesus as a bird descends from the sky toward the ground or 2) the Spirit literally looked like a dove as he descended upon Jesus.

**Mark 1:11**

**A voice came out of the heavens**

This represents God speaking. Sometimes people avoid referring directly to God because they respect him. Alternate translation: "God spoke from the heavens"

**beloved Son**

This is an important title for Jesus. The Father calls Jesus his "beloved Son" because of his eternal love for him.

**Mark 1:12**

**Connecting Statement:**

After Jesus's baptism, he is in the wilderness for 40 days and then goes to Galilee to teach and call his disciples.

**compelled him to go out**

"forced Jesus to go out"

**Mark 1:13**

**He was in the wilderness**

"He stayed in the wilderness"

**forty days**

"40 days"

**He was with**

"He was among"

**Mark 1:14**

**after John was arrested**

"after John was placed in prison."

Mark is referring to when King Herod had John arrested. This can be stated in active form. Alternate translation: "after King Herod had John arrested" or "after soldiers arrested John"

**proclaiming the gospel**

"telling many people about the good news"

**Mark 1:15**

**The time is fulfilled**

"It is now time"

**the kingdom of God is near**

Possible meanings are 1) God was beginning to rule. Alternate translation: "God is beginning to rule over all" or 2) God would soon rule over all. Alternate translation: "God is about to rule over all"

**Mark 1:16**

**he saw Simon and Andrew**

"Jesus saw Simon and Andrew"

**casting a net in the sea**

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

**Mark 1:17**

**Come, follow me**

"Follow me" or "Come with me"

**I will make you fishers of men**

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you gather fish"

**men**

human beings, persons, people, not specifically males

**Mark 1:18**

**General Information:**

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**Mark 1:19**

**in the boat**

This was probably James and John's boat.

**mending the nets**

"repairing the nets"

**Mark 1:20**

**called them**

It may be helpful to state clearly why Jesus called to James and John. Alternate translation: "called them to come with him"

**hired servants**

"servants who worked for them"

**they followed him**

James and John went with Jesus.

**Mark 1:21**

**Connecting Statement:**

Jesus teaches in the synagogue of the town of Capernaum on the Sabbath. By sending a demon out of a man he amazes the people in all the nearby area around Galilee.

**came into Capernaum**

"arrived at Capernaum"

**Mark 1:22**

**for he was teaching them as someone who has authority and not as the scribes**

The idea of "teach" can be stated clearly when talking about "someone who has authority" and "the scribes."

Alternate translation: "for he was teaching them as someone who has authority teaches and not as the scribes teach"

**Mark 1:23**

**General Information:**

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**Mark 1:24**

**What do we have to do with you, Jesus of Nazareth?**

The demon asked this rhetorical question meaning that there was no reason for Jesus to interfere with him or any other demon. Alternate translation: "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us."

**we ... us**

These pronouns are exclusive. They refer to the demon inside the man and all other demons, but do not include the listener.

**Have you come to destroy us?**

The demon asked this rhetorical question to urge Jesus not to harm him or any other demon. Alternate translation: "Do not destroy us!"

**Mark 1:25**

**General Information:**

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**Mark 1:26**

**threw him down**

Here the word "him" refers to the demon-possessed man.

**and went out from him while crying out with a loud voice**

"and cried out with a loud voice as it went out from him"

**Mark 1:27**

**so they asked each other, "What is this? ... they obey him!"**

The people used a question to show how amazed they were. It can be expressed as an exclamation.

Alternate translation: "so they said to each other, 'This is amazing! ... they obey him!'"

**A new teaching with authority!**

The people used this exclamation to express their amazement at Jesus' teaching. It can also be expressed as a full sentence. Alternate translation: "He gives a new teaching, and he speaks with authority!" or "He teaches something new, and he has authority!"

**He even commands the unclean spirits and they obey him!**

This was evidence of Jesus' authority.

**Mark 1:28**

**General Information:**

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**Mark 1:29**

**General Information:**

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**Mark 1:30**

**Now Simon's mother-in-law was lying sick with a fever**

The word "Now" marks a pause in the story. In this sentence, Mark introduces Simon's mother-in-law to the story and gives background information about her.

**Mark 1:31**

**raised her up**

"caused her to stand" or "made her able to get out of bed"

**the fever left her**

You may want to make explicit who healed her. Alternate translation: "Jesus healed her of the fever"

**she started serving them**

You may want to make explicit that she served food. Alternate translation: "she provided them with food and drinks"

**Mark 1:32**

**they brought to him**

"the people brought to Jesus"

**all who were sick or possessed by demons**

The word "all" is an exaggeration to emphasize the great number of people who came. Alternate translation: "many who were sick or possessed by demons"

**Mark 1:33**

**The whole city gathered together at the door**

The word "city" is a metonym for the people who lived in the city. Here the word "whole" is probably a generalization to emphasize that most people from the city gathered. Alternate translation: "Many people from that city gathered outside the door"

**Mark 1:34**

**He healed**

"Jesus healed"

**Mark 1:35**

**Connecting Statement:**

Jesus takes time to pray in the midst of his time of healing people. He then goes to towns throughout Galilee to preach, heal, and cast out demons.

**He got up**

"Jesus got up"

**a solitary place**

"a place where he could be alone"

**Mark 1:36**

**Simon and those who were with him**

Here "him" refers to Simon. Also, those with him include Andrew, James, John, and possibly other people.

**Mark 1:37**

**Everyone is looking for you**

The word "Everyone" is an exaggeration to emphasize that many people were looking for Jesus.

Alternate translation: "Many people are looking for you"

**Mark 1:38**

**General Information:**

Here the words "he" and "I" refer to Jesus.

**Let us go elsewhere**

"We need to go to some other place."

Here Jesus uses the word "us" to refer to himself, along with Simon, Andrew, James, and John.

**Mark 1:39**

**He went throughout all of Galilee**

The words "throughout all" are an exaggeration used to emphasize that Jesus went to many locations during his ministry. Alternate translation: "He went to many places in Galilee"

**Mark 1:40**

**A leper came to him. He was begging him; he knelt down and said to him**

"A leper came to Jesus. He knelt down and was begging Jesus and said"

**If you are willing, you can make me clean**

In the first phrase, the words "to make me clean" are understood because of the second phrase. Alternate translation: "If you are willing to make me clean, then you can make me clean"

**are willing**

"want" or "desire"

**you can make me clean**

In biblical times, a person who had any of certain skin diseases was considered unclean until his skin had healed enough that he was no longer contagious. Alternate translation: "you can heal me"

**Mark 1:41**

**Moved with compassion, Jesus**

Here the word "moved" is an idiom meaning to feel emotion about

another's need. Alternate translation: "Having compassion for him, Jesus" or

"Jesus felt compassion for the man, so he"

**I am willing**

It may be helpful to state what Jesus is willing to do. Alternate translation: "I am willing to make you clean"

**Mark 1:42**

**General Information:**

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**Mark 1:43**

**General Information:**

The word "him" used here refers to the leper whom Jesus healed.

**Mark 1:44**

**Be sure to say nothing to anyone**

"Be sure to not say anything to anyone"

**show yourself to the priest**

Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.

**show yourself**

The word "yourself" here represents the skin of the leper. Alternate translation: "show your skin"

**a testimony to them**

It is best to use the pronoun "them," if possible, in your language. Possible meanings are 1) "a testimony to the priests" or 2) "a testimony to the

people."

**Mark 1:45**

**But he went out**

The word "he" refers to the man Jesus healed.

**began to declare it freely**

Here "declare it freely" is a metaphor for telling people in many places about what had happened. Alternate translation: "began to tell people in many places about what Jesus had done"

**so much so that**

The man spread the news so much that

**that Jesus could no longer enter a town openly**

This was the result of the man spreading the news so much. Here "openly" is a metaphor for "publicly."

Jesus could not enter the towns because many people would crowd around him. Alternate translation: "that Jesus could no longer enter a town publicly" or "that Jesus could no longer enter the towns in a way that many people would see him"

**remote places**

"lonely places" or "places where no one lived"

**from everywhere**

The word "everywhere" is a hyperbole used to emphasize how very many places the people came from.

Alternate translation: "from all over the region"

## Chapter 2

<sup>1</sup> وَبَعْدَ بَضْعَةِ أَيَّامٍ، رَجَعَ يَسُوعُ إِلَى بَلَدَةٍ كَفَرَنَّاخُومَ. وَانْتَشَرَ الْخَبَرُ أَنَّهُ فِي الْبَيْتِ، <sup>2</sup> فَاجْتَمَعَ عَدَدٌ كَثِيرٌ مِنَ النَّاسِ، حَتَّى لَمْ يَبْقَ مَكَانٌ لِأَحَدٍ، وَلَا أَمَامَ الْبَابِ. فَأَحَدٌ يُلقِي عَلَيْهِمْ كَلِمَةً اللَّهِ. <sup>3</sup> وَجَاءَهُ بَعْضُهُمْ يَمْسُلُولٍ يَحْمِلُهُ أَرْبَعَةُ رِجَالٍ. <sup>4</sup> وَلَكِنَّهُمْ لَمْ يَقْدِرُوا أَنْ يَقْتَرِبُوا إِلَيْهِ بِسَبَبِ الزَّحَامِ. فَتَقَبَّلُوا السَّقْفَ فَوَقَّ الْمَكَانَ الَّذِي كَانَ يَسُوعُ فِيهِ حَتَّى كَسَفُوهُ، ثُمَّ دَلُّوا الْفِرَاشَ الَّذِي كَانَ الْمَسْلُولُ رَاقِداً عَلَيْهِ. <sup>5</sup> فَلَمَّا رَأَى يَسُوعُ إِيمَانَهُمْ، قَالَ لِلْمَسْلُولِ: «يَا بُنَيَّ، قَدْ غُفِرَتْ لَكَ خَطَايَاكَ!» <sup>6</sup> وَكَانَ بَيْنَ الْجَالِسِينَ بَعْضُ الْكَتَبَةِ، فَأَخَذُوا يُفَكِّرُونَ فِي قُلُوبِهِمْ: <sup>7</sup> «لِمَاذَا يَتَكَلَّمُ هَذَا الرَّجُلُ هَكَذَا؟ إِنَّهُ يَتَكَلَّمُ كَفَرًا! مَنْ يَقْدِرُ أَنْ يَغْفِرَ الْخَطَايَا إِلَّا اللَّهُ وَحْدَهُ؟» <sup>8</sup> وَفِي الْحَالِ أَدْرَكَ يَسُوعُ بِرُوحِهِ مَا يُفَكِّرُونَ فِيهِ فِي قُلُوبِهِمْ، فَسَأَلَهُمْ: «لِمَاذَا تُفَكِّرُونَ يَهَذَا الْأَمْرَ فِي قُلُوبِكُمْ؟» <sup>9</sup> أَيُّ الْأَمْرَيْنِ أَسْهَلُ أَنْ يُقَالَ لِلْمَسْلُولِ: قَدْ غُفِرَتْ لَكَ

حَطَايَاكَ، أَوْ أَنْ يُقَالَ لَهُ: فَمِ احْمِلْ فِرَاشَكَ وَاْمَسْ؟ <sup>10</sup> وَلَكِنِّي قُلْتُ ذَلِكَ لِتَعْلَمُوا أَنَّ لَابْنَ الْإِنْسَانِ عَلَى الْأَرْضِ سُلْطَةً غُفْرَانِ الْخَطَايَا». ثُمَّ قَالَ لِلْمَسْلُوبِ: <sup>11</sup> «لَكَ أَقُولُ: فَمِ احْمِلْ فِرَاشَكَ، وَادْهَبْ إِلَى بَيْتِكَ!» <sup>12</sup> فَقَامَ فِي الْخَالِ، وَحَمَلَ فِرَاشَهُ، وَمَسَى أَمَامَ الْجَمِيعِ. فَذَهَبُوا جَمِيعاً وَعَظَّمُوا اللَّهَ قَائِلِينَ: «مَا رَأَيْنَا مِثْلَ هَذَا قَطُّ!»

<sup>13</sup> وَخَرَجَ يَسُوعُ ثَانِيَةً إِلَى شَاطِئِ الْبُحَيْرَةِ، فَاجْتَمَعَ كُلُّهُ. فَأَخَذَ يُعَلِّمُهُمْ. <sup>14</sup> وَفِيمَا هُوَ سَائِرٌ، رَأَى لَاقِيَّ ابْنَ خَلْفَى جَالِساً فِي مَكْتَبِ الْجَبَايَةِ، فَقَالَ لَهُ: «اتَّبِعْنِي!» فَقَامَ وَتَبِعَهُ. <sup>15</sup> وَبَيْنَمَا كَانَ يَسُوعُ مُتَكِئاً فِي بَيْتِ لَاقِي، أَخَذَ كَثِيرُونَ مِنَ الْجَبَايَةِ وَالْخَاطِئِينَ يَتَكِنُونَ مَعَهُ وَمَعَ تَلَامِيذِهِ، لِأَنَّ كَثِيرِينَ مِنْهُمْ كَانُوا هُنَاكَ فَلَجَفُوا بِهِ. <sup>16</sup> فَلَمَّا رَأَى الْكَتَبَةُ وَالْفَرِّسِيُّونَ يَسُوعَ يَأْكُلُ مَعَ الْجَبَايَةِ وَالْخَاطِئِينَ، قَالُوا لِتَلَامِيذِهِ: «لِمَاذَا يَأْكُلُ مَعَ الْجَبَايَةِ وَالْخَاطِئِينَ؟» <sup>17</sup> فَسَمِعَ يَسُوعُ، وَأَجَابَ: «لَيْسَ الْأَصِحَاءُ هُمْ الْمُحْتَاجُونَ إِلَى الطَّبِيبِ، بَلِ الْمَرْضَى. مَا جِئْتُ لِأَدْعُو صَالِحِينَ بَلْ خَاطِئِينَ!»

<sup>18</sup> وَكَانَ تَلَامِيذُ يُوَحَنَّا وَالْفَرِّسِيُّونَ صَائِمِينَ، فَجَاءَ بَعْضُهُمْ إِلَى يَسُوعَ يَسْأَلُونَهُ: «لِمَاذَا يَصُومُ تَلَامِيذُ يُوَحَنَّا وَتَلَامِيذُ الْفَرِّسِيِّينَ، وَأَمَّا تَلَامِيذُكَ فَلَا يَصُومُونَ؟» <sup>19</sup> فَأَجَابَهُمْ: «هَلْ يَفْدِرُ أَهْلُ الْعُرْسِ أَنْ يَصُومُوا وَالْعَرِيسُ بَيْنَهُمْ؟ مَاذَا الْعَرِيسُ بَيْنَهُمْ لَا يَفْدِرُونَ أَنْ يَصُومُوا. <sup>20</sup> وَلَكِنْ سَتَأْتِي أَيَّامٌ يَكُونُ الْعَرِيسُ فِيهَا قَدْ رُفِعَ مِنْ بَيْنِهِمْ. فِي تِلْكَ الْإَيَّامِ يَصُومُونَ. <sup>21</sup> لَا أَحَدٌ يَرْفَعُ ثَوْباً عَتِيقاً بِرُقْعَةٍ مِنْ قُمَاشٍ جَدِيدٍ وَإِلَّا، فَإِنَّ الرُقْعَةَ الْجَدِيدَةَ تَنْكَمِشُ فَتَأْكُلُ مِنَ الثَّوْبِ الْعَتِيقِ، وَتَصِيرُ الْجِرْقُ أَسْوَأَ! <sup>22</sup> وَلَا أَحَدٌ يَضَعُ جَمِراً جَدِيدَةً فِي قَرَبٍ عَتِيقَةٍ، حَتَّى لَا تُجَجَّرَ الْحَمْرُ الْجَدِيدَةُ الْقَرَبِ، فَتُرَاقَ الْحَمْرُ وَتَتَلَفَ الْقَرَبُ. إِنَّمَا الْحَمْرُ الْجَدِيدَةُ تُوضَعُ فِي قَرَبٍ جَدِيدَةٍ.»

<sup>23</sup> وَمَرَّ يَسُوعُ ذَاتَ سَبْتٍ بَيْنَ الْحُقُولِ، فَأَخَذَ التَّلَامِيذُ يَسْقُونَ طَرِيقَهُمْ وَهُمْ يَقْطِفُونَ السَّنَابِلَ. <sup>24</sup> فَقَالَ الْفَرِّسِيُّونَ لِيَسُوعَ: «انْظُرْ! لِمَاذَا يَفْعَلُ تَلَامِيذُكَ مَا لَا يَحِلُّ فَعْلُهُ يَوْمَ السَّبْتِ؟» <sup>25</sup> فَأَجَابَهُمْ: «أَمَّا قَرَأْتُمْ مَا فَعَلَهُ دَاوُدُ وَمُرَافِقُوهُ عِنْدَمَا اجْتَاوُوا وَجَاعُوا؟ <sup>26</sup> كَيْفَ دَخَلَ بَيْتَ اللَّهِ، فِي زَمَانِ أَبِيئَاتَارَ رَئِيسِ الْكَهَنَةِ، وَأَكَلَ خُبْزَ التَّقْدِيمَةِ الَّذِي لَا يَحِلُّ الْأَكْلُ مِنْهُ إِلَّا لِلْكَهَنَةِ وَخَدَهُمْ، بَلْ أَعْطَى مُرَافِقِيهِ أَيْضاً فَأَكَلُوا؟» <sup>27</sup> ثُمَّ قَالَ لَهُمْ: «إِنَّمَا جُعِلَ السَّبْتُ لِغَائِدَةِ الْإِنْسَانِ، وَلَمْ يُجْعَلِ الْإِنْسَانُ عَبْدًا لِلْسَّبْتِ. <sup>28</sup> فَابْنُ الْإِنْسَانِ هُوَ رَبُّ السَّبْتِ أَيْضاً!»

## Mark 2 General Notes

### Special concepts in this chapter

#### "Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

#### Fasting and Feasting

People would fast, or not eat food for a long time, when they were sad or were showing God that they were sorry for their sins. When they were happy, like during weddings, they would have feasts, or meals where they would eat much food. (See: fast)

### Important figures of speech in this chapter

#### Rhetorical Questions

The Jewish leaders used rhetorical questions to show that they were angry because of what Jesus said and did and that they did not believe that he was God's Son



**Mark 2:1**

**Connecting Statement:**

After preaching and healing people throughout Galilee, Jesus returns to Capernaum, where he heals and forgives the sin of a paralyzed man.

**it was heard that he was at home**

This can be stated in active form.

Alternate translation: "the people there heard that he was staying at his home"

**Mark 2:2**

**So many gathered there**

The word "there" refers to the house that Jesus stayed at in Capernaum.

Alternate translation: "So many people gathered there" or "So many people came to the house"

**there was no more space**

This refers to there being no space inside the house. Alternate translation: "there was no more room for them inside"

**he spoke the word to them**

"Jesus spoke his message to them"

**Mark 2:3**

**four people were carrying him**

"four of them were carrying him." It is likely that there were more than four people within the group that brought the man to Jesus.

**were bringing a paralyzed man**

"were bringing a man who was unable to walk or use his arms"

**Mark 2:4**

**could not get near him**

"could not get close to where Jesus was"

**they removed the roof that was above Jesus, and after they made an opening, they lowered**

**the mat the paralyzed man was lying on**  
Houses where Jesus lived had flat roofs made of clay and covered with tiles. Alternate translation: "they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered the mat the paralyzed

man was lying on" or "they made a hole in the roof above Jesus, and then they lowered the paralyzed man on the mat"

**Mark 2:5**

**Seeing their faith**

"Seeing the men's faith." Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith.

**Son**

The word "Son" here shows Jesus cared for the man as a father cares for a son. Alternate translation: "My son"

**your sins are forgiven**

Jesus did not clearly say who was forgiving the man's sins. Alternate translation: "your sins are gone" or "you do not have to pay for your sins" or "your sins do not count against you"

**Mark 2:6**

**reasoned in their hearts**

Here "their hearts" is a metonym for the people's thoughts. Alternate translation: "were thinking to themselves"

**Mark 2:7**

**How can this man speak this way?**

The scribes used this question to show their anger that Jesus said "Your sins are forgiven." Alternate translation: "This man should not speak this way!"

**Who can forgive sins but God alone?**

The scribes used this question to say that since only God can forgive sins, then Jesus should not say "Your sins are forgiven." Alternate translation: "Only God can forgive sins!"

**Mark 2:8**

**in his spirit**

"in his inner being" or "in himself"

**they were thinking within themselves**

Each of the scribes was thinking to himself; they were not talking to each other.

**Why are you thinking this in your hearts?**

Jesus uses this question to tell the scribes that what they are thinking is wrong. Alternate translation: "What you are thinking is wrong." or "Do not think that I am blaspheming."

**this in your hearts**

The word "hearts" is a metonym for their inner thoughts and desires.

Alternate translation: "this inside yourselves" or "these things"

**Mark 2:9**

**Which is easier, to say to the paralyzed man, ... take up your mat and walk'?**

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your mat and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your mat and walk.'"

**Mark 2:10**

**But in order that you may know**

"But so that you may know." The word "you" refers to the scribes and the crowd.

**that the Son of Man has authority**

Jesus refers to himself as the "Son of Man." Alternate translation: "that I am the Son of Man and I have authority"

**Mark 2:11**

**General Information:**

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**Mark 2:12**

**in front of everyone**

"while all the people there were watching"

**Mark 2:13**

**Connecting Statement:**

Jesus is teaching the crowd beside the Sea of Galilee, and he calls Levi to

follow him.

**the lake**

This is the Sea of Galilee, which is also known as the Lake of Gennesaret.

**the crowd came to him**

"the people went where he was"

**Mark 2:14**

**Levi son of Alphaeus**

Alphaeus was Levi's father.

**the tax collector's tent**

We do not know what kind of a structure this was or what it was made of. It may have been a tent or booth. It probably included a table and some kind of protection from sun and rain.

**Mark 2:15**

**Connecting Statement:**

It is now later in the day, and Jesus is at Levi's house for a meal.

**Levi's house**

"the home of Levi"

**sinners**

In this verse, the word "sinners" refers to people who did not obey the law of Moses but committed what others thought were very bad sins

**for there were many and they followed him**

Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."

**Mark 2:16**

**Why does he eat with tax collectors and sinners?**

The scribes and Pharisees asked this question to show they disapproved of Jesus's hospitality. This can be worded as a statement. Alternate translation: "He should not eat with tax collectors and sinners!"

**Mark 2:17**

**Connecting Statement:**

Jesus responds to what the scribes had said to his disciples about his eating with tax collectors and sinful people.

he said to them

"he said to the scribes"

**People who are strong in body do not need a physician; only people who are sick need one**

Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus.

**strong in body**

"healthy"

**I did not come to call righteous people, but sinners**

Jesus expects his hearers to understand he came for those who want help. Alternate translation: "I came for people who understand they are sinful, not for people who believe they are righteous"

**but sinners**

The words "I came to call" are understood from the phrase before this. Alternate translation: "but I came to call sinners"

**Mark 2:18**

**Connecting Statement:**

Jesus tells parables to show why his disciples should not fast while he is with them.

**the Pharisees were fasting ... the disciples of the Pharisees**

These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees. Alternate translation: "the disciples of the Pharisees were fasting ... the disciples of the Pharisees"

**Some people**

"Some men." It is best to translate this phrase without specifying exactly who these men are. If in your language you have to be more specific, the possible meanings are 1) these men were not among John's disciples or the disciples of the Pharisees or 2) these men were among John's disciples.

**came and said to him**

"came and said to Jesus"

**Mark 2:19**

**Can the wedding attendants fast while the bridegroom is still with them?**

Jesus uses this question to remind the people of something they already know and to encourage them to apply it to him and his disciples. Alternate translation: "Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

**Mark 2:20**

**the bridegroom will be taken away**

This can be stated in active form.

Alternate translation: "the bridegroom will go away"

**away from them ... they will fast**

The words "them" and "they" refer to the wedding attendants.

**Mark 2:21**

**No one sews a piece of new cloth on an old garment**

Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined.

**Mark 2:22**

**Connecting Statement:**

Jesus begins to tell another parable. This one is about putting new wine into old wineskins rather than into new wineskins.

**new wine**

"grape juice." This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit juice.

**old wineskins**

This refers to wineskins that have been used many times.

**wineskins**

These were bags made out of animal skins. They could also be called "wine bags" or "skin bags."

**the wine will burst the skins**

New wine expands as it ferments. If it

is put in new wineskins, the wineskins will stretch. But old wineskins are brittle and cannot stretch. If new wine is poured into old wineskins, the wineskins will tear open.

**are lost**

"will be ruined"

**fresh wineskins**

"new wineskins" or "new wine bags."

This refers to wineskins that have never been used.

### **Mark 2:23**

**Connecting Statement:**

Jesus gives the Pharisees an example from scripture to show why the disciples were not wrong to pick grain on the Sabbath.

**began picking heads of grain**

The disciples were picking heads of grain to eat the kernels, or seeds, in them while they were walking. They were not harvesting the grain to take it home. Plucking grain in others' fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

**heads of grain**

The "heads" are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant.

**as they made their way**

"as they walked along"

### **Mark 2:24**

**Connecting Statement:**

The Pharisees ask a question about what the disciples were doing (verse 23).

**doing something that is not lawful on the Sabbath day**

Plucking grain in others' fields and eating it (verse 23) was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

**Look, why are they doing something that is not lawful on the Sabbath day?**

The Pharisees ask Jesus a question to condemn him. This can be translated

as a statement. Alternate translation: "Look! They are breaking the Jewish law concerning the Sabbath."

**Look**

"Look at this" or "Listen." This is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person's attention to something, you could use that here.

### **Mark 2:25**

**Connecting Statement:**

Jesus begins to scold the Pharisees by asking them a question.

**He said to them**

"Jesus said to the Pharisees"

**Have you never read what David did**

This question ends in 2:26. Jesus is reminding the scribes and Pharisees of something David did on the Sabbath. If this rhetorical question is translated as a statement or a command, then the question mark in 2:26 should become a period.

Alternate translation: "You have read what David did" or "Remember what you read about what David did"

**read what David did**

Jesus refers to reading about David in the Old Testament. This can be translated showing the implicit information. Alternate translation: "read in the scriptures what David did"

### **Mark 2:26**

**Connecting Statement:**

Jesus finishes asking the question he began in verse 25.

**how he went into the house of God ... to those who were with him?**

This question began in 2:25. If you translated the rhetorical question as a statement or command in verse 25, then the question mark here should become a period. Alternate translation: "how he went into the house of God ... to those who were with him."

how he went into the house of God ... to those who were with him

This can be expressed as a statement separate from verse 25. If so, verse 25 should end with a period instead of a dash. Alternate translation: "He went into the house of God ... to those who were with him"

how he went

The word "he" refers to David.

the bread of the presence

This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God.

Mark 2:27

The Sabbath was made for mankind  
Jesus makes clear why God  
established the Sabbath. This can be

stated in active form. Alternate translation: "God made the Sabbath for mankind"

mankind

"man" or "people" or "the needs of people." This word refers to both men and women.

not mankind for the Sabbath

The words "was made" are understood from the previous phrase. They can be repeated here. Alternate translation: "mankind was not made for the Sabbath" or "God did not make mankind for the Sabbath"

Mark 2:28

General Information:

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## Chapter 3

<sup>1</sup> وَدَخَلَ يَسُوعُ الْمَجْمَعَ مَرَّةً أُخْرَى. وَكَانَ هُنَالِكَ رَجُلٌ يَدُهُ يَابِسَةٌ. <sup>2</sup> فَأَخَذُوا يُرَاقِبُونَهُ لِيَرَوْا هَلْ يَشْفِي ذَلِكَ الرَّجُلَ فِي السَّبْتِ، فَيَتَمَكَّنُوا مِنْ أَنْ يَتَهَمَوْهُ. <sup>3</sup> فَقَالَ لِلرَّجُلِ الَّذِي يَدُهُ يَابِسَةٌ: «قُمْ وَقِفْ فِي الْوَسْطِ!» <sup>4</sup> ثُمَّ سَأَلَهُمْ: «هَلْ يَحِلُّ فِي السَّبْتِ فِعْلُ الْخَيْرِ أَمْ فِعْلُ الشَّرِّ؟ تَخْلِصُ نَفْسٍ أَوْ قَتَلُهَا؟» فَظَلُّوا صَامِتِينَ. <sup>5</sup> فَأَذَارَ يَسُوعُ تَطَرُّهُ فِيهِمْ غَاضِبًا وَقَدْ تَصَاقَقَ مِنْ صَلَاطَةِ قُلُوبِهِمْ، وَقَالَ لِلرَّجُلِ: «مُدَّ يَدَكَ!» فَمَدَّهَا، فَإِذَا هِيَ قَدْ عَادَتْ صَحِيحَةً. <sup>6</sup> وَفِي الْحَالِ حَرَجَ الْفَرِّيسِيُّونَ مِنَ الْمَجْمَعِ، وَمَعَهُمْ أَعْصَاءُ حَزْبِ هِيرُودَسَ، وَتَأَمَّرُوا عَلَيْهِ لِيَقْتُلُوهُ. <sup>7</sup> فَانْسَحَبَ يَسُوعُ وَتَلَامِيذُهُ نَحْوَ الْبَحِيرَةِ. وَتَبِعَهُ جَمْعٌ كَثِيرٌ مِنْ مَنَاطِقِ الْجَلِيلِ وَمِنْ الْيَهُودِيَّةِ وَأُورُشَلِيمَ وَأُدُومِيَّةَ وَمَا وَرَاءَ الْأُرْدُنِّ، وَجَمْعٌ كَثِيرٌ مِنْ تَوَاجِي صُورَ وَصَيْدَا، جَاءُوا إِلَيْهِ إِذْ كَانُوا قَدْ سَمِعُوا بِمَا فَعَلَ. <sup>8</sup> <sup>9</sup> فَأَمَرَ يَسُوعُ تَلَامِيذَهُ أَنْ يُعِدُّوا لَهُ قَارِبًا صَغِيرًا يُلَازِمُهُ، لِئَلَّا يَرْحَمَهُ الْجَمْعُ، <sup>10</sup> لَأَنَّهُ كَانَ قَدْ شَفَى كَثِيرِينَ، فَصَارَ كُلُّ مَنْ بِهِ مَرَضٌ يُسَارِعُ إِلَيْهِ لِيَلْمِسَهُ. <sup>11</sup> وَكَانَتِ الْأَرْوَاحُ النَّجِسَةُ حِينَ تَرَاهُ تُخَرُّ سَاجِدَةً لَهُ، صَارِحَةً: «أَنْتَ ابْنُ اللَّهِ!» <sup>12</sup> فَكَانَ يُحَذِّرُهَا بِشِدَّةٍ مِنْ أَنْ تُذِيعَ أَمْرَهُ. <sup>13</sup> ثُمَّ صَعِدَ إِلَى الْجَبَلِ، وَدَعَا الَّذِينَ أَرَادَهُمْ، فَأَقْبَلُوا إِلَيْهِ. <sup>14</sup> فَعَيَّنَ اثْنَيْ عَشَرَ لِيُلَازِمُوهُ وَيُرْسِلَهُمْ لِيَسْشُرُوا، <sup>15</sup> وَتَكُونُ لَهُمْ سُلْطَةٌ عَلَى طَرْدِ الشَّيَاطِينِ. <sup>16</sup> وَالْإِثْنَا عَشَرَ الَّذِينَ عَيَّنَهُمْ، هُمْ: سِمْعَانُ، وَقَدْ سَمَّاهُ بُطْرُسَ، <sup>17</sup> وَيَعْقُوبُ بْنُ زَبْدِي، وَيُوحَنَّا أَخُوهُ، وَقَدْ سَمَّاهُمَا بُوَانَرَجِسَ، أَيْ ابْنَي الرَّغْدِ، <sup>18</sup> وَأَنْدَرَاوُسَ، وَفِيلِبُّسَ، وَبَرْتَلْمَاوُسَ، وَمَتَّى وَثُومَا، وَيَعْقُوبُ بْنُ حَلْفَى، وَنَدَّائُوسَ، وَسِمْعَانُ الْقَانَوِيُّ، <sup>19</sup> وَيَهُوذَا الْإِسْخَرْيُوطِيُّ الَّذِي خَاتَهُ. <sup>20</sup> ثُمَّ رَجَعُوا إِلَى الْبَيْتِ، فَاجْتَسَدَ الْجَمْعُ أَيْضًا، وَلَمْ يَقْدِرْ يَسُوعُ وَتَلَامِيذُهُ حَتَّى عَلَى أَكْلِ الطَّعَامِ. <sup>21</sup> فَلَمَّا سَمِعَ أَقْرَبَاؤُهُ، جَاءُوا لِيَأْخُذُوهُ، إِذْ كَانَ أُشْبِعَ أَنَّهُ فَقَدْ صَوَّبَهُ. <sup>22</sup> وَأَمَّا الْكَتَبَةُ الَّذِينَ تَرَلُّوا مِنْ أُورُشَلِيمَ، فَقَالُوا: «إِنَّ بَعْلَزُبُولَ يَسْكُنُهُ، وَإِنَّهُ يَرِيسُ الشَّيَاطِينِ يَطْرُدُ الشَّيَاطِينِ!» <sup>23</sup> فَدَعَاهُمْ إِلَيْهِ وَكَلَّمَهُمْ بِالْأَمْثَالِ، قَالَ: «كَيْفَ يَقْدِرُ شَيْطَانٌ أَنْ يَطْرُدَ شَيْطَانًا؟» <sup>24</sup> فَإِذَا انْقَسَمَتْ مَمْلَكَةٌ مَا عَلَى دَائِيهَا، فَإِنَّهَا لَا تَقْدِرُ أَنْ تَصُمَدَ. <sup>25</sup> وَإِذَا انْقَسَمَ بَيْتٌ مَا عَلَى دَائِيهِ، فَإِنَّهُ لَا يَقْدِرُ أَنْ يَصُمَدَ. <sup>26</sup> فَإِذَا انْقَلَبَ

الشَّيْطَانُ عَلَى نَفْسِهِ وَانْقَسَمَ، فَإِنَّهُ لَا يَقْدِرُ أَنْ يَصُومَ، بَلْ يَنْتَهِي أَمْرُهُ! 27 لَا يَقْدِرُ أَحَدٌ أَنْ يَدْخُلَ بَيْتَ قَوِيٍّ وَيَنْهَبَ أَمْعِيَّتَهُ إِلَّا إِذَا قَيَّدَ الْقَوِيَّ أَوَّلًا. وَبَعْدَئِذٍ يَنْهَبُ بَيْتَهُ. 28 الْحَقُّ أَقُولُ لَكُمْ: إِنَّ جَمِيعَ الْخَطَايَا تُغْفَرُ لِبَنِي الْبَشَرِ، حَتَّى كَلَامِ الْكُفْرِ الَّذِي يَقُولُونَهُ. 29 وَلَكِنْ مَنْ يَزْدِرِ بِالرُّوحِ الْقُدُسِ، فَلَا عُفْرَانَ لَهُ أَبَدًا، بَلْ إِنَّهُ يَقَعُ تَحْتَ عِقَابِ خَطِيئَةٍ أَبَدِيَّةٍ». 30 ذَلِكَ لِأَنَّهُمْ قَالُوا: «إِنَّ رُوحًا تَجَسَّأَ يَسْكُنُهُ!» 31 وَجَاءَ إِخْوَتُهُ وَأُمُّهُ، فَوَقَفُوا خَارِجَ الْبَيْتِ وَأَرْسَلُوا إِلَيْهِ يَدْعُونَهُ. 32 وَكَانَ قَدْ جَلَسَ حَوْلَهُ جَمْعٌ كَثِيرٌ، فَقَالُوا لَهُ: «هَا إِنَّ أُمَّكَ وَإِخْوَتَكَ فِي الْخَارِجِ يَطْلُبُونَكَ!» 33 فَأَجَابَهُمْ: «مَنْ أُمِّي وَإِخْوَتِي؟» 34 ثُمَّ أَدَارَ نَظْرَهُ فِي الْجَالِسِينَ حَوْلَهُ وَقَالَ: «هَؤُلَاءِ هُمْ أُمِّي وَإِخْوَتِي، 35 لِأَنَّ مَنْ يَعْمَلُ بِإِرَادَةِ اللَّهِ هُوَ أَخِي وَأَخْتِي وَأُمِّي!»

## Mark 3 General Notes

### Special concepts in this chapter

#### Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was "work," so they said that Jesus did wrong when he healed a person on the Sabbath. (See: lawofmoses)

#### "Blasphemy against the Spirit"

No one knows for sure what actions people perform or what words they say when they commit this sin. However, they probably insult the Holy Spirit and his work. Part of the Holy Spirit's work is to make people understand that they are sinners and that they need to have God forgive them. Therefore, anyone who does not try to stop sinning is probably committing blasphemy against the Spirit. (See: blasphemy and holyspirit)

### Other possible translation difficulties in this chapter

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

## Mark 3:1

### Connecting Statement:

Jesus heals a man on the Sabbath in the synagogue and shows how he feels about what the Pharisees had done with the Sabbath rules. The Pharisees

and Herodians begin planning to put Jesus to death.

a man with a withered hand

"a man with a crippled hand"

### Mark 3:2

Some people watched him closely to see if he

**would heal him**

"Some people watched Jesus closely to see if he would heal the man with the withered hand"

**Some people**

"Some of the Pharisees." Later, in Mark 3:6, these people are identified as Pharisees.

**so that they could accuse him**

If Jesus were to heal the man that day, the Pharisees would accuse him of breaking the law by working on the Sabbath. Alternate translation: "so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law"

**Mark 3:3**

**in the middle of everyone**

"in the middle of this crowd"

**Mark 3:4**

**Is it lawful to do good on the Sabbath ... or to kill?**

Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath.

**to do good on the Sabbath day or to do harm ... to save a life or to kill**

These two phrases are similar in meaning, except that the second is more extreme.

**to save a life or to kill**

It may be helpful to repeat "is it lawful," as that is the question Jesus is asking again in another way. Alternate translation: "is it lawful to save a life or to kill"

**to save a life**

"to save someone's life" or "to save someone from dying"

**But they were silent**

"But they refused to answer him"

**Mark 3:5**

**He looked around**

"Jesus looked around"

**was grieved**

"was deeply saddened"

**by their hardness of heart**

This metaphor describes how the

Pharisees were unwilling to have compassion on the man with the withered hand. Alternate translation: "because they were unwilling to have compassion on the man"

**Stretch out your hand**

"Reach out with your hand"

**his hand was restored**

This can be stated with an active form. Alternate translation: "Jesus restored his hand" or "Jesus made his hand the way it was before"

**Mark 3:6**

**began to plot**

"began to make a plan"

**the Herodians**

This is the name of an informal political party that supported Herod Antipas.

**how they might put him to death**

"how they might kill Jesus"

**Mark 3:7**

**Connecting Statement:**

A great crowd of people follows Jesus, and he heals many people.

**the sea**

This refers to the Sea of Galilee.

**Mark 3:8**

**Idumea**

This is the region, previously known as Edom, which covered the southern half of the province of Judea.

**the things he was doing**

This refers to the miracles Jesus was performing. Alternate translation: "the great miracles that Jesus was performing"

**came to him**

"came to where Jesus was"

**Mark 3:9**

**General Information:**

Verse 9 tells what Jesus asked his disciples to do because of the large crowd of people around him. Verse 10 tells why such a large crowd was around Jesus. The information in these verses can be reordered to present the events in the order they happened, as

in the UDB.

**He told his disciples to have a small boat ... not press against him**

As the large crowd was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was just that there were so many people.

**Mark 3:10**

**For he healed many, so that everyone ... to touch him**

This tells why so many people were crowding around Jesus that he thought they might crush him.

Alternate translation: "For, because Jesus had healed many people, everyone ... to touch him"

**For he healed many**

The word "many" refers to the large number of people Jesus had already healed. Alternate translation: "For he healed many people"

**everyone who had afflictions eagerly approached him in order to touch him**

They did this because they believed that touching Jesus would make them well. This can be expressed clearly. Alternate translation: "all the sick people pushed forward eagerly trying to touch him so that they might be healed"

**Mark 3:11**

**saw him**

"saw Jesus"

**they fell down ... cried out, and they said**

Here "they" refers to the unclean spirits. It is they who are causing the people they possess to do things. This can be made explicit. Alternate translation: "they caused the people they were possessing to fall down before him and to cry out to him"

**they fell down before him**

The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him. They fell down before him because they were

afraid of him.

**You are the Son of God**

Jesus has power over unclean spirits because he is the "Son of God."

**Son of God**

This is an important title for Jesus.

**Mark 3:12**

**He strictly ordered them**

"Jesus strictly ordered the unclean spirits"

**not to make him known**

"not to reveal who he was"

**Mark 3:13**

**General Information:**

Jesus chooses the men he wants to be his apostles.

**Mark 3:14**

**so that they might be with him and he might send them to proclaim the message**

"so that they would be with him and he could send them to proclaim the message"

**Mark 3:15**

**General Information:**

This page has intentionally been left blank.

**Mark 3:16**

**Simon, to whom he gave the name Peter**

The author begins to list the names of the twelve apostles. Simon is the first man listed.

**Mark 3:17**

**to whom he gave**

The phrase "to whom" refers to both James son of Zebedee and his brother John.

**the name Boanerges, that is, sons of thunder**

Jesus called them this because they were like thunder. Alternate translation: "the name Boanerges, which means men who are like thunder" or "the name Boanerges, which means thunder men"

**Mark 3:18**

**Thaddaeus**

This is the name of a man.

**Mark 3:19**

**who would betray him**



"who would betray Jesus" The word "who" refers to Judas Iscariot.

**Mark 3:20**

**Then he went home**

"Then Jesus went to the house where he was staying."

**they could not even eat bread**

The word "bread" represents food.

Alternate translation: "Jesus and his disciples could not eat at all" or "they could not eat anything"

**Mark 3:21**

**they went out to seize him**

Members of his family went to the house so that they could take hold of him and force him to go home with them.

**for they said**

Possible meanings for the word "they" are 1) his relatives or 2) some people in the crowd.

**out of his mind**

This idiom describes how they thought he was acting. Alternate translation: "crazy" or "insane"

**Mark 3:22**

**By the ruler of the demons he drives out demons**

"By the power of Beelzebul, who is the ruler of the demons, Jesus drives out demons"

**Mark 3:23**

**Connecting Statement:**

Jesus explains with a parable why it is foolish for people to think that Jesus is controlled by Satan.

**Jesus called them to himself**

"Jesus called the people to come to him"

**How can Satan cast out Satan?**

Jesus asked this rhetorical question in response to the scribes saying that he cast out demons by Beelzebul. This question can be written as a statement. Alternate translation: "Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!"

**Mark 3:24**

**If a kingdom is divided against itself**

The word "kingdom" is a metonym for the people who live in the kingdom.

Alternate translation: "If the people who live in a kingdom are divided against each other"

**cannot stand**

Here "stand" is a metaphor that means endure, or continue to exist.

Alternate translation: "cannot endure" or "will end"

**Mark 3:25**

**house**

This is a metonym for the people who live in a house. Alternate translation: "family" or "household"

**Mark 3:26**

**If Satan has risen up against himself and is divided**

The word "himself" is a reflexive pronoun that refers back to Satan, and it is also a metonym for his evil spirits. Alternate translation: "If Satan and his evil spirits were fighting one another" or "If Satan and his evil spirits have risen up against each other and are divided"

**is not able to stand**

Here "stand" is a metaphor that means endure, or stay strong.

Alternate translation: "cannot endure" or "cannot stay strong"

**Mark 3:27**

**plunder**

to steal a person's valuables and possessions

**Mark 3:28**

**Truly I say to you**

This indicates that the statement that follows is especially true and important.

**the sons of men**

"those who have been born of man."

This expression is used to emphasize peoples' humanity. Alternate translation: "people"

**utter**

speak

**Mark 3:29**

**will never have forgiveness**

The idea in the noun forgiveness can be expressed with a phrase. Alternate translation: "will never be forgiven"

**is guilty of an eternal sin**

"Eternal sin" is a metonym for "a sin that will be eternally punished."

Alternate translation: "is guilty of a sin that will be punished eternally"

**Mark 3:30**

**they were saying**

"the people were saying"

**has an unclean spirit**

This is an idiom that means to be possessed by an unclean spirit.

Alternate translation: "is possessed by an unclean spirit"

**Mark 3:31**

**Then his mother and his brothers came**

"Then Jesus's mother and brothers came"

**They sent for him, summoning him**

"They sent someone inside to tell him that they were outside and to have him come out to them"

**Mark 3:32**

**are looking for you**

"are asking for you"

**Mark 3:33**

**Who are my mother and my brothers?**

Jesus uses this question to teach the people. Alternate translation: "I will tell you who are really my mother and brothers."

**Mark 3:34**

**here are my mother and my brothers**

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

**Mark 3:35**

**whoever does ... that person is**

"those who do ... they are"

**that person is my brother, and sister, and mother**

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

Alternate translation: "that person is like a brother, sister, or mother to me"

## Chapter 4

- 1 ثُمَّ أَحَدٌ يُعَلِّمُ تَائِبَةً عِنْدَ شَاطِئِ الْبُحَيْرَةِ، يُوَقِّدُ اخْتِسَادَ حَوْلَهُ جَمْعٌ كَثِيرٌ، حَتَّى إِنَّهُ صَعِدَ إِلَى الْقَارِبِ وَجَلَسَ فِيهِ قَوْقُ الْمَاءِ، فِيمَا كَانَ الْجَمْعُ كُلُّهُ عَلَى شَاطِئِ الْبُحَيْرَةِ.
- 2 فَعَلَّمَهُمْ أُمُورًا كَثِيرَةً بِالْأَمْثَالِ. وَمِمَّا قَالَهُ لَهُمْ فِي تَعْلِيمِهِ:
- 3 «إِسْمَعُوا! هَا إِنَّ الرَّارِعَ قَدْ خَرَجَ لِيَزْرَعَ. 4 وَيَتِيمًا هُوَ يَزْرَعُ، وَقَعَ بَعْضُ الْبِدَارِ عَلَى الْمَمَرَّاتِ، فَجَاءَتِ الطُّيُورُ وَالتَّهَمَّتْهُ. 5 وَوَقَعَ بَعْضُهُ عَلَى أَرْضٍ صَخْرِيَّةٍ رَقِيقَةِ التُّرْبَةِ، فَتَمَّا سَرِيعًا لِأَنَّ تُرْبَتَهُ لَمْ تَكُنْ عَمِيقَةً. 6 وَلَكِنْ لَمَّا أَشْرَقَتِ الشَّمْسُ، اخْتَرَقَ وَيَسَنَ لِأَنَّهُ كَانَ بِلَا أَصْلٍ. 7 وَوَقَعَ بَعْضُ الْبِدَارِ بَيْنَ الْأَشْوَكَ، فَتَبَتِ الشُّوْكُ وَخَنَقَهُ، فَلَمْ يُنْمَرْ. 8 وَبَعْضُ الْبِدَارِ وَقَعَ فِي الْأَرْضِ الْجَبْدَةِ، فَتَبَتَ وَتَمَّا وَأَنْمَرَ، فَأَعْطَى بَعْضُهُ ثَلَاثِينَ ضِعْفًا، وَبَعْضُهُ سِتِينَ، وَبَعْضُهُ مِئَةً». 9 ثُمَّ قَالَ: «مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ، فَلْيَسْمَعْ!»
- 10 وَعِنْدَمَا كَانَ يَسُوعُ وَخَدَهُ، سَأَلَهُ الَّذِينَ حَوْلَهُ وَالْإِنَّا عَشَرَ عَنْ مَعْرِى الْمَثَلِ. 11 فَقَالَ لَهُمْ: «قَدْ أُعْطِيَ لَكُمْ أَنْ تَعْرِفُوا سِرَّ مَلَكُوتِ اللَّهِ. أَمَّا الَّذِينَ مِنْ خَارِجٍ، فَكُلُّ شَيْءٍ يُقَدَّمُ لَهُمْ بِالْأَمْثَالِ، 12 حَتَّى إِنَّهُمْ: تَنْظُرُونَ وَلَا يُبْصِرُونَ، وَتَسْمَعُونَ وَلَا يَفْهَمُونَ، لِئَلَّا يَتُوبُوا فَتُنْقَرِ لَهُمْ خَطَايَاهُمْ!»
- 13 وَقَالَ لَهُمْ: «أَلَمْ تَفْهَمُوا هَذَا الْمَثَلِ؟ فَكَيْفَ تَفْهَمُونَ جَمِيعَ الْأَمْثَالِ الْآخَرَى؟ 14 إِنَّ الرَّارِعَ يَزْرَعُ كَلِمَةَ اللَّهِ. 15 وَهَؤُلَاءِ الَّذِينَ عَلَى الْمَمَرَّاتِ حَيْثُ تُزْرَعُ الْكَلِمَةُ، هُمْ الَّذِينَ خَالَمَا يَسْمَعُونَ يَأْتِي الشَّيْطَانُ وَيَخْطِفُ الْكَلِمَةَ الَّتِي زُرِعَتْ فِيهِمْ. 16 وَكَذَلِكَ هَؤُلَاءِ الَّذِينَ تُزْرَعُ فِيهِمُ الْكَلِمَةُ عَلَى أَرْضٍ صَخْرِيَّةٍ، وَهُمْ الَّذِينَ خَالَمَا يَسْمَعُونَ الْكَلِمَةَ يَقْبَلُونَهَا بِفَرَحٍ، 17 وَلَا أَصْلَ لَهُمْ فِي دَوَانِهِمْ، وَإِنَّمَا هُمْ إِلَى

جِينَ. فَحَالَمَا يَخْدُثُ صَيْقُ أَوْ اضْطِهَادٌ مِنْ أَجْلِ الْكَلِمَةِ، يَتَعَثَّرُونَ. <sup>18</sup> وَالْآخَرُونَ الَّذِينَ تُزْرَعُ فِيهِمُ الْكَلِمَةُ بَيْنَ الْأَشْوَكَ، هَؤُلَاءِ هُمُ الَّذِينَ قَدْ سَمِعُوا الْكَلِمَةَ، <sup>19</sup> وَلَكِنَّ هُمُومَ الزَّمَانِ الْحَاضِرِ وَخِذَاعَ الْغِنَى وَاشْتِهَاءَ الْأُمُورِ الْأُخْرَى، تَدْخُلُ إِلَيْهِمْ وَتَخْنُقُ الْكَلِمَةَ، فَتَصِيرُ لَا تَمُرُ. <sup>20</sup> وَأَمَّا الَّذِينَ تُزْرَعُ فِيهِمُ الْكَلِمَةُ فِي الْأَرْضِ الْجَيِّدَةِ، فَهَؤُلَاءِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا قَبُولًا، بَعْضُهُمْ ثَلَاثِينَ صِعْفًا وَبَعْضُهُمْ سِتِينَ، وَبَعْضُهُمْ مِئَةً. <sup>21</sup> وَقَالَ لَهُمْ: «هَلْ يُؤْتَى بِالْمِصْبَاحِ لِيُوضَعَ تَحْتَ الْمِكْيَالِ أَوْ تَحْتَ السَّرِيرِ؟ أَلَيْسَ يُوضَعُ عَلَى الْمَتَارَةِ؟ <sup>22</sup> فَلَيْسَ مَخْفِيٌّ إِلَّا وَيُكْشَفُ، وَمَا كُتِمَ شَيْءٌ إِلَّا لِيُغْلَلَ! <sup>23</sup> مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ، فَلْيَسْمَعْ!» <sup>24</sup> وَقَالَ لَهُمْ: «تَنْتَهُوا لِمَا تَسْمَعُونَ. فَيَأْتِي كَيْلٌ تَكِيلُونَهُ، يُكَالُ لَكُمْ وَيُرَادُّ لَكُمْ. <sup>25</sup> فَإِنَّ مَنْ عِنْدَهُ يُعْطَى الْمَزِيدُ، وَمَنْ لَيْسَ عِنْدَهُ، فَحَتَّى الَّذِي عِنْدَهُ يُنْتَرَعُ مِنْهُ.» <sup>26</sup> وَقَالَ: «إِنَّ مَلَكَوتَ اللَّهِ يُشَبَّهُ بِإِنْسَانٍ يُلقِي الْبَذَارَ عَلَى الْأَرْضِ، <sup>27</sup> ثُمَّ يَتَأَمَّ لَيْلًا وَيَقُومُ نَهَارًا فِيمَا الْبَذَارُ يَطْلُعُ وَيَنْمُو، وَهُوَ لَا يَدْرِي كَيْفَ يَخْدُثُ الْأَمْرُ. <sup>28</sup> فَلَاأَرْضُ مِنْ ذَاتِهَا تُعْطِي الثَّمَرَ، فَتُطْلَعُ أَوَّلًا عُشْبَةً، ثُمَّ سُنبُلَةً، ثُمَّ قَمْحًا مِلءَ السُّبُلَةِ. <sup>29</sup> وَلَكِنْ حَالَمَا يَنْضُجُ الثَّمَرُ، يُعْمَلُ فِيهِ الْمِنْجَلُ إِذْ يَكُونُ الْحَصَادُ قَدْ حَانَ.» <sup>30</sup> وَقَالَ: «يَمَادَا تُشَبَّهُ مَلَكَوتَ اللَّهِ، وَبِأَيِّ مَثَلٍ مُثِّلُهُ؟ <sup>31</sup> إِنَّهُ يُشَبَّهُ بِبِرَّةٍ حَزَلٍ، تَكُونُ عِنْدَ بَذْرِهَا عَلَى الْأَرْضِ أَصْعَرَ مِنْ كُلِّ مَا عَلَى الْأَرْضِ مِنْ بُرُورٍ، <sup>32</sup> وَلَكِنْ مَتَى تَمَّ زَرْعُهَا، تُطْلَعُ أَغْصَانًا كَبِيرَةً، حَتَّى إِنَّ طُيُورَ السَّمَاءِ تَسْتَطِيعُ أَنْ تَبِيَّتَ فِي طَلْعِهَا.» <sup>33</sup> يَكْثِيرُ مِنْ مَثَلِ هَذِهِ الْأَمْثَالِ كَانَ يَسُوعُ يُكَلِّمُ الْجَمْعَ بِالْكَلِمَةِ، عَلَى قَدْرِ مَا كَانُوا يُطِيقُونَ أَنْ يَسْمَعُوا. <sup>34</sup> وَيَغْيِرُ مَثَلٍ لَمْ يَكُنْ يُكَلِّمُهُمْ. وَلَكِنَّهُ كَانَ يُفَسِّرُ لِتَلَامِيذِهِ كُلِّ شَيْءٍ حِينَ يَنْقَرِدُ بِهِمْ. <sup>35</sup> وَفِي ذَلِكَ الْيَوْمِ، عِنْدَمَا حَلَّ الْمَسَاءُ، قَالَ لِتَلَامِيذِهِ: «لِنَعْبُرْ إِلَى الصَّفَةِ الْمُقَابِلَةِ!» <sup>36</sup> فَلَمَّا صَرَفُوا الْجَمْعَ، أَخَذُوهُ مَعَهُمْ فِي الْقَارِبِ الَّذِي كَانَ فِيهِ. وَكَانَ مَعَهُ أَيْضًا قَوَارِبُ أُخْرَى. <sup>37</sup> فَهَبَّتْ عَاصِفَةُ رِيحٍ شَدِيدَةٍ، وَأَخَذَتْ الْأَمْوَاجُ تَضْرِبُ الْقَارِبَ حَتَّى كَادَ يَمْتَلِئُ مَاءً. <sup>38</sup> وَكَانَ هُوَ فِي مُوَحَّرِ الْقَارِبِ تَائِمًا عَلَى وِسَادَةٍ. فَأَيَقُطُوهُ وَقَالُوا لَهُ: «يَا مُعَلِّمُ، أَمَا يَهْمُكَ أَنَّ تَهْلِكَ؟» <sup>39</sup> فَتَهَضَّ، وَزَجَرَ الرِّيحَ، وَقَالَ لِلْبَحْرِ: «اضْمُتْ. اِخْرَسْ!» فَسَكَتَتِ الرِّيحُ وَوَسَادَ هُدُوءٌ تَامٌ. <sup>40</sup> ثُمَّ قَالَ لَهُمْ: «لِمَادَا أَنْتُمْ حَائِفُونَ هَكَذَا؟ كَيْفَ لَا إِيمَانٌ لَكُمْ؟» <sup>41</sup> فَخَافُوا خَوْفًا شَدِيدًا، وَقَالَ بَعْضُهُمْ لِبَعْضٍ: «مَنْ هَذَا، حَتَّى إِنَّ الرِّيحَ وَالْبَحْرَ يُطِيعَانِي؟»

## Mark 4 General Notes

### Structure and formatting

Mark 4:3-10 forms one parable. The parable is explained in 4:14-23.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 4:12, which is a quotation from the Old Testament.

### Special concepts in this chapter

#### Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth.

#### Mark 4:1

##### Connecting Statement:

As Jesus teaches from a boat at the seaside, he tells them the parable of

the soils.

the sea

This is the Sea of Galilee.

Mark 4:2

**General Information:**

This page has intentionally been left blank.

**Mark 4:3**

**Listen!**

"Pay attention!

**A farmer went out to sow his seed**

This means that he tossed seeds onto the ground so they could grow.

**Mark 4:4**

**some seed ... devoured it**

"some seeds ... devoured them"

**Mark 4:5**

**Other seed ... it did not have ... it sprang ... it did not have**

"Other seeds ... they did not have ... they sprang ... they did not have"

**it sprang up**

"the seed that landed on the rocky ground began to grow quickly"

**soil**

This refers to the loose dirt on the ground in which you can plant seeds.

**Mark 4:6**

**the plants were scorched**

This may be stated in active form.

Alternate translation: "it scorched the young plants"

**because they had no root, they dried up**

"because the young plants had no roots, they dried up"

**Mark 4:7**

**Other seed ... choked it ... it did not produce**

"Other seeds ... choked them ... they did not produce"

**Mark 4:8**

**yielding thirty, sixty, and even a hundred times**

The amount of grain produced by each plant is being compared to the single seed from which it grew. Ellipsis is used here to shorten the phrases but they can be written out. Alternate translation: "Some plants bore thirty times as much as the seed that the man had planted, some produced sixty times as much grain, and some produced a hundred times as much grain"

**thirty ... sixty ... a hundred**

"30 ... 60 ... 100." These may be written as numerals.

**Mark 4:9**

**Whoever has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "has ears" is a metonym for being willing to understand and obey. Alternate translation: "Whoever is willing to listen, listen" or "Whoever is willing to understand, let him understand and obey"

**Whoever has ... let him hear**

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you."

Alternate translation: "If you have ears to hear, then hear" or "If you are willing to understand, then understand and obey"

**Mark 4:10**

**When Jesus was alone**

This does not mean that Jesus was completely alone; rather, it means that the crowds were gone and Jesus was only with the twelve and some of his other close followers.

**Mark 4:11**

**To you is given**

This can be stated in active form. "God has given you" or "I have given you"

**to those outside**

"to those outside our group" or "to those who are not among us." This refers to all the other people who were not among the twelve or Jesus's other close followers.

**everything is in parables**

It can be stated that Jesus gives the parables to the people. Alternate translation: "I have spoken everything in parables"

**Mark 4:12**

**when they look ... when they hear**

It is assumed that Jesus is speaking

about the people looking at what he shows them and hearing what he tells them. Alternate translation: "when they look at what I am doing ... when they hear what I am saying"

**they look, but do not see**

Possible meanings are 1) the word "look" here refers to making an effort to see and "see" refers to actually being able to see what they have looked for and is a metaphor for "understand." Alternate translation: "they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

**they would turn**

"they would turn to God." Here "turn" is a metaphor for "repent." Alternate translation: "they would repent"

**Mark 4:13**

**He said to them**

"Then Jesus said to his disciples"

**Do you not understand this parable? How then will you understand all the parables?**

Jesus used these questions to show how sad he was that his disciples could not understand his parable. Alternate translation: "If you cannot understand this parable, think about how hard it will be for you to understand all the other parables."

**Mark 4:14**

**General Information:**

Jesus begins to explain the parable he told in [Mark 4:3-8]

**The sower**

"The farmer who sows his seed"

**sows the word**

Sowing God's word represents teaching it. Alternate translation: "teaches people God's word" or "represents one who teaches God's word"

**the word**

The phrase "the word" represents

God's message. Alternate translation: "God's message"

**Mark 4:15**

**These are the ones beside the road**

Here Jesus speaks about people.

Alternate translation: "These people are the seeds that fall beside the road" or "These people are like seeds that fall beside a road"

**When they hear**

"When they hear the word"

**Mark 4:16**

**these are the seed sown on the rocky ground**

"These people are the seeds that fall on the rocky ground" or "These people are like seeds that fall on the rocky ground"

**Mark 4:17**

**they do not have root in themselves**

Having no root represents not fully understanding or believing God's word. Alternate translation: "they are like young plants that have no roots"

**endure**

In this parable, "endure" means

"continue to believe." Alternate

translation: "continue in their belief"

**tribulation or persecution arises on account of the word**

The phrase "on account of the word" means "because they believe God's message. Alternate translation:

"tribulation or persecution comes because they believe God's message"

**they immediately fall away**

In this parable, "fall away" means

"stop believing God's message"

**Mark 4:18**

**Still others are the ones sown among the thorns**

"Still other people are the seeds that fall among the thorns" or "And other people are like seeds that fall among the thorns"

**Mark 4:19**

**the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word**

The words "cares," "deceitfulness," and "desires" are spoken of as if they were weeds that wrap around plants and keep them from growing.

Alternate translation: "the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"

**the cares of the world**

"the worries in this life" or "the concerns about this present life"

**the deceitfulness of wealth**

"the lie that wealth will make them happy" or "the lie that having many possessions will make them happy"

**it is unproductive**

"the word does not produce a crop in them." The word being unproductive means that it does not have an effect on the person's life.

**Mark 4:20**

**Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit**

"The seeds that fall on the good soil represent people who hear the word, accept it and bear fruit"

**and bear fruit, thirty, sixty, or even a hundred times as much**

Fruit represents the results or effect of God's word in a person's life. The numbers tell how much fruit there might be, or how great the results might be. Alternate translation: "and produce good results, like plants that bear thirty, sixty, or even a hundred times as much fruit as what was sown"

**Mark 4:21**

**Jesus said to them**

"Jesus said to the crowd"

**Do you bring a lamp inside the house to put it under a basket or under the bed?**

This question may be written as a statement. Alternate translation: "You certainly do not bring a lamp inside

the house to put it under a basket, or under a bed!"

**Mark 4:22**

**For nothing is hidden that will not be known**

**... come out into the open**

This can be stated in positive form.

Alternate translation: "For everything that is hidden will be made known, and everything that is secret will come out into to open"

**nothing is hidden ... nothing is secret**

"there is nothing that is hidden ...

there is nothing that is secret" Both of the phrases have the same meaning.

Jesus is emphasizing that everything that is secret will be made known.

**Mark 4:23**

**If anyone has ears to hear, let him hear**

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. See how you translated a similar phrase in [Mark 4:9]

**If anyone ... let him hear**

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." See how you translated a similar phrase in [Mark 4:9]

**Mark 4:24**

**He said to them**

"Jesus said to the crowd"

**for the measure you use**

Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) this is a metaphor in which Jesus speaks of "understanding" as if it were "measuring."

**will be measured to you, and more will be added to you.**

This can be stated in active form.

Alternate translation: "God will measure that amount for you, and he will add it to you"

**Mark 4:25**

**to him will be given more ... even what he has will be taken**

This can be stated in active form.

Alternate translation: "to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him"

**Mark 4:26**

**Connecting Statement:**

Jesus tells the people parables to teach them about the kingdom of God. Later he explains the parables to his disciples.

**like a man who sows his seed**

When someone sows seed, he plants the seed by scattering it on the ground. Alternate translation: "like a farmer who plants his seed" or "like a farmer who scatters his seed"

**Mark 4:27**

**He sleeps at night and gets up by day**

This is something that the man habitually does. Alternate translation: "He sleeps each night and gets up each day" or "He sleeps each night and gets up the next day"

**gets up by day**

"is up during the day" or "is active during the day"

**though he does not know how**

"though the man does not know how the seed sprouts and grows"

**Mark 4:28**

**the blade**

the stalk or sprout

**the ear**

the head on the stalk or the part of the plant that holds the fruit

**Mark 4:29**

**he immediately sends in the sickle**

Here "the sickle" is a metonym that stands for the farmer or the people whom the farmer sends out to harvest the grain. Alternate translation: "he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles

into the field to harvest the grain"

**sickle**

a curved blade or a sharp hook used to cut grain

**because the harvest has come**

Here the words "has come" are part of an idiom that means it is time for something. Alternative translation: "because it is time for harvesting the grain" or "because the grain is ready to be gathered"

**Mark 4:30**

**To what can we compare the kingdom of God, or what parable can we use to explain it?**

Jesus asked this question to cause his hearers to think about what the kingdom of God is like. Alternate translation: "With this parable I can explain what the kingdom of God is like."

**Mark 4:31**

**when it is sown**

This can be stated in active form.

Alternate translation: "when someone sows it" or "when someone plants it"

**Mark 4:32**

**it forms large branches**

The mustard tree is described as causing its branches to grow large. Alternate translation: "it has large branches"

**Mark 4:33**

**he spoke the word to them**

"Word" here is a synecdoche for "the message of God." The word "them" refers to the crowds. Alternate translation: "he taught them the message of God"

**as much as they were able to understand**

"and if they were able to understand some, he kept telling them more"

**Mark 4:34**

**when he was alone**

This means that he was away from the crowds, but his disciples were still with him.

**he explained everything**

Here "everything" refers to all his

parables. Alternate translation: "he explained all his parables"

#### Mark 4:35

##### Connecting Statement:

As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples are afraid when they see that even the wind and the sea obey Jesus.

**he said to them**

"Jesus said to his disciples"

**the other side**

"the other side of the Sea of Galilee" or "the other side of the sea"

#### Mark 4:36

##### General Information:

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#### Mark 4:37

**a violent windstorm arose**

Here "arose" is an idiom for "began."

Alternate translation: "a violent windstorm began"

**the boat was almost full of water**

It may be helpful to state that the boat was filling up with water. Alternate translation: "the boat was in danger of being filled with water"

#### Mark 4:38

**the stern**

The stern is the back part of the boat.

**They woke him up**

The word "they" refers to the disciples.

**do you not care that we are about to die?**

The disciples asked this question to show that they were in great danger and that they were upset that Jesus

was not helping them. This question can be written as a statement.

Alternate translation: "you need to pay attention to what is happening; we are all about to die!"

**we are about to die**

The word "we" includes the disciples and Jesus.

#### Mark 4:39

**Peace! Be still!**

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do.

**a great calm**

"a great stillness over the sea" or "a great calm over the sea"

#### Mark 4:40

**Then he said to them**

"And Jesus said to his disciples"

**Why are you afraid? Do you still not have faith?**

Jesus asks these questions to make his disciples consider why they are afraid when he is with them. These questions can be written as statements.

Alternate translation: "You should not be afraid. You need to have more faith."

#### Mark 4:41

**Who then is this, because even the wind and the sea obey him?**

The disciples ask this question in amazement at what Jesus did. This question can be written as a statement. Alternate translation: "This man is not like ordinary men; even the wind and the sea obey him!"

## Chapter 5

<sup>1</sup> ثُمَّ وَصَلُوا إِلَى الصَّغَةِ الْمُقَابِلَةِ مِنَ الْبُحَيْرَةِ، إِلَى بَلَدَةِ الْجَرَّاسِيِّينَ. <sup>2</sup> وَخَالَمَا تَرَلَّ مِنَ الْقَارِبِ، لَقَاهُ مِنْ بَيْنِ الْقُبُورِ إِنْسَانٌ يَسْكُنُهُ رُوحٌ بَهِيمٌ، <sup>3</sup> كَانَ يُقِيمُ فِي الْقُبُورِ. وَلَمْ يَكُنْ أَحَدٌ يَقْدِرُ أَنْ يُقَيِّدَهُ وَلَوْ بِالسَّلَاسِلِ. <sup>4</sup> فَإِنَّهُ كَثِيرًا مَا رُبِطَ بِالْقَيْودِ وَالسَّلَاسِلِ، فَكَانَ يَقْطَعُ السَّلَاسِلَ وَيُحَطِّمُ الْقَيْودَ، وَلَمْ يَقْدِرْ أَحَدٌ أَنْ يُخْضِعَهُ. <sup>5</sup> وَكَانَ فِي الْقُبُورِ وَفِي الْجِبَالِ دَائِمًا، لَيْلًا وَنَهَارًا، يَصِيحُ وَيُجَرِّحُ جِسْمَهُ بِالْجَارَةِ. <sup>6</sup> وَلَكِنَّهُ لَمَّا رَأَى يَسُوعَ مِنْ بَعِيدٍ، رَكَضَ وَسَجَدَ لَهُ، <sup>7</sup> وَصَرَخَ بِأَعْلَى صَوْتِهِ: «مَا شَأْنُكَ يَ يَا يَسُوعَ ابْنَ اللَّهِ الْعَلِيِّ؟ أَسْتَخْلِفُكَ بِاللَّهِ أَلَا تُعَذِّبُنِي!» <sup>8</sup> فَإِنَّ يَسُوعَ كَانَ قَدْ قَالَ لَهُ: «أَيُّهَا الرُّوحُ النَّجِسُ، اخْرُجْ مِنْ



الإنسان!»<sup>9</sup> وَسَأَلَهُ يَسُوعُ: «مَا اسْمُكَ؟» فَأَجَابَ: «اسْمِي لَجِيُونُ لِأَنَّنَا جَيْشٌ كَبِيرٌ!»<sup>10</sup> وَتَوَسَّلَ إِلَيْهِ بِالْحَاجِ أَلَّا يَطْرُدَ الْأَرْوَاحَ النَّجِسَةَ إِلَى خَارِجِ تِلْكَ الْمُنْطَقَةِ.<sup>11</sup> وَكَانَ هُنَاكَ قَطِيعٌ كَبِيرٌ مِنَ الْخَنَازِيرِ يَرْعَى عِنْدَ الْجَبَلِ،<sup>12</sup> فَتَوَسَّلَتْ الْأَرْوَاحُ النَّجِسَةُ إِلَى يَسُوعَ قَائِلَةً: «أَرْسِلْنَا إِلَى الْخَنَازِيرِ لِنَدْخُلَ فِيهَا!»<sup>13</sup> فَأَذِنَ لَهَا بِذَلِكَ. فَخَرَجَتِ الْأَرْوَاحُ النَّجِسَةُ وَدَخَلَتْ فِي الْخَنَازِيرِ، فَأُذِقَ قَطِيعُ الْخَنَازِيرِ مِنْ عَلَى حَافَةِ الْجَبَلِ إِلَى الْبُحَيْرَةِ، فَغَرِقَ فِيهَا. وَكَانَ عَدَدُهُ نَحْوَ أَلْفَيْنِ.<sup>14</sup> أَمَّا رُغَاةُ الْخَنَازِيرِ فَهَرَبُوا وَأَذَاعُوا الْخَبَرَ فِي الْمَدِينَةِ وَفِي الْمَرَايِعِ. فَخَرَجَ النَّاسُ لِيَرَوْا مَا قَدْ جَرَى،<sup>15</sup> وَجَاءُوا إِلَى يَسُوعَ، قَرَأُوا الَّذِي كَانَ مَسْكُونًا بِالشَّيَاطِينِ خَالِسًا وَلَا يَسًا وَصَحِيحَ الْعَقْلِ، فَاسْتَوَلَى عَلَيْهِمُ الْخَوْفُ.<sup>16</sup> فَحَدَّثَهُمُ الَّذِينَ رَأَوْا مَا جَرَى بِمَا حَدَثَ لِلْمَجْنُونِ وَلِلْخَنَازِيرِ<sup>17</sup> فَأَخَذُوا بَرْجُونٍ مِنْ يَسُوعَ أَنْ يَرْحَلَ عَنْ دِيَارِهِمْ.<sup>18</sup> وَفِيمَا كَانَ يَرْكَبُ الْقَارِبَ، تَوَسَّلَ إِلَيْهِ الْإِنْسَانُ الَّذِي كَانَتْ الشَّيَاطِينُ تَسْكُنُهُ أَنْ يُرَافِقَهُ.<sup>19</sup> فَلَمْ يَسْمَعْ لَهُ، بَلْ قَالَ لَهُ: «إِذْهَبْ إِلَى بَيْتِكَ، وَإِلَى أَهْلِكَ، وَأَخْبِرْهُمْ بِمَا عَمِلَهُ الرَّبُّ بِكَ وَرَحِمَكَ». <sup>20</sup> فَأُتْلِقَ وَأَخَذَ يُتَابِدِي فِي الْمُدُنِ الْعَشْرِ بِمَا عَمِلَهُ يَسُوعَ بِهِ. فَتَعَجَّبَ الْجَمِيعُ.

<sup>21</sup> وَلَمَّا عَادَ يَسُوعَ وَعَبَّرَ فِي الْقَارِبِ إِلَى الصَّفَةِ الْمُقَابِلَةِ مِنَ الْبُحَيْرَةِ، اجْتَمَعَ إِلَيْهِ وَهُوَ عِنْدَ الشَّاطِئِ جَمْعٌ كَبِيرٌ. <sup>22</sup> وَإِذَا وَاحِدٌ مِنْ رُؤَسَاءِ الْمَجْمَعِ، وَاسْمُهُ يَايِرُسُ، قَدْ جَاءَ إِلَيْهِ. وَمَا إِنْ رَأَاهُ، حَتَّى ارْتَمَى عِنْدَ قَدَمَيْهِ، <sup>23</sup> وَتَوَسَّلَ إِلَيْهِ بِالْحَاجِ، قَائِلًا: «ابْنَتِي الصَّغِيرَةُ مُسْرِفَةٌ عَلَى الْمَوْتِ. فَتَعَالَ وَالْمِسْهَا بِبَيْدِكَ لِنَشْفِيَ فَتَحْيَا!» <sup>24</sup> فَذَهَبَ مَعَهُ، يَتَّبِعُهُ جَمْعٌ كَبِيرٌ وَهُمْ يَرْحَمُونَهُ.

<sup>25</sup> وَكَانَتْ هُنَاكَ امْرَأَةٌ مُصَابَةٌ بِتَزْيِفٍ دَمَوِيٍّ مُنْذُ ابْتَنَتْ عَشْرَةَ سَنَةٍ، <sup>26</sup> وَقَدْ عَانَتْ الْكَثِيرَ مِنَ الْأَلَمِ عَلَى أَيْدِي أَطِبَّاءَ كَثِيرِينَ، وَأَنْفَقَتْ فِي سَبِيلِ عِلَاجِهَا كُلَّ مَا تَمْلِكُ، فَلَمْ تَجِدْ آيَةً قَائِدَةً، بَلْ بِالْآخَرَى ارْتَدَّادَتْ خَالَثًا سُوءًا. <sup>27</sup> فَإِذْ كَانَتْ قَدْ سَمِعَتْ عَنْ يَسُوعَ، جَاءَتْ فِي رَحْمَةِ الْجَمْعِ مِنْ خَلْفِهِ وَلَمَسَتْ رِدَاءَهُ، <sup>28</sup> لِأَنَّهَا قَالَتْ: «يَكْفِي أَنْ أَلْمَسَ ثِيَابَهُ لَأُشْفَى». <sup>29</sup> وَفِي الْحَالِ انْقَطَعَ تَزْيِفُ دِمَائِهَا وَأَحْسَتْ فِي جِسْمِهَا أَنَّهَا شُفِيَتْ مِنْ عِلَّتِهَا. <sup>30</sup> وَخَالَمَا شَعَرَ يَسُوعَ فِي نَفْسِهِ بِالْقُوَّةِ الَّتِي خَرَجَتْ مِنْهُ، أَدَارَ تَطَرُّهُ فِي الْجَمْعِ وَسَأَلَ: «مَنْ لَمَسَ ثِيَابِي؟» <sup>31</sup> فَقَالَ لَهُ تَلَامِيذُهُ: «أَنْتَ تَرَى الْجَمْعَ يَرْحَمُونَكَ، وَتَسْأَلُ: مَنْ لَمَسَنِي؟» <sup>32</sup> وَلَكِنَّهُ طَلَّ يَتَطَلَّعُ حَوْلَهُ لِيَرَى الَّتِي فَعَلَتْ ذَلِكَ. <sup>33</sup> فَمَا كَانَ مِنَ الْمَرَأَةِ، وَقَدْ عَلِمَتْ بِمَا حَدَثَ لَهَا، إِلَّا أَنْ جَاءَتْ وَهِيَ خَائِفَةٌ تَرْتَجِفُ، وَارْتَمَتْ أَمَامَهُ وَأَخْبَرَتْهُ بِالْحَقِيقَةِ كُلِّهَا. <sup>34</sup> فَقَالَ لَهَا: «يَا ابْنَتِي، إِيمَانُكَ قَدْ شَفَاكَ. فَادْهَبِي بِسَلَامٍ وَتَعَافِي مِنْ عِلَّتِكَ!»

<sup>35</sup> وَبَيْنَمَا يَسُوعُ يَتَكَلَّمُ، جَاءَ بَعْضُهُمْ مِنْ بَيْتِ رَئِيسِ الْمَجْمَعِ قَائِلِينَ: «ابْنُكَ قَدْ مَاتَ. فَلِمَاذَا تُكَلِّفُ الْمُعَلِّمَ بَعْدُ؟» <sup>36</sup> وَلَكِنَّ يَسُوعَ، مَا إِنْ سَمِعَ بِذَلِكَ الْخَبَرِ، حَتَّى قَالَ لِرَئِيسِ الْمَجْمَعِ: «لَا تَحْزَنْ! آمِنْ فَقَطْ!» <sup>37</sup> وَلَمْ يَدْعُ أَحَدًا يُرَافِقُهُ إِلَّا بُطْرُسَ وَبَعْقُوبَ وَيُوحَنَّا أَخَا بَعْقُوبَ. <sup>38</sup> وَوَصَلَ إِلَى بَيْتِ رَئِيسِ الْمَجْمَعِ، فَرَأَى الصَّبِيحَ وَالنَّاسَ يَبْكُونَ وَيُؤْلُولُونَ كَثِيرًا. <sup>39</sup> فَلَمَّا دَخَلَ، قَالَ لَهُمْ: «لِمَاذَا تَبْضُجُونَ وَتَبْكُونَ؟ لَمْ تَمُتِ الصَّبِيَّةُ، بَلْ هِيَ تَائِمَةٌ». <sup>40</sup> فَصَجُّوا مِنْهُ. أَمَّا هُوَ، فَأَخْرَجَهُمْ جَمِيعًا، ثُمَّ أَخَذَ مَعَهُ أَبَا الصَّبِيَّةِ وَأُمَّهَا وَالَّذِينَ كَانُوا يُرَافِقُونَهُ، وَدَخَلَ حَيْثُ كَانَتِ الصَّبِيَّةُ. <sup>41</sup> وَإِذْ أَمْسَكَ بِبَيْدِهَا قَالَ: «طَلِيئًا قُومِي!» «يَا صَبِيَّةُ، لَكَ أَقُولُ: قُومِي». <sup>42</sup> فَتَهَوَّضَتِ الصَّبِيَّةُ خَالًا وَأَخَذَتْ تَمْشِي، إِذْ كَانَ عُمْرُهَا ابْنَتِي عَشْرَةِ سَنَةٍ. فَدْهَشَ الْجَمِيعُ دَهْشَةً عَظِيمَةً. <sup>43</sup> فَأَمَرَهُمْ بِسِدَّةٍ أَنْ لَا يَعْلَمَ أَحَدٌ بِذَلِكَ، وَطَلَبَ أَنْ يُعْطَى طَعَامًا لِتَأْكُلَ.

## Mark 5 General Notes

### Possible translation difficulties in this chapter

"Talitha, koum"

The words "Talitha, koum"

**Mark 5:1**

**Connecting Statement:**

After Jesus calms the great storm, he heals a man who has many demons, but the local people in Gerasa are not glad about his healing, and they beg Jesus to leave.

**They came**

The word "They" refers to Jesus and his disciples.

**the sea**

This refers to the Sea of Galilee.

**Gerasenes**

This name refers to the people who live in Gerasa.

**Mark 5:2**

**with an unclean spirit**

This is an idiom meaning that the man is "controlled" or "possessed" by the unclean spirit. Alternate translation: "controlled by an unclean spirit" or "that an unclean spirit possessed"

**Mark 5:3**

**General Information:**

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**Mark 5:4**

**He had been bound many times**

This can be written in active form. Alternate translation: "People had bound him many times"

**his shackles were shattered**

This can be written in active form. Alternate translation: "he shattered his shackles"

**shackles**

pieces of metal that people wrap around the arms and legs of prisoners and attach with chains to objects that do not move so the prisoners cannot move

**No one had the strength to subdue him**

The man was so strong that no one could subdue him. Alternate translation: "He was so strong that no one was strong enough to subdue him"

**subdue him**

"control him"

**Mark 5:5**

**cut himself with sharp stones**

Often when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.

**Mark 5:6**

**When he saw Jesus from a distance**

When the man first saw Jesus, Jesus would have been getting out of the boat.

**bowed down**

This means that he knelt down before Jesus out of reverence and respect, not out of worship.

**Mark 5:7**

**General Information:**

The information in verses 7 and 8 may be reordered to present the events in the order that they happened, as in the UDB.

**He cried out**

"The unclean spirit cried out"

**What do I have to do with you, Jesus, Son of the Most High God?**

The unclean spirit asks this question out of fear. This can be written as a statement. Alternate translation: "Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me."

**Jesus ... do not torment me**

Jesus has the power to torment unclean spirits.

**Son of the Most High God**

This is an important title for Jesus.

**I beg you by God himself**

Here the unclean spirit is swearing by God as he makes a request of Jesus. Consider how this type of request is made in your language. Alternate translation: "I beg you before God" or "I swear by God himself and beg you"

**Mark 5:8**

**General Information:**

This page has intentionally been left blank.

**Mark 5:9**

**He asked him**

"And Jesus asked the unclean spirit"

**He answered him, "My name is Legion, for we are many."**

One spirit was speaking for many here. He spoke of them as if they were a legion, a Roman army unit of about 6,000 soldiers. Alternate translation: "And the spirit said to him, 'Call us an army, for many of us are inside the man.'"

**Mark 5:10**

**He begged him**

"The unclean spirit begged Jesus"

**not to send them**

"not to send him and the other unclean spirits"

**Mark 5:11**

**General Information:**

This page has intentionally been left blank.

**Mark 5:12**

**they begged him**

"the unclean spirits begged Jesus"

**Mark 5:13**

**he allowed them**

It may be helpful to state clearly what Jesus allowed them to do. Alternate translation: "Jesus allowed the unclean spirits to do what they asked permission to do"

**into the sea, and about two thousand pigs drowned in the sea**

You can make the words after the comma a separate sentence: "into the sea. There were about two thousand pigs, and they drowned in the sea"

**about two thousand pigs**

"about 2,000 pigs"

**Mark 5:14**

**reported what had happened in the city and in the countryside**

"told people in the city and in the countryside what had happened"

**Mark 5:15**

**Legion**

This was the name of the many

demons that had been in the man. See how you translated this in Mark 5:9.

**in his right mind**

This is an idiom meaning that he is thinking clearly. Alternate translation: "of a normal mind" or "thinking clearly"

**they were afraid**

The word "they" refers to the group of people who went out to see what had happened.

**Mark 5:16**

**Those who had seen what happened**

"The people who had witnessed what had happened"

**Mark 5:17**

**General Information:**

This page has intentionally been left blank.

**Mark 5:18**

**the demon-possessed man**

Though the man is no longer demon-possessed, he is still described in this way. Alternate translation: "the man who had been demon-possessed"

**Mark 5:19**

**But Jesus did not permit him**

What Jesus did not allow the man to do can be stated clearly. Alternate translation: "But he did not allow the man to come with them"

**Mark 5:20**

**Decapolis**

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.

**everyone was amazed**

It may be helpful to state why the people were amazed. Alternate translation: "all the people who heard what the man said were amazed"

**Mark 5:21**

**Connecting Statement:**

After healing the demon-possessed man in region of the Gerasenes, Jesus and his disciples return across the lake to Capernaum where one of the leaders of the synagogue asks Jesus to

heal his daughter.

**the other side**

This refers to the other side of the sea

**beside the sea**

"on the seashore" or "on the shore"

**the sea**

This is the Sea of Galilee.

**Mark 5:22**

**Jairus**

This is the name of a man.

**Mark 5:23**

**lay your hands**

"Laying on hands" refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter.

**that she may be made well and live**

This can be stated in active form.

Alternate translation: "and heal her and make her live"

**Mark 5:24**

**So he went with him**

"So Jesus went with Jairus." Jesus's disciples also went with him. Alternate translation: "So Jesus and the disciples went with Jairus"

**pressed close around him**

This means they crowded around Jesus and pressed themselves together to be closer to Jesus.

**Mark 5:25**

**Connecting Statement:**

While Jesus is on his way to heal the man's little 12-year-old girl, a woman who has been sick for 12 years interrupts by touching Jesus for her healing.

**Now a woman was there**

The word "Now" is used here to mark a pause in the story. Here the author starts to tell a new part of the story with a new person. Consider how new people are introduced into a story in your language.

**who had a flow of blood for twelve years**

The woman did not have an open wound; rather, her monthly flow of

blood would not stop. Your language may have a polite way to refer to this condition.

**for twelve years**

"for 12 years"

**Mark 5:26**

**she grew worse**

"her sickness got worse" or "her bleeding increased"

**Mark 5:27**

**the reports about Jesus**

She had heard reports about Jesus of how he healed people. Alternate translation: "that Jesus healed people"

**cloak**

outer garment or coat

**Mark 5:28**

**I will be healed**

This can be stated in active form.

Alternate translation: "it will heal me" or "his power will heal me"

**Mark 5:29**

**she was healed from her affliction**

This can be stated in active form.

Alternate translation: "the sickness left her" or "she was no longer sick"

**Mark 5:30**

**that power had gone out from him**

When the woman touched Jesus, Jesus felt his power healing her. Jesus himself did not lose any of his power to heal people when he healed her. Alternate translation: "that his healing power had healed someone"

**Mark 5:31**

**this crowd pressed around you**

This means they crowded around Jesus and pressed themselves together to be closer to Jesus. See how you translated this in Mark 5:24.

**Mark 5:32**

**General Information:**

This page has intentionally been left blank.

**Mark 5:33**

**fell down before him**

"knelt down before him." She knelt

down before Jesus as an act of honor and submission.

**told him the whole truth**

The phrase "the whole truth" refers to how she had touched him and had become well. Alternate translation: "told him the whole truth about how she had touched him"

**Mark 5:34**

**Daughter**

Jesus called the woman "Daughter." This was a kind way for a teacher to speak to a woman. Jesus showed that he cared about her.

**your faith**

"your faith in me"

**Mark 5:35**

**While he was speaking**

"While Jesus was speaking"

**some people came from the leader of the synagogue**

"The leader of the synagogue" is a metonym for the synagogue leader's house or household. It is most likely that these were family members or servants and not some other people who happened to be in the house. Alternate translation: "some people came from the house of the leader of the synagogue" or "some people from the synagogue leader's household came"

**the leader of the synagogue**

This refers to Jairus (Mark 5:22).

**synagogue, saying**

"synagogue, saying to Jairus"

**Why trouble the teacher any longer?**

This question can be written as a statement. Alternate translation: "It is useless to bother the teacher any longer" or "There is no need to bother the teacher any longer."

**the teacher**

This refers to Jesus.

**Mark 5:36**

**the message that was spoken**

This can be stated as in active form. Alternate translation: "the message

that they told Jairus"

**Just believe**

If necessary, you can state what Jesus is commanding Jairus to believe.

Alternate translation: "Just believe I can make you daughter live"

**Mark 5:37**

**General Information:**

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

**He did not permit anyone to accompany him except Peter ... James**

This double negative emphasizes that Peter and the others were the only ones whom he permitted to accompany him. Alternate translation: "He only permitted Peter ... James to accompany him"

**He did not permit**

Jesus did not permit

**to accompany him**

"to come with him." It may be helpful to state where they were going.

Alternate translation: "to accompany him to Jairus' house"

**Mark 5:38**

**General Information:**

In verses 37 and 38, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

**he saw**

Jesus saw

**Mark 5:39**

**he said to them**

"Jesus said to the people who were

weeping"

**Why are you upset and why do you weep?**

Jesus asked this question to help them see their lack of faith. This may be written as a statement. Alternate translation: "This is not a time to be upset and crying."

**The child is not dead but sleeps**

Jesus uses the common word for sleep, and so should the translation.

**Mark 5:40**

**They began to mock him**

Jesus used the common word for sleep (verse 39). The reader should understand that the people who hear Jesus speak are laughing at him because they truly do know the difference between a dead person and a sleeping person and they think he does not.

**put them all outside**

"sent all the other people outside the house"

**those who were with him**

This refers to Peter, James, and John.

**went in where the child was**

It may be helpful to state where the child is. Alternate translation: "went

into the room where the child was lying"

**Mark 5:41**

**Talitha, koum**

This is an Aramaic sentence that Jesus spoke to the little girl in her language. Write these words as they sound, using your alphabet.

**Mark 5:42**

**she was twelve years of age**

"she was 12 years old"

**Mark 5:43**

**He strictly ordered them that no one should know about this. Then**

This can be stated as a direct quote. Alternate translation: "He ordered them strictly, 'No one should know about this!' Then" or "He ordered them strictly, 'Do not tell anyone about what I have done!' Then"

**He strictly ordered them**

"He strongly commanded them"

**Then he told them to give her something to eat.**

This can be stated as a direct quote.

Alternate translation: "And he told them, 'Give her something to eat.'"

## Chapter 6

<sup>1</sup> وَغَادَرَ يَسُوعُ ذَلِكَ الْمَكَانَ وَغَادَ إِلَى بَلَدَتِهِ، وَتَلَامِيذُهُ يَتَّبِعُونَهُ. <sup>2</sup> وَلَمَّا حَلَّ السَّبْتُ، أَخَذَ يُعَلِّمُ فِي الْمَجْمَعِ، فَذَهَشَ كَثِيرُونَ حِينَ سَمِعُوهُ، وَقَالُوا: «مِنْ أَيْنَ لَهُ هَذَا؟ وَمَا هَذِهِ الْحِكْمَةُ الْمُؤَهُّوبَةُ لَهُ، وَهَذِهِ الْمُعْجَزَاتُ الْجَارِيَةُ عَلَى يَدَيْهِ؟» <sup>3</sup> أَلَيْسَ هَذَا هُوَ التَّجَارِ ابْنُ مَرْيَمَ، وَأَخَا يَعْقُوبَ وَيُوسِي وَيَهُودَا وَسَمْعَانَ؟ أَوَلَيْسَتْ أَخَوَاتُهُ عِنْدَنَا هُنَا؟» هَكَذَا كَانُوا يَشْكُونَ فِيهِ. <sup>4</sup> وَلَكِنَّ يَسُوعَ قَالَ لَهُمْ: «لَا يَكُونُ السَّبْتُ بِلا كَرَامَةٍ إِلَّا فِي بَلَدَتِهِ، وَبَيْنَ أَقْرَبَائِهِ، وَفِي بَنِيهِ!» <sup>5</sup> وَلَمْ يَقْدِرْ أَنْ يَعْمَلَ هُنَاكَ آيَةً مُعْجَزَةً، غَيْرَ أَنَّهُ لَمَسَ يَدَيْهِ عَدَدًا قَلِيلًا مِنَ الْمَرْضَى فَشَفَاهُمْ. <sup>6</sup> وَتَعَجَّبَ مِنْ عَدَمِ إِيْمَانِهِمْ. ثُمَّ أَخَذَ يَطُوفُ بِالْقَرْيِ الْمُجَاوِرَةِ وَهُوَ يُعَلِّمُ.

<sup>7</sup> ثُمَّ اسْتَدْعَى الْإِثْنَيْ عَشَرَ تَلْمِيذًا، وَأَخَذَ يُرْسِلُهُمْ اِثْنَيْنِ اِثْنَيْنِ، وَقَدْ أَعْطَاهُمْ سُلْطَةً عَلَى الْأَرْوَاحِ النَّجِسَةِ، <sup>8</sup> وَأَوْصَاهُمْ أَنْ لَا يَحْمِلُوا لِلطَّرِيقِ شَيْئًا إِلَّا عَصًا، وَلَا خُبْرًا وَلَا زَادًا وَلَا مَالًا ضِمْنَ أَحْزَمَتِهِمْ، <sup>9</sup> بَلْ يَتَّعِلُّوا جِدَاءً وَيَلْبَسُوا رِدَاءً وَاحِدًا. <sup>10</sup> وَقَالَ لَهُمْ: «أَيُّمَا دَخَلْتُمْ بَيْتًا، فَأَقِيمُوا فِيهِ إِلَى أَنْ تَخْرُجُوا مِنْ هُنَاكَ. <sup>11</sup> وَإِنْ كَانَ أَحَدٌ لَا يَقْبَلُكُمْ وَلَا يَسْمَعُ لَكُمْ فِي مَكَانٍ مَا، فَاخْرُجُوا مِنْ هُنَاكَ، وَانْفُضُوا التُّرَابَ عَنْ أَقْدَامِكُمْ شَهَادَةً عَلَيْهِمْ». <sup>12</sup> فَانْطَلَقُوا يُبَشِّرُونَ دَاعِينَ إِلَى التَّوْبَةِ، <sup>13</sup> وَطَرَدُوا شَيَاطِينَ كَثِيرَةً، وَدَهَنُوا كَثِيرِينَ مِنَ الْمَرْضَى بِزَيْتٍ، وَشَفَوْهُمْ.

<sup>14</sup> وَسَمِعَ الْمَلِكُ هِيرُودُسُ عَنْ يَسُوعَ، لِأَنَّ اسْمَهُ كَانَ قَدْ صَارَ مَشْهُورًا، إِذْ قَالَ بَعْضُهُمْ: «هَذَا يُوحَنَّا الْمَعْمَدَانُ وَقَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَلِذَلِكَ تُجْرَى عَلَى يَدَيْهِ الْمُعْجَزَاتُ!» <sup>15</sup> وَآخَرُونَ قَالُوا: «هَذَا

إِلَيْهَا» وَعَبَّرَهُمْ قَالُوا: «هَذَا نَبِيُّ الْأَنْبِيَاءِ!» 16 وَأَمَّا هِيرُودُسُ، فَلَمَّا سَمِعَ قَالَ «مَا هُوَ إِلَّا يُوحَنَّا الَّذِي قَطَعْتُ أُنَا رَأْسَهُ، وَقَدْ قَامَ!»

17 فَإِنَّ هِيرُودُسَ هَذَا كَانَ قَدْ أَرْسَلَ وَقَبَضَ عَلَى يُوحَنَّا وَقَيَّدَهُ فِي السَّجْنِ. وَذَلِكَ مِنْ أَجْلِ هِيرُودِيَّا الَّتِي تَزَوَّجَهَا هِيرُودُسُ وَهِيَ زَوْجَةُ أَخِيهِ فِيلِبُّسَ. 18 فَإِنَّ يُوحَنَّا كَانَ يَقُولُ لَهُ: «لَيْسَ خَلَاً لَكَ أَنْ تَتَزَوَّجَ بِزَوْجَةِ أَخِيكَ!» 19 فَكَاتَبَ هِيرُودِيَّا نَاقِمَةً عَلَى يُوحَنَّا، وَتَتَمَنَّى أَنْ تَقْتُلَهُ، وَلَكِنَّهَا لَمْ تَسْتَطِعْ. 20 فَقَدْ كَانَ هِيرُودُسُ يَرْهَبُ يُوحَنَّا لِعِلْمِهِ أَنَّهُ رَجُلٌ بَارٌّ وَقَدِيسٌ، وَكَانَ يُحَافِظُ عَلَى سَلَامَتِهِ. وَمَعَ أَنَّهُ كَانَ يَتَصَايِقُ كَثِيراً مِنْ كَلَامِهِ، إِلَّا أَنَّهُ كَانَ يُحِبُّ الْاسْتِمَاعَ إِلَيْهِ. 21 ثُمَّ سَخَبَتِ الْفُرْصَةُ عِنْدَمَا أَقَامَ هِيرُودُسُ بِمُنَاسَبَةِ ذِكْرِ مَوْلِيهِ وَلَيْمَةَ لِعُظَمَائِهِ وَقَادَةِ الْأُلُوفِ وَأَعْيَانِ مِنْطَقَةِ الْجَلِيلِ. 22 فَقَدْ دَخَلَتْ ابْنَتُهُ هِيرُودِيَّا وَرَقَصَتْ، فَسَرَّتْ هِيرُودُسَ وَالْمُتَكِنِينَ مَعَهُ. فَقَالَ الْمَلِكُ لِلصَّبِيَّةِ: «اطْلُبِي مِنِّي مَا تُرِيدِينَ، فَأَعْطِيكِ إِيَّاهُ!» 23 وَأَقْسَمَ لَهَا قَائِلاً: «لَأَعْطِيَنَّكَ مَهْماً طَلَبْتِ مِنِّي، وَلَوْ نِصْفَ مَمْلَكَتِي!» 24 فَخَرَجَتْ وَسَأَلَتْ أُمَّهَا: «مَاذَا أَطْلُبُ؟» فَأَجَابَتْ: «رَأْسَ يُوحَنَّا الْمَعْمَدَانِ!» 25 فَعَادَتْ فِي الْحَالِ إِلَى الدَّخْلِ وَطَلَبَتْ مِنَ الْمَلِكِ قَائِلَةً: «أُرِيدُ أَنْ تُعْطِيَنِي خَلاً رَأْسَ يُوحَنَّا الْمَعْمَدَانِ عَلَى طَبَقٍ!» 26 فَخَرَزَ الْمَلِكُ جِداً. وَلَكِنَّهُ لِأَجْلِ مَا أَقْسَمَ بِهِ وَلِأَجْلِ الْمُتَكِنِينَ مَعَهُ، لَمْ يَرُدْ أَنْ يُخْلِفَ وَعْدَهُ لَهَا. 27 وَفِي الْحَالِ أَرْسَلَ الْمَلِكُ سَيِّفاً وَأَمَرَ أَنْ يُؤْتَى بِرَأْسِ يُوحَنَّا. فَذَهَبَ السَّيِّفُ وَقَطَعَ رَأْسَ يُوحَنَّا فِي السَّجْنِ، 28 ثُمَّ جَاءَ بِالرَّأْسِ عَلَى طَبَقٍ وَقَدَّمَهُ إِلَى الصَّبِيَّةِ فَحَمَلَتْهُ إِلَى أُمِّهَا. 29 وَلَمَّا سَمِعَ تَلَامِيذُ يُوحَنَّا بِذَلِكَ، جَاءُوا وَرَفَعُوا جُنَاحَتَهُ، وَدَفَنُوهُ فِي قَبْرِ.

30 وَاجْتَمَعَ الرُّسُلُ إِلَى يَسُوعَ، وَأَخْبَرُوهُ بِكُلِّ شَيْءٍ: بِمَا عَمِلُوهُ وَمَا عَلَّمُوهُ. 31 فَقَالَ لَهُمْ: «تَعَالَوْا أَنْتُمْ عَلَى انْفِرَادٍ إِلَى مَكَانٍ خَالٍ، وَاسْتَرِيحُوا قَلِيلاً». فَقَدْ كَانَ الْقَادِمُونَ وَالذَّاهِبُونَ كَثِيرِينَ حَتَّى لَمْ يَدْعُوا لَهُمْ فُرْصَةً لِلْأَكْلِ. 32 فَذَهَبَ التَّلَامِيذُ فِي الْقَارِبِ إِلَى مَكَانٍ مُفْعِفٍ مُنْعَرِدِينَ. 33 وَلَكِنَّ كَثِيرِينَ رَأَوْهُمْ مُنْطَلِقِينَ، فَعَرَفُوا وَجْهَتَهُمْ، وَأَخَذُوا يَتَرَاكِضُونَ مَعاً إِلَى هُنَاكَ سَبِيراً عَلَى الْأَقْدَامِ، خَارِجِينَ مِنْ جَمِيعِ الْمُدُنِ، فَسَبَقُوهُمْ. 34 فَلَمَّا تَرَلَّ يَسُوعُ مِنَ الْقَارِبِ، رَأَى الْجَمْعَ الْكَثِيرَ وَتَحَنَّنَ عَلَيْهِمْ، لِأَنَّهُمْ كَانُوا كَعَتَمٍ لَا رَاعِيَ لَهَا. فَأَخَذَ يُعَلِّمُهُمْ أُمُوراً كَثِيراً.

35 وَلَمَّا مَضَى جُزْءٌ كَثِيرٌ مِنَ النَّهَارِ، تَقَدَّمَ إِلَيْهِ تَلَامِيذُهُ، وَقَالُوا: «الْمَكَانُ مُفْعِفٌ، وَالنَّهَارُ كَادَ يَنْقُضِي. 36 فَاصْرِفِ الْجَمْعَ لِيَذْهَبُوا إِلَى الْفَرَى وَالْمَرَارِعِ الْمُجَاوِرَةِ وَيَسْتَرَوْا لِأَنْفُسِهِمْ مَا يَأْكُلُونَ». 37 فَردَّ قَائِلاً: «أَعْطُوهُمْ أَنْتُمْ لِيَأْكُلُوا!» فَقَالُوا لَهُ: «هَلْ تَذْهَبُ وَتَسْتَرِي بِمِئَتِي دِينَارٍ خُبْزاً وَتُعْطِيهِمْ لِيَأْكُلُوا؟» 38 فَسَأَلَهُمْ: «كَمْ رَغِيفاً عِنْدَكُمْ؟ اذْهَبُوا وَانْظُرُوا». فَلَمَّا تَحَقَّقُوا، قَالُوا: «خَمْسَةٌ، وَسَمَكَتَانِ!» 39 فَأَمَرَهُمْ أَنْ يُجْلِسُوا الْجَمْعَ جَمَاعَاتٍ جَمَاعَاتٍ عَلَى الْعُشْبِ الْأَخْضَرِ. 40 فَجَلَسُوا فِي خَلَقَاتٍ تَتَأَلَّفُ كُلُّ مِنْهَا مِنْ مِئَةٍ أَوْ خَمْسِينَ. 41 ثُمَّ أَخَذَ يَسُوعُ الْأَرْغِفَةَ الْخَمْسَةَ وَالسَّمَكَتَيْنِ، وَرَفَعَ نَظْرَهُ إِلَى السَّمَاءِ وَبَارَكَ، وَكَسَّرَ الْأَرْغِفَةَ، وَأَعْطَى تَلَامِيذَهُ لِيَقْدُمُوا لِلْجَمْعِ وَالسَّمَكَتَانِ فَسَمَّهُمَا لِلْجَمْعِ. 42 فَأَكَلُوا جَمِيعاً وَشَبِعُوا. 43 ثُمَّ رَفَعُوا اثْنَيْ عَشْرَةَ فُقَّةً مَمْلُوءَةً مِنْ كِسْرِ الْخُبْزِ وَبَقَايَا السَّمَكِ. 44 وَأَمَّا الَّذِينَ أَكَلُوا مِنَ الْخُبْزِ، فَكَانُوا خَمْسَةَ آلَافٍ رَجُلٍ.

45 وَفِي الْحَالِ أَلَزَمَ تَلَامِيذُهُ أَنْ يَرْكَبُوا الْقَارِبَ وَيَسْبِقُوهُ إِلَى الصَّفَةِ الْمُقَابِلَةِ، إِلَى بَيْتٍ صَيِّدًا، حَتَّى يَصْرِفَ الْجَمْعَ. 46 وَبَعْدَمَا صَرَفَهُمْ ذَهَبَ إِلَى الْجَبَلِ لِيُصَلِّيَ. 47 وَلَمَّا حَلَّ الْمَسَاءُ، كَانَ الْقَارِبُ فِي وَسْطِ الْبُحَيْرَةِ، وَيَسُوعُ وَخَدُّهُ عَلَى الْبَرِّ. 48 وَإِذْ رَأَوْهُمْ يَتَعَدَّبُونَ فِي التَّجْذِيفِ، لِأَنَّ الرِّيحَ كَانَتْ مُعَاكِسَةً لَهُمْ، جَاءَ إِلَيْهِمْ مَاشِياً عَلَى مَاءِ الْبُحَيْرَةِ، تَخُو الرُّبْعَ الْأَخِيرَ مِنَ اللَّيْلِ، وَكَادَ أَنْ يَبْجَاوَرَهُمْ. 49 وَلَكِنَّهُمْ لَمَّا رَأَوْهُ مَاشِياً عَلَى الْمَاءِ، طَنُّوهُ شَبَحاً فَصَرَحُوا. 50 فَقَدْ رَأَوْهُ كُلُّهُمْ وَدَعَرُوا. إِلَّا أَنَّهُ كَلَّمَهُمْ فِي الْحَالِ وَقَالَ لَهُمْ: «تَسْجَعُوا، أَنَا هُوَ، لَا تَخَافُوا!» 51 وَصَعِدَ إِلَيْهِمْ فِي الْقَارِبِ فَكَسَبَتِ الرِّيحُ. فَذَهَبُوا دَهْشَةً قَائِقَةً، وَتَعَجَّبُوا جِداً، 52 لِأَنَّهُمْ لَمْ يَفْهَمُوا بِمُعْجَزَةِ الْأَرْغِفَةِ، فَقَدْ كَانَتْ قُلُوبُهُمْ قَاسِيَةً. 53 وَلَمَّا عَبَرُوا إِلَى الصَّفَةِ الْمُقَابِلَةِ، جَاءُوا إِلَى أَرْضٍ جَنِّيَسَارَتِ، وَأَرْسَلُوا الْقَارِبَ.

54 وَخَالَمَا تَزَلُّوا مِنَ الْقَارِبِ، عَرَفَهُ النَّاسُ، 55 فَطَافُوا فِي أَنْحَاءِ تِلْكَ الْبِلَادِ الْمُجَاوِرَةِ، وَأَخَذُوا يَحْمِلُونَ مِنْ كَانُوا مَرَضَى عَلَى فُرْشٍ إِلَى كُلِّ مَكَانٍ يَسْمَعُونَ أَنَّهُ فِيهِ. 56 وَأَيَّتَمَا دَخَلَ، إِلَى الْقَرْيَةِ أَوْ الْمَدِينِ أَوْ الْقَرْيَةِ، وَصَعُوا الْمَرَضَى فِي السَّاحَاتِ الْعَامَّةِ، مُتَوَسِّلِينَ إِلَيْهِ أَنْ يَلْمِسُوا وَلَوْ طَرَفَ رِدَائِهِ. فَكَانَ كُلُّ مَنْ يَلْمِسُهُ يُشْفَى.

## Mark 6 General Notes

### Special concepts in this chapter

#### "Anointed with oil"

In the ancient Near East, people would try to heal sick people by putting olive oil on them.

#### Mark 6:1

##### Connecting Statement:

Jesus returns to his hometown, where he is not accepted.

##### his hometown

This refers to the town of Nazareth, where Jesus grew up and where his family lived. This does not mean that he owned land there.

#### Mark 6:2

**What is this wisdom that has been given to him?**

This question can be asked in active form. Alternate translation: "What is this wisdom that he has gained?"

##### that he does with his hands

This phrase emphasizes that Jesus himself does the miracles. Alternate translation: "that he himself works"

#### Mark 6:3

**Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?**

These questions can be written as statements. Alternate translation: "He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us."

#### Mark 6:4

##### to them

"to the crowd"

**A prophet is not without honor, except**

This sentence uses a double negative to emphasize the positive. Alternate

translation: "A prophet is always honored, except" or "People always honor prophets, except those"

#### Mark 6:5

**to lay his hands on a few sick people**

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, Jesus was healing people.

#### Mark 6:6

##### General Information:

This page has intentionally been left blank.

#### Mark 6:7

##### Connecting Statement:

Jesus sends his disciples out in sets of two to preach and to heal.

##### he called the twelve

Here the word "called" means that he summoned the twelve to come to him.

##### two by two

"2 by 2" or "in pairs"

#### Mark 6:8

##### General Information:

Jesus's instructions in verses 8 and 9 can be reordered to separate what he told the disciples to do from what he told them not to do, as in the UDB.

##### to take nothing for their journey, except a staff

This double negative emphasizes that a staff is the only thing that they were to take. Alternate translation: "to take only a staff for their journey"

##### no bread

Here "bread" is a synecdoche for food in general. Alternate translation: "no food"



**Mark 6:9**

**General Information:**

This page has intentionally been left blank.

**Mark 6:10**

**He said to them**

"Jesus said to the twelve"

**remain until you go away from there**

Here "remain" represents daily going back to that house to eat and sleep there. Alternate translation: "eat and sleep in that house until you leave that area"

**Mark 6:11**

**as a testimony to them**

"as a testimony against them." The testimony can be stated clearly. Alternate translation: "as a testimony that they did not welcome you" or "to show them that they did wrong when they did not welcome you"

**Mark 6:12**

**They went out**

The word "They" refers to the twelve and does not include Jesus. Also, it may be helpful to state that they went out to various towns. Alternate translation: "They went out to various towns"

**repent**

"stop sinning"

**Mark 6:13**

**They cast out many demons**

It may be helpful to state that they cast the demons out of people. Alternate translation: "They cast many demons out of people"

**Mark 6:14**

**Connecting Statement:**

Before this time, Herod commanded that John the Baptist be killed. When Herod hears about Jesus's miracles, he worries, thinking that someone has raised John the Baptist from the dead.

**King Herod heard this**

The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including

casting out demons and healing people.

**Some were saying, "John the Baptist has been raised**

Some people thought that Jesus was John the Baptist. This can be stated more clearly. Alternate translation: "Some people were saying, 'He is John the Baptist, who has been raised'"

**John the Baptist has been raised from the dead**

"Raised from the dead" is an idiom that means "caused to live again." This can be stated in active form. Alternate translation: "God has raised John the Baptist from the dead" or "John the Baptist has become alive again"

**Mark 6:15**

**Some others said, "He is Elijah."**

It may be helpful to state why some people thought he was Elijah. Alternate translation: "Some others said, 'He is Elijah, whom God promised to send back again.'"

**Mark 6:16**

**whom I beheaded**

Herod said "I beheaded" because he had commanded his soldier to behead John. Alternate translation: "whom I commanded my soldier to behead"

**has been raised**

This can be stated in active form. Alternate translation: "has risen" or "has become alive again"

**Mark 6:17**

**General Information:**

Here the author begins to give background information about Herod and why he beheaded John the Baptist.

**Herod sent to have John arrested and he had him bound in prison**

This can be stated in active form. Alternate translation: "Herod sent his soldiers to arrest John and to bind him in prison"

**on account of Herodias**

"because of Herodias"

**his brother Philip's wife**

"the wife of his brother Philip."

Herod's brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus's twelve disciples.

**because he had married her**

"because Herod had married her"

**Mark 6:18**

**General Information:**

This page has intentionally been left blank.

**Mark 6:19**

**Herodias held on to anger against him**

"Herodias continued to be angry at John"

**and wanted to kill him**

Herodias wanted someone to kill John. Alternate translation: "and she wanted someone to kill him"

**but she could not**

What she could not do can be stated clearly. Alternate translation: "but she could not kill him" or "but she could not have him killed"

**Mark 6:20**

**for Herod feared John; he knew**

These two clauses can be linked differently to show more clearly why Herod feared John. Alternate translation: "for Herod feared John because he knew"

**he knew that he was a righteous**

"Herod knew that John was a righteous"

**Listening to him**

"Listening to John"

**Mark 6:21**

**Connecting Statement:**

The author continues to give background information about Herod and the beheading of John the Baptist.

**an opportunity came**

"a convenient day" or "there was an opportune time." This was a time when Herodias could finally do something so that John the Baptist

would be killed.

**he made a dinner for his officials ... of Galilee**

This means that he invited those people to a special dinner to celebrate his birthday with him. Alternate translation: "he had a banquet for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"

**a dinner**

a formal meal or banquet

**Mark 6:22**

**Herodias herself**

The word "herself" is a reflexive pronoun used to emphasize that it was significant that it was Herodias's own daughter who danced at the dinner.

**came in**

"came into the room"

**Mark 6:23**

**Whatever you ask ... my kingdom**

"I will give you whatever you ask me to give to you, even half of what I own and rule, if you ask for that"

**Mark 6:24**

**went out**

"went out of the room"

**Mark 6:25**

**on a wooden platter**

"on a board" or "on a large wooden dish"

**Mark 6:26**

**because of the oath he had made**

The oath was what Herod swore to the girl in verse 23. Alternate translation: "because of what he had sworn to the girl" or "because he had sworn to give the girl whatever she asked for"

**and because of his dinner guests**

This can be stated more clearly. Alternate translation: "and because his dinner guests had heard his oath"

**Mark 6:27**

**General Information:**

This page has intentionally been left blank.

**Mark 6:28**

**on a platter**

"on a tray"

**Mark 6:29**

**When his disciples**

"When John's disciples"

**Mark 6:30**

**Connecting Statement:**

After the disciples return from preaching and healing, they go somewhere to be alone, but there are many people who come to hear Jesus teach. When it becomes late, he feeds the people and then sends everyone away while he prays alone.

**Mark 6:31**

**a deserted place**

a place where there are no people

**many were coming and going**

This means that people were continually coming to the apostles and then going away from them.

**they did not even**

The word "they" refers to the apostles.

**Mark 6:32**

**So they went away**

Here the word "they" includes both the apostles and Jesus.

**Mark 6:33**

**they saw them leaving and many recognized them, and they ran there together on foot from all the towns, and they arrived there before them**

The people saw Jesus and the apostles leaving, and many of the people recognized Jesus and the apostles, and the people ran there together on foot from all the towns, and the people arrived there before Jesus and the apostles did.

**on foot**

The people are going on foot by land, which contrasts with how the disciples went by boat.

**Mark 6:34**

**When they came ... on them because they were like ... to teach them**

When Jesus and the disciples came ... on the people in the crowd because the people in the crowd were like ... to

teach the people in the crowd

**they were like sheep without a shepherd**

Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them.

**Mark 6:35**

**When the hour was late**

This means it was late in the day.

Alternate translation: "When it was getting late" or "Late in the afternoon"

**a deserted place**

This refers to a place where there are no people. See how you translated this in Mark 6:31.

**Mark 6:36**

**General Information:**

This page has intentionally been left blank.

**Mark 6:37**

**But he answered and said to them**

"But Jesus answered and said to his disciples"

**Can we go and buy two hundred denarii worth of bread and give it to them to eat?**

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd.

Alternate translation: "We could not buy enough bread to feed this crowd, even if we had two hundred denarii!"

**two hundred denarii**

"200 denarii." The singular form of the word "denarii" is "denarius." A denarius was a Roman silver coin worth one day's wages.

**Mark 6:38**

**loaves**

lumps of bread dough that have been shaped and baked

**Mark 6:39**

**green grass**

Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.

**Mark 6:40**

**in groups of hundreds and fifties**

This refers to the number of people in each of the groups. Alternate translation: "with about fifty people in some groups and about a hundred people in other groups"

**Mark 6:41**

**looking up to heaven**

This means that he looked up toward the sky, which is associated with the place where God lives.

**he blessed**

"he spoke a blessing" or "he gave thanks"

**He also divided the two fish among them all**  
"he divided the two fish so that everyone could have some"

**Mark 6:42**

**General Information:**

This page has intentionally been left blank.

**Mark 6:43**

**They took up**

Possible meaning are 1) "The disciples took up" or 2) "The people took up."

**broken pieces of bread, twelve baskets full**  
"twelve baskets full of broken pieces of bread"

**twelve baskets**

"12 baskets"

**Mark 6:44**

**There were five thousand men who ate the loaves**

Telling the number of men in the crowd hints at how large the crowd was. The women and children also ate. Alternate translation: "So many people ate the loaves of bread; the number of just the men was five thousand"

**five thousand men**

"5,000 men"

**Mark 6:45**

**to the other side**

This refers to the Sea of Galilee. This can be stated clearly. Alternate translation: "to the other side of the Sea of Galilee"

**Bethsaida**

This is a town on the northern shore of

the Sea of Galilee.

**Mark 6:46**

**After taking leave of them**

"After saying goodbye to them" or "After they had left." Use the common words your language uses for a time when friends leave each other and expect to see each other after a few hours or days.

**Mark 6:47**

**General Information:**

This page has intentionally been left blank.

**Mark 6:48**

**Connecting Statement:**

A storm arises while the disciples are trying to cross the lake. Seeing Jesus walking on the water terrifies them. They do not understand how Jesus can calm the storm.

**fourth watch**

This is the time between 3 a.m. and sunrise.

**Mark 6:49**

**a ghost**

the spirit of a dead person or some other kind of spirit

**Mark 6:50**

**General Information:**

This page has intentionally been left blank.

**Mark 6:51**

**They were completely amazed**

If you need to be more specific, it can stated what they were amazed by. Alternate translation: "They were completely amazed at what he had done"

**Mark 6:52**

**what the loaves meant**

Here the phrase "the loaves" refers to when Jesus multiplied the loaves of bread. Alternate translation: "what it meant when Jesus multiplied the loaves of bread" or "what it meant when Jesus caused the few loaves to become many"

**their hearts were hardened**

Having a hard heart represents being too stubborn to understand. Alternate translation: "they were too stubborn to understand"

#### Mark 6:53

##### Connecting Statement:

When Jesus and his disciples arrive at Gennesaret in their boat, people see him and bring people for him to heal. This happens wherever they go.

##### Gennesaret

This is the name of the region to the northwest of the Sea of Galilee.

#### Mark 6:54

##### General Information:

This page has intentionally been left blank.

#### Mark 6:55

##### they ran throughout the whole region

It may be helpful to state why they ran through the region. Alternate translation: "they ran throughout the whole district in order to tell others that Jesus was there"

##### they ran ... they heard

The word "they" refers to the people

who recognized Jesus, not to the disciples.

##### the sick

This phrase refers to people. Alternate translation: "the sick people"

#### Mark 6:56

##### Wherever he entered

"Wherever Jesus entered"

##### they would put

Here "they" refers to the people. It does not refer to Jesus's disciples.

##### the sick

This phrase refers to people. Alternate translation: "the sick people"

##### They begged him

Possible meanings are 1) "The sick begged him" or 2) "The people begged him."

##### let them touch

The word "them" refers to the sick.

##### the edge of his garment

"the hem of his robe" or "the edge of his clothes"

##### as many as

"all those who"

## Chapter 7

1 وَاجْتَمَعَ إِلَيْهِ الْقَرَبِيُّونَ وَبَعْضُ الْكَتَبَةِ، قَادِمِينَ مِنْ أُورُشَلِيمَ. 2 وَرَأَوْا بَعْضَ تَلَامِيذِهِ يَتَنَاوَلُونَ الطَّعَامَ بِأَيْدٍ نَجِسَةٍ، أَيْ غَيْرِ مَغْسُولَةٍ. 3 فَقَدْ كَانَ الْقَرَبِيُّونَ، وَالْيَهُودُ عَامَّةً، لَا يَأْكُلُونَ مَا لَمْ يَغْسِلُوا أَيْدِيَهُمْ مِرَارًا، مُتَمَسِّكِينَ بِتَقْلِيدِ الشُّيُوخِ. 4 وَإِذَا عَادُوا مِنَ السُّوقِ، لَا يَأْكُلُونَ مَا لَمْ يَغْتَسِلُوا. وَهُنَاكَ طُفُوسٌ أُخْرَى كَثِيرَةٌ تَسْلُمُوهَا لِيَتَمَسَّكُوا بِهَا، كَغَسَلِ الْكُؤُوسِ وَالْأَبَارِيقِ وَأَوْعِيَةِ النُّحَاسِ. 5 عِنْدَيْ سَأَلَهُ الْقَرَبِيُّونَ وَالْكَتَبَةُ: «لِمَاذَا لَا يَسْلُكُ تَلَامِيذُكَ وَفَقًا لِتَقْلِيدِ الشُّيُوخِ، بَلْ يَتَنَاوَلُونَ الطَّعَامَ بِأَيْدٍ نَجِسَةٍ؟» 6 فَردَّ عَلَيْهِمْ قَائِلًا: «أَحْسَنَ إِسْعَاءٍ إِذْ تَبَّأَ عَنْكُمْ أَيُّهَا الْمُتَافِقُونَ، كَمَا جَاءَ فِي الْكِتَابِ: هَذَا الشَّعْبُ يُكْرِمُنِي بِسَعَتِيهِ، وَأَمَّا قَلْبُهُ فَنَعِيدُ عَنِّي جِدًّا. 7 إِنَّمَا بَاطِلًا يُعْبُدُونَنِي وَهُمْ يُعَلِّمُونَ تَعَالِيمَ لَيْسَتْ إِلَّا وَصَايَا النَّاسِ! 8 فَقَدْ أَهْمَلْتُمْ وَصِيَّةَ اللَّهِ وَتَمَسَّكْتُمْ بِتَقْلِيدِ النَّاسِ!» 9 وَقَالَ لَهُمْ: «حَقًّا أَنْتُمْ رَفَضْتُمْ وَصِيَّةَ اللَّهِ لِتُحَافِظُوا عَلَى تَقْلِيدِكُمْ أَنْتُمْ! 10 فَإِنَّ مُوسَى قَالَ: أَكْرِمِ أَبَاكَ وَأُمَّكَ! وَأَبْضًا: مَنْ أَهَانَ أَبَاهُ أَوْ أُمَّهُ، فَلْيَكُنِ الْمَوْتُ عِقَابًا لَهُ! 11 وَلَكِنَّكُمْ أَنْتُمْ تَقُولُونَ: إِذَا قَالَ أَحَدٌ لِأَبِيهِ أَوْ أُمِّهِ: إِنَّ مَا كُنْتُ أَغُولُكَ بِهِ قَدْ جَعَلْتُهُ قُرْبَانًا، أَيْ تَقْدِمَةً لِلْهَيْكَلِ، 12 فَهُوَ فِي حِلٍّ مِنْ إِعَاتَةِ أَبِيهِ أَوْ أُمِّهِ! 13 وَهَكَذَا تُبْطِلُونَ كَلِمَةَ اللَّهِ بِتَعْلِيمِكُمْ التَّقْلِيدِيِّ الَّذِي تَتَقَلَّبُونَهُ. وَهُنَاكَ أُمُورٌ كَثِيرَةٌ مِثْلُ هَذِهِ تَفْعَلُونَهَا!» 14 وَإِذْ دَعَا الْجَمْعُ إِلَيْهِ ثَانِيَةً، قَالَ لَهُمْ: «اسْمَعُوا لِي كُلُّكُمْ وَافْهَمُوا! 15 لَا شَيْءَ مِنْ خَارِجِ الْإِنْسَانِ إِذَا دَخَلَهُ يُمْكِنُ أَنْ يُنَجِّسَهُ. أَمَّا الْأَشْيَاءُ الْخَارِجَةُ مِنَ الْإِنْسَانِ، فَهِيَ الَّتِي تُنَجِّسُهُ. 16 مَنْ لَهُ أُذُنَانِ لِلسَّمْعِ، فَلْيَسْمَعْ». 17 وَلَمَّا عَادَ الْجَمْعُ وَدَخَلَ الْبَيْتَ، اسْتَفْسَرَهُ التَّلَامِيذُ مَعْرَى الْمَثَلِ، 18 فَقَالَ لَهُمْ: «أَهَكَذَا أَنْتُمْ أَيْضًا لَا تَفْهَمُونَ؟ أَلَا تُذَرِّكُونَ أَنَّ كُلَّ مَا يَدْخُلُ الْإِنْسَانَ مِنَ الْخَارِجِ لَا يُمْكِنُ أَنْ يُنَجِّسَهُ، 19 لِأَنَّهُ لَا

يَدْخُلُ إِلَى قَلْبِهِ بَلْ إِلَى الْبَطْنِ، ثُمَّ يَخْرُجُ إِلَى الْخَلَاءِ؟» مِمَّا يَجْعَلُ الْأَطْعِمَةَ كُلُّهَا طَاهِرَةً. <sup>20</sup> ثُمَّ قَالَ: «إِنَّ الَّذِي يَخْرُجُ مِنَ الْإِنْسَانِ، هُوَ يُتَجَسُّسُ الْإِنْسَانَ. <sup>21</sup> فَإِنَّهُ مِنَ الدَّخْلِ، مِنْ قُلُوبِ النَّاسِ، تَتَّبِعُ الْأَفْكَارَ الشَّرِيرَةَ، الْفِسْقَ، السَّرِيقَةَ، الْقَتْلَ، <sup>22</sup> الزَّنى، الطَّمَعُ، الْخُبْثُ، الْخِدَاعُ، الْعَهَارَةُ، الْعَيْنُ الشَّرِيرَةُ، التَّجْدِيفُ، الْكِبْرِيَاءُ، الْحَمَاقَةُ <sup>23</sup> هَذِهِ الْأُمُورُ الشَّرِيرَةُ كُلُّهَا تَتَّبِعُ مِنْ دَاخِلِ الْإِنْسَانِ وَتُخْرِجُهُ». <sup>24</sup> ثُمَّ تَرَكَ يَسُوعُ تِلْكَ الْمِنْطَقَةَ وَذَهَبَ إِلَى تَوَاجِي صُورَ. فَدَخَلَ بَيْتًا وَهُوَ لَا يَرِيدُ أَنْ يَعْلَمَ بِهِ أَحَدٌ. وَمَعَ ذَلِكَ، لَمْ يَسْتَطِعْ أَنْ يَطْلُبَ مُحْتَفِيًا. <sup>25</sup> فَإِنَّ امْرَأَةً كَانَتْ يَابِثَتَهَا رُوحٌ تَجِسُّ، مَا إِنَّ سَمِعَتْ بِخَبْرِهِ حَتَّى جَاءَتْ وَارْتَمَتْ عَلَى قَدَمَيْهِ، <sup>26</sup> وَكَانَتْ الْمَرْأَةُ كَنْعَانِيَّةً، مِنْ أَصْلِ سُورِيٍّ فِينِيقِيٍّ، وَتَوَسَّلَتْ إِلَيْهِ أَنْ يَطْرُدَ الشَّيْطَانَ مِنْ ابْنَتِهَا. <sup>27</sup> وَلَكِنَّهُ قَالَ لَهَا: «دَعِي الْبَنِينَ أَوَّلًا يَشْبَعُوا! فَلَيْسَ مِنَ الصَّوَابِ أَنْ يُؤْخَذَ خُبْرُ الْبَنِينَ وَيُطْرَحَ لِلْكِلَابِ». <sup>28</sup> فَأَجَابَتْ قَائِلَةً لَهُ: «صَحِيحٌ يَا سَيِّدُ! وَلَكِنَّ الْكِلَابَ تَحْتَ الْمَائِدَةِ تَأْكُلُ مِنْ فُتَاتِ الْبَنِينَ!» <sup>29</sup> فَقَالَ لَهَا: «لَأَجْلُ هَذِهِ الْكَلِمَةِ أَذْهَبِي، فَقَدْ خَرَجَ الشَّيْطَانُ مِنْ ابْنَتِكَ!» <sup>30</sup> فَلَمَّا رَجَعَتْ إِلَى بَيْتِهَا، وَجَدَتْ ابْنَتَهَا عَلَى السَّرِيرِ وَقَدْ خَرَجَ مِنْهَا الشَّيْطَانُ. <sup>31</sup> ثُمَّ عَادَ يَسُوعُ تَوَاجِي صُورَ وَعَادَ إِلَى بُحَيْرَةِ الْجَلِيلِ، مُرُورًا بِصَيْدَا وَعَبَّرَ حُدُودَ الْمَدُنِ الْعَشْرِ. <sup>32</sup> فَأَخْضَرُوا إِلَيْهِ أَصَمٌّ مَعْقُودُ اللِّسَانِ، وَتَوَسَّلُوا إِلَيْهِ أَنْ يَصَعَ يَدَهُ عَلَيْهِ. <sup>33</sup> فَأَقْرَدَ بِهِ تَعِيدًا عَنِ الْجَمْعِ. وَوَضَعَ إَصْبَعَهُ فِي أُذُنِي الرَّجُلِ، ثُمَّ تَقَلَّ وَلَمَسَ لِسَانَهُ، <sup>34</sup> وَرَفَعَ نَظْرَهُ إِلَى السَّمَاءِ، وَتَنَهَّدَ وَقَالَ لَهُ: «أَقَاتَا!» أَيِ انْفَتَحَ. <sup>35</sup> وَفِي الْحَالِ انْفَتَحَتْ أُذُنَاهُ وَانْحَلَّتْ عُقْدَةُ لِسَانِهِ، وَتَكَلَّمَ بِطَلَاقَةٍ. <sup>36</sup> وَأَوْصَاهُمْ أَنْ لَا يُخْبِرُوا أَحَدًا بِذَلِكَ. وَلَكِنْ كُلَّمَا أَوْصَاهُمْ أَكْثَرَ، كَانُوا يُكْثِرُونَ مِنْ إِعْلَانِ الْخَبَرِ. <sup>37</sup> وَذَهَبُوا جِدًّا، قَائِلِينَ: «مَا أَرَوْعَ كُلِّ مَا يَفْعَلُ. فَهُوَ يَجْعَلُ الصُّمَّ يَسْمَعُونَ وَالْخُرْسَ يَتَكَلَّمُونَ».

## Mark 7 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 7:6-7, which is from the Old Testament.

### Special concepts in this chapter

#### Hand washing

The Pharisees washed many things that were not dirty because they were trying to make God think that they were good. They washed their hands before they ate, even when their hands were not dirty, though the law of Moses did not say that they had to do it. Jesus told them that they were wrong and that people make God happy by thinking and doing the right things. (See: lawofmoses and clean)

### Other possible translation difficulties in this chapter

#### "Ephphatha"

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means.

#### Mark 7:1

##### Connecting Statement:

Jesus rebukes the Pharisees and scribes.

##### gathered around him

"gathered around Jesus"

#### Mark 7:2

They saw

"The Pharisees and the scribes saw" that is, unwashed

The word "unwashed" explains why the disciples' hands were defiled. It can be expressed in active form.

Alternate translation: "that is, with hands that they had not washed" or "that is, they had not washed their

hands"

**Mark 7:3**

**General Information:**

In verses 3 and 4, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus's disciples did not wash their hands before eating. If you need to reorder the events in these verses, it may be helpful to use a verse bridge, as in the UDB.

**For the Pharisees and all the Jews do not eat unless they wash their hands carefully**

The words "do not" and "unless" are a double negative. This can be stated in a positive way. Alternate translation: "For the Pharisees and all the Jews eat only after they wash their hands carefully"

**unless they wash their hands carefully**

This kind of hand washing was an important ceremonial or religious act, not just an act of making ones hands clean physically. The Jews washed their hands carefully to obey all religious traditions and rules about cleanness. This can be made explicit. Alternate translation: "unless they make their hands ceremonially clean"

**elders**

Jewish elders were leaders in their communities and were also judges for the people.

**Mark 7:4**

**they hold to many other things they have received**

The words "things they have received" refers to traditions that they learned from their elders. Alternate translation: "they follow many other traditions" or "they do many other things that they were taught to do"

**copper vessels**

"copper kettles" or "metal containers"

**the couches upon which they eat**

"benches" or "beds." At that time, the Jews would recline when eating.

**Mark 7:5**

**Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?**

Here "walk according to" is a metaphor for "obey." The Pharisees and scribes asked this question to challenge Jesus's authority. This can be written as a statement. Alternate translation: "Your disciples should not disobey the traditions of our elders by eating their bread with unclean hands."

**unclean**

The hands were ritually unclean because the disciples had not performed the ceremonial washing. The Pharisees were not accusing them of eating with physical dirt on their hands.

**bread**

This is a synecdoche, representing food in general. Alternate translation: "food"

**Mark 7:6**

**General Information:**

Here Jesus quotes the prophet Isaiah, who had written scripture many years earlier.

**with their lips**

Here "lips" is a metonym for speaking. Alternate translation: "by what they say"

**but their heart is far from me**

Here "heart" refers to a person's thoughts or emotions. This is a way of saying the people are not truly devoted to God. Alternate translation: "but they do not really love me"

**Mark 7:7**

**General Information:**

This page has intentionally been left blank.

**Mark 7:8**

**Connecting Statement:**

Jesus continues to rebuke the scribes and Pharisees.

**You abandon the commandment of God**

"You refuse to obey the commandment of God"

**hold on to**

This phrase is a metaphor for strictly obeying. Alternate translation: "strictly obey"

**Mark 7:9**

**How well you reject the commandment ... keep your tradition**

Jesus uses this ironic statement to rebuke his listeners for forsaking God's commandment. Alternate translation: "You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"

**How well you reject**

"How skillfully you reject"

**Mark 7:10**

**He who speaks evil of his father or mother will surely be put to death**

This may be stated in active form.

Alternate translation: "The authorities must execute a person who speaks evil about his father or mother"

**who speaks evil of**

"who curses"

**Mark 7:11**

**General Information:**

In verses 11 and 12, Jesus shows how the Pharisees teach people that they do not have to obey God's commandment to honor their parents. In verse 11 Jesus tells what the Pharisees allow people to say about their possessions, and in verse 12 he tells how that affects what people do for their parents.

**is Corban**

"Corban" is a Hebrew word that refers to things that people promise to give to God. Translators normally transliterate it using the target language alphabet. Some translators translate its meaning, and then leave out Mark's explanation of the meaning that follows. Alternate translation: "is

a gift to God" or "belongs to God"

**Whatever help you would have received from me is Corban**

A person might say this so that he would not have to give anything to help his parents. This can be stated clearly. Alternate translation: "I will not help you, because whatever help you would have received from me is Corban"

**a Gift**

This phrase explains the meaning of the Hebrew word "Corban." Mark explained the meaning so that his non-Jewish readers could understand what Jesus said. This seems to have been the proper name of a sacrifice. You may need to make explicit who the gift was given to. Alternate translation: "a Gift to God"

**Mark 7:12**

**then you no longer permit him to do anything for his father or his mother**

Possible meanings are that by telling people that they could say that their possessions are Corban, 1) the Pharisees did not allow people to help their parents, or 2) the Pharisees allowed people to refuse to help their parents. Alternate translation: "then you permit him to do nothing for his father or his mother"

**then you no longer permit him to do anything for his father or his mother**

Here "do anything" refers to helping his parents by giving to them. This can be translated as "then you no longer permit him to give anything to his father or his mother" or "then you permit him to give nothing to his father or his mother"

**Mark 7:13**

**the word of God**

Jesus is speaking specifically of the command to love father and mother. Alternate translation: "God's command"

**void**



canceled or done away with  
**many similar things you do**  
"you are doing many other things  
similar to this"

**Mark 7:14**

**Connecting Statement:**

Jesus tells a parable to the crowd to help them understand what he has been saying to the scribes and Pharisees.

**He called**

"Jesus called"

**Listen to me, all of you, and understand**

The words "Listen" and "understand" are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying.

**understand**

It may be helpful to state what Jesus is telling them to understand. Alternate translation: "try to understand what I am about to tell you"

**Mark 7:15**

**nothing from outside of a person**

Jesus is speaking about what a person eats. This is in contrast to "what comes out of the person." Alternate translation: "nothing from outside a person that he can eat"

**It is what comes out of the person**

This refers to the things a person does or says. This is in contrast to what is "outside a person that ... enters into him." Alternate translation: "It is what comes out of a person that he says or does"

**Mark 7:16**

**General Information:**

This page has intentionally been left blank.

**Mark 7:17**

**Connecting Statement:**

The disciples still do not understand what Jesus has just said to the scribes, Pharisees, and crowds. Jesus explains his meaning more thoroughly to them.

**Now**

This word is used here to mark a new part of the story. Jesus is now away from the crowd, in a house with his disciples.

**Mark 7:18**

**Connecting Statement:**

Jesus begins to teach his disciples by asking a question.

**Are you also still without understanding?**

Jesus uses this question to express his disappointment that they do not understand. This can be expressed as a statement. Alternate translation: "After all I have said and done, I would expect you to understand."

**Mark 7:19**

**Connecting Statement:**

Jesus finishes asking the question he is using to teach his disciples.

**because ... latrine?**

This is the end of the question that begins with the words "Do you not see" in verse 18. Jesus uses this question to teach his disciples something they should already know. It can be expressed as a statement. "You should already understand that whatever enters into a person from outside cannot defile him, because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine."

**it cannot go into his heart**

Here "heart" is a metonym for a person's inner being or mind. Here Jesus means that food does not affect a person's character. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind"

**because it**

Here "it" refers to what goes into a person; that is, what a person eats.

**all foods clean**

It may be helpful to explain clearly what this phrase means. Alternate translation: "all foods clean, meaning that people can eat any food without God considering the eater defiled"

**Mark 7:20**

**He said**

"Jesus said"

**It is that which comes out of the person that defiles him**

"What defiles a person is what comes out of him"

**Mark 7:21**

**out of the heart, proceed evil thoughts**

Here "heart" is a metonym for a person's inner being or mind.

Alternate translation: "out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

**Mark 7:22**

**sensuality**

not controlling one's lustful desires

**slander**

or blasphemy

**Mark 7:23**

**come from within**

Here the word "within" describes a person's heart. Alternate translation: "come from within a person's heart" or "come from within a person's thoughts"

**Mark 7:24**

**Connecting Statement:**

When Jesus goes away to Tyre, he heals the daughter of a Gentile woman who has extraordinary faith.

**Mark 7:25**

**had an unclean spirit**

This is an idiom meaning that she was possessed by the unclean spirit.

Alternate translation: "was possessed by an unclean spirit"

**fell down**

"knelt." This is an act of honor and submission.

**Mark 7:26**

**Now the woman was a Greek, a**

**Syrophoenician by descent**

The word "Now" is used here to mark a pause in the story, as the author gives us background information about the woman.

**Syrophoenician**

This is the name of the woman's nationality. She was born in the Phoenician region in Syria.

**Mark 7:27**

**Let the children first be fed. For it is not proper ... throw it to the dogs**

Here Jesus speaks about the Jews as if they are children and the Gentiles as if they are dogs. Alternate translation:

"Let the children of Israel first be fed.

For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"

**Let the children first be fed**

This can be stated in active form.

Alternate translation: "We must first feed the children of Israel"

**proper**

morally right

**bread**

This refers to food in general.

Alternate translation: "food"

**dogs**

This refers to small dogs kept as pets.

**Mark 7:28**

**General Information:**

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**Mark 7:29**

**you are free to go**

Jesus was implying that she no longer needed to stay to ask him to help her daughter. He would do it. Alternate translation: "you may go now" or "you may go home in peace"

**The demon has gone out of your daughter**

Jesus has caused the unclean spirit to leave the woman's daughter. This can be expressed clearly. Alternate translation: "I have caused the evil spirit to leave your daughter"

**Mark 7:30**

**General Information:**

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**Mark 7:31**

**Connecting Statement:**

After healing people in Tyre, Jesus

goes to the Sea of Galilee. There he heals a deaf man, which amazes the people.

**went out again from the region of Tyre**

"left the region of Tyre"

**up into the region**

Possible meanings are 1) "in the region" as Jesus is at the sea in the region of the Decapolis or 2) "through the region" as Jesus went through the region of the Decapolis to get to the sea.

**Decapolis**

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee. See how you translated this in [Mark 5:20]

**Mark 7:32**

**They brought**

"And people brought"

**who was deaf**

"who was not able to hear"

**they begged him to lay his hand on him**

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, people are begging Jesus to heal a man. Alternate translation: "they begged Jesus to put his hand on the man to heal him"

**Mark 7:33**

**Then taking him ... privately, he**

"Then Jesus took the man ... privately, and he"

**he put his fingers into his ears**

Jesus is putting his own fingers in the man's ears.

**then he spit and touched his tongue**

It may be helpful to state that Jesus spit on his fingers. Alternate translation: "then he spit on his fingers and touched the man's tongue with them"

**Mark 7:34**

**looked up to heaven**

This means that he looked up toward the sky, which is associated with the place where God lives.

**sighed**

This means that Jesus groaned or that he let out a long deep breath that could be heard.

**said to him**

"said to the man"

**Ephphatha**

This is an Aramaic word. It should be copied into your language using your alphabet.

**Mark 7:35**

**his ears were opened**

This means he was able to hear.

Alternate translation: "his ears were opened and he was able to hear" or "he was able to hear"

**the bond of his tongue was released**

This metaphor speaks of the man's tongue as if it were bound by a rope or chain that kept the man from speaking and that Jesus broke or loosened so the man could speak. This can be stated in active form. Alternate translation: "Jesus released the bond of his tongue" or "Jesus set his tongue free" or "Jesus enabled the man to speak"

**Mark 7:36**

**But the more he ordered them, the more abundantly they proclaimed it**

The refers to him ordering them not to tell anyone about what he had done. Alternate translation: "But though he continually ordered them not to tell anyone, they continually proclaimed it"

**the more abundantly**

"the more widely" or "the more"

**Mark 7:37**

**were extremely astonished**

"were utterly amazed" or "were exceedingly astonished" or "were astonished beyond all measure"

**the deaf hear and the mute speak**

These refer to people. Alternate translation: "the deaf people hear and the mute people speak" or "people who cannot hear, hear, and people who cannot speak, speak"

## Chapter 8

- 1 فِي تِلْكَ الْآيَاتِ، إِذِ اخْتَسَدَ أَيْضًا جَمْعٌ كَثِيرٌ، وَلَمْ يَكُنْ عِنْدَهُمْ مَا يَأْكُلُونَ، دَعَا يَسُوعُ تَلَامِيذَهُ إِلَيْهِ وَقَالَ لَهُمْ: 2 «إِنِّي أَشْفِقُ عَلَى الْجَمْعِ لِأَنَّهُمْ مَارَلُوا مَعِيَ مُنْذُ ثَلَاثَةِ أَيَّامٍ، وَلَيْسَ عِنْدَهُمْ مَا يَأْكُلُونَ. 3 وَإِنْ صَرَفْتُهُمْ إِلَى بُيُوتِهِمْ صَائِمِينَ، تَخْوَرُ قُوَاهُمْ فِي الطَّرِيقِ، لِأَنَّ بَعْضًا مِنْهُمْ جَاءُوا مِنْ أَمَاكِنَ بَعِيدَةٍ». 4 فَقَالَ لَهُ التَّلَامِيذُ: «مِنْ أَيْنَ يَسْتَطِيعُ أَحَدٌ أَنْ يُشْبِعَ هَؤُلَاءِ خُبْرًا هَذَا فِي هَذَا الْمَكَانِ الْمُقْفِرِ؟» 5 فَسَأَلَهُمْ: «كَمْ رَغِيفًا عِنْدَكُمْ؟» أَجَابُوا: «سَبْعَةٌ!» 6 فَأَمَرَ الْجَمْعَ أَنْ يَجْلِسُوا عَلَى الْأَرْضِ. ثُمَّ أَخَذَ الْأَرْغِفَةَ السَّبْعَةَ، وَشَكَرَ، وَأَعْطَى تَلَامِيذَهُ لِيُقَدِّمُوا لِلْجَمْعِ، فَقَعَلُوا 7 وَكَانَ مَعَهُمْ أَيْضًا بَعْضُ سَمَكَاتٍ صِغَارٍ، فَتَبَارَكَهَا وَأَمَرَ بِتَقْدِيمِهَا أَيْضًا إِلَى الْجَمْعِ. 8 فَأَكَلَ الْجَمْعُ حَتَّى شَبِعُوا. ثُمَّ رَفَعَ التَّلَامِيذُ سَبْعَةَ سِلَالٍ مَلَأُوهَا بِمَا فَضَلَ مِنَ الْكِسْرِ. 9 وَكَانَ الْإِكْلُونِ نَحْوَ أَرْبَعَةِ آلَافٍ. ثُمَّ صَرَفَهُمْ، 10 وَفِي الْحَالِ رَكِبَ الْقَارِبَ مَعَ تَلَامِيذِهِ، وَجَاءَ إِلَى تَوَاجِي دَلْمَانُوتَةَ.
- 11 فَأَقْبَلَ الْقَرِّيِسِيُّونَ وَأَخَذُوا يُجَادِلُونَهُ، طَالِبِينَ مِنْهُ مُعْجَزَةً مِنَ السَّمَاءِ لِيَمْتَحِنُوهُ. 12 فَتَنَهَّدَ مُتَصَائِقًا، وَقَالَ: «لِمَاذَا يَطْلُبُ هَذَا الْجِيلُ آيَةً؟ الْحَقُّ أَقُولُ لَكُمْ: لَنْ يُعْطَى هَذَا الْجِيلُ آيَةً!» 13 ثُمَّ تَرَكَهُمْ وَغَادَ فَارِكِبَ الْقَارِبَ وَعَبَّرَ إِلَى الصَّفَةِ الْمُقَابِلَةِ.
- 14 وَكَانُوا قَدْ تَسَوَّاهُ أَنْ يَتَرَوُّدُوا خُبْرًا، وَلَمْ يَكُنْ مَعَهُمْ فِي الْقَارِبِ إِلَّا رَغِيفٌ وَاحِدٌ. 15 وَأَوْصَاهُمْ قَائِلًا: «انْتَبِهُوا! خُذُوا حِذْرَكُمْ مِنْ حَمِيرِ الْقَرِّيْسِيِّينَ وَحَمِيرِ هِيرُودَسَ». 16 فَأَخَذُوا يُجَادِلُونَ بَعْضُهُمْ بَعْضًا، قَائِلِينَ: «ذَلِكَ لِأَنَّهُ لَيْسَ عِنْدَنَا خُبْرٌ». 17 فَعَلِمَ يَسُوعُ بِذَلِكَ، وَقَالَ لَهُمْ: «لِمَاذَا يُجَادِلُ بَعْضُكُمْ بَعْضًا لِأَنَّهُ لَيْسَ عِنْدَكُمْ خُبْرٌ؟ أَلَا تُذَرِّكُونَ بَعْدُ وَلَا تَفْهَمُونَ؟ أَمَا رَأَيْتُمْ فَلُوبُكُمْ مُتَفَسِّسَةً؟ 18 لَكُمْ عُيُونٌ، أَلَا تُبْصِرُونَ؟ لَكُمْ آذَانٌ، أَلَا تَسْمَعُونَ؟ أَوْلَسْتُمْ تَذْكُرُونَ؟ 19 عِنْدَمَا كَسَّرْتُ الْأَرْغِفَةَ الْخَمْسَةَ لِلْخَمْسَةِ الْآلَافِ، كَمْ قُفَّةً مَلَأَى بِالْكِسْرِ رَفَعْتُمْ؟» قَالُوا لَهُ: «اِثْنَتَيْ عَشْرَةَ». 20 وَعِنْدَمَا كَسَّرْتُ الْأَرْغِفَةَ السَّبْعَةَ لِلْأَرْبَعَةِ الْآلَافِ، كَمْ سَلًا مَلَأَ بِالْكِسْرِ رَفَعْتُمْ؟» قَالُوا: «سَبْعَةٌ!» 21 فَقَالَ لَهُمْ: «وَكَيْفَ لَا تَفْهَمُونَ بَعْدُ؟»
- 22 وَجَاءُوا إِلَى بَلَدَةٍ بَنَتْ صَيْدًا، فَأَخْضَرَ بَعْضُهُمْ إِلَيْهِ أَعْمَى وَتَوَسَّلُوا إِلَيْهِ أَنْ يَضَعَ يَدَهُ عَلَيْهِ. 23 فَأَمْسَكَ بِيَدِ الْأَعْمَى وَاقْتَادَهُ إِلَى خَارِجِ الْقَرْيَةِ، وَبَعْدَمَا ثَقَلَ عَلَى عَيْنَيْهِ، وَضَعَ يَدَيْهِ عَلَيْهِ وَسَأَلَهُ: «هَلْ تَرَى شَيْئًا؟» 24 فَتَطَّلَعَ، وَقَالَ: «أَرَى أَتَاسًا، كَأَنَّهُمْ أَشْجَارٌ، يَمْشُونَ». 25 فَوَضَعَ يَدَيْهِ ثَانِيَةً عَلَى عَيْنَيْهِ، فَتَطَّلَعَ بِإِنْتِبَاهٍ، وَغَادَ صَحِيحًا يَرَى كُلَّ شَيْءٍ وَاضِحًا. 26 فَأَرْسَلَهُ إِلَى بَيْتِهِ قَائِلًا: «لَا تَدْخُلْ وَلَا إِلَى الْقَرْيَةِ!»
- 27 ثُمَّ تَوَجَّهَ يَسُوعُ وَتَلَامِيذُهُ إِلَى قُورَى قَيْصَرِيَّةَ فِيلِثُسَ. وَفِي الطَّرِيقِ، سَأَلَ تَلَامِيذَهُ: «مَنْ يَقُولُ النَّاسُ إِنِّي أَنَا؟» 28 فَأَجَابُوهُ: «(يَقُولُ بَعْضُهُمْ) إِنَّكَ يُوحَنَّا الْمَعْمَدَانُ، وَغَيْرُهُمْ إِنَّكَ إِبِلْيَا، وَآخَرُونَ إِنَّكَ وَاحِدٌ مِنَ الْأَنْبِيَاءِ». 29 فَسَأَلَهُمْ: «وَأَنْتُمْ، مَنْ تَقُولُونَ إِنِّي أَنَا؟» فَأَجَابَهُ بُطْرُسُ: «أَنْتَ الْمَسِيحُ!» 30 فَحَذَّرَهُمْ مِنْ أَنْ يُخْبِرُوا أَحَدًا بِأَمْرِهِ.
- 31 وَأَخَذَ يُعَلِّمُهُمْ أَنَّ ابْنَ الْإِنْسَانِ لَابُدَّ أَنْ يَتَأَلَّمَ كَثِيرًا، وَيَرْفُضَهُ الشُّيُوعُ وَرُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ، وَيُقْتَلَ، وَيَبْعَدَ ثَلَاثَةَ أَيَّامٍ يَقُومُ. 32 وَقَدْ تَحَدَّثَ عَنْ هَذَا الْأَمْرِ صَرَاحَةً. فَانْتَجَى بِهِ بُطْرُسُ جَانِبًا وَأَخَذَ يُؤَبِّخُهُ. 33 وَلَكِنَّهُ تَنَهَّيْتُ وَتَنَظَّرْتُ إِلَى تَلَامِيذِهِ وَرَجَرَ بُطْرُسُ قَائِلًا: «اغْرُبْ مِنْ أَمَامِي يَا شَيْطَانُ، لَأَنَّكَ تُفَكِّرُ لَا بِأُمُورِ اللَّهِ بَلْ بِأُمُورِ النَّاسِ!»
- 34 ثُمَّ دَعَا الْجَمْعَ مَعَ تَلَامِيذِهِ، وَقَالَ لَهُمْ: «إِنْ أَرَادَ أَحَدٌ أَنْ يَسِيرَ وَرَائِي، فَلْيُنْكَرْ نَفْسَهُ، وَيَحْمِلْ صَلِيبَهُ، وَيَتَّبِعْنِي. 35 فَإِنِّي مَنْ أَرَادَ أَنْ يُخَلِّصَ نَفْسَهُ، يَخْسِرْهَا. وَلَكِنْ مَنْ يَخْسِرْ نَفْسَهُ مِنْ أَجْلِي وَمِنْ أَجْلِ الْإِنْجِيلِ، فَهُوَ يُخَلِّصُهَا. 36 فَمَاذَا يَنْتَفِعُ الْإِنْسَانُ لَوْ رَجَعَ الْعَالَمُ كُلُّهُ وَخَسِرَ نَفْسُهُ؟ 37 أَوْ مَاذَا يُقَدِّمُ الْإِنْسَانُ فِدَاءً عَنْ نَفْسِهِ؟ 38 فَإِنَّ أَيَّ مَنْ يَسْتَجِي بِي وَيَكْلَاهِي فِي هَذَا الْجِيلِ الْقَاسِيِ الْخَاطِيِ، بِهِ يَسْتَجِي ابْنُ الْإِنْسَانِ عِنْدَمَا يَعُودُ فِي مَجْدِ أَبِيهِ مَعَ الْمَلَائِكَةِ الْمُقَدَّسِينَ».

## Mark 8 General Notes

### Special concepts in this chapter

#### Bread

When Jesus worked a miracle and provided bread for a large crowd of people, they probably thought about when God miraculously provided food for the people of Israel when they were in the wilderness.

Yeast is the ingredient that causes bread to become larger before it is baked. In this chapter, Jesus uses yeast as a metaphor for things that change the way people think, speak, and act.

#### "Adulterous generation"

When Jesus called the people an "adulterous generation," he was telling them that they were not faithful to God. (See: faithful and people of God)

### Important figures of speech in this chapter

#### Rhetorical Questions

Jesus used many rhetorical questions as a way of both teaching the disciples

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus uses a paradox when he says, "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it" (Mark 8:35-37).

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#### Mark 8:1

##### Connecting Statement:

A great, hungry crowd is with Jesus. He feeds them using only seven loaves and a few fish before Jesus and his disciples get in a boat to go to another place.

##### In those days

This phrase is used to introduce a new event in the story.

#### Mark 8:2

**they continue to be with me already for three days and have nothing to eat**

"this is this third day these people have been with me, and they have nothing to eat"

#### Mark 8:3

##### they may faint

Possible meanings are 1) literal, "they may lose consciousness temporarily" or 2) hyperbolic exaggeration, "they may become weak."

#### Mark 8:4

**Where can we get enough loaves of bread in such a deserted place to satisfy these people?**  
The disciples are expressing surprise that Jesus would expect them to be

able to find enough food. Alternate translation: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

##### loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

#### Mark 8:5

##### He asked them

"Jesus asked his disciples"

#### Mark 8:6

**He commanded the crowd to sit down on the ground.**

This can be written as a direct quote. "Jesus commanded the crowd, 'Sit down on the ground.'"

##### sit down

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

#### Mark 8:7

##### They also had

Here the word "they" is used to refer to Jesus and his disciples.

**he gave thanks for them**

"Jesus gave thanks for the fish"

**Mark 8:8**

**They ate**

"The people ate"

**they picked up**

"the disciples picked up"

**the remaining broken pieces, seven large baskets**

This refers to the broken pieces of fish and bread that were left over after the people ate. Alternate translation: "the remaining broken pieces of bread and fish, which filled seven large baskets"

**Mark 8:9**

**Then he sent them away**

It may be helpful to clarify when he sent them away. Alternate translation: "After they ate, Jesus sent them away"

**Mark 8:10**

**they went into the region of Dalmanutha**

It may be helpful to clarify how they got to Dalmanutha. Alternate translation: "they sailed around the Sea of Galilee to the region of Dalmanutha"

**Dalmanutha**

This is the name of a place on the northwestern shore of the Sea of Galilee.

**Mark 8:11**

**Connecting Statement:**

In Dalmanutha, Jesus refuses to give the Pharisees a sign before he and his disciples get in a boat and leave.

**They sought from him**

"They asked him for"

**a sign from heaven**

They wanted a sign that would prove that Jesus's power and authority were from God. Possible meanings are 1) The word "heaven" is a metonym for God. Alternate translation: "a sign from God" or 2) the word "heaven" refers to the sky. Alternate translation: "a sign from the sky"

**to test him**

The Pharisees tried to test Jesus to

make him prove that he was from God. Some information can be made explicit. Alternate translation: "to prove that God had sent him"

**Mark 8:12**

**He sighed deeply in his spirit**

This means that he groaned or that he let out a long deep breath that could be heard. It probably shows Jesus's deep sadness that the Pharisees refused to believe him. See how you translated this in Mark 7:34.

**in his spirit**

"in himself"

**Why does this generation seek for a sign?**

Jesus is scolding them. This question may be written as a statement.

Alternate translation: "This generation should not seek a sign."

**this generation**

When Jesus speaks of "this generation," he is referring to the people who lived at that time. The Pharisees are included in this group. Alternate translation: "you and the people of this generation"

**no sign will be given**

This can be stated in active form.

Alternate translation: "I will not give a sign"

**Mark 8:13**

**he left them, got into a boat again**

Jesus's disciples went with him. Some information can be made explicit.

Alternate translation: "he left them, got into a boat again with his disciples"

**to the other side**

This describes the Sea of Galilee, which can be stated clearly. Alternate translation: "to the other side of the sea"

**Mark 8:14**

**Connecting Statement:**

While Jesus and his disciples are in a boat, they have a discussion about the lack of understanding among the Pharisees and Herod, though they had

seen many signs.

**Now**

This word is used here to mark a pause in the story. Here the author tells background information about the disciples forgetting to bring bread.

**no more than one loaf**

The negative phrase "no more" is used to emphasize how small an amount of bread they had. Alternate translation: "only one loaf"

**Mark 8:15**

**Keep watch and be on guard**

These two terms have a common meaning and are repeated here for emphasis. They can be combined. Alternate translation: "Keep watch" **the yeast of the Pharisees and the yeast of Herod**

Here Jesus is speaking to his disciples in a metaphor they do not understand. Jesus is comparing the Pharisees' and Herod's teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it.

**Mark 8:16**

**no bread**

The word "no" is an exaggeration. The disciples did have one loaf of bread

**Mark 8:17**

**Why are you arguing about having no bread?**

Here Jesus is mildly rebuking his disciples because they should have understood what he had been talking about. This can be written as a statement. Alternate translation: "You should not be thinking that I am talking about actual bread."

**Do you still not see or understand?**

These questions have the same meaning and are used together to emphasize that they do not understand. This can be written as one question or as a statement. Alternate translation: "Do you not yet understand?" or "You should perceive

and understand by now the things I say and do."

**Do you have hardened hearts?**

Here "hearts" is a metonym for a person's mind and "hardened" is a metaphor for not being able or willing to understand something. Jesus uses a question to scold the disciples. This can be written as a statement.

Alternate translation: "You are so slow to understand what I mean!" or "You are unwilling to understand what I mean!"

**Mark 8:18**

**You have eyes, do you not see? You have ears, do you not hear? Do you not remember?**

Jesus continues to mildly rebuke his disciples. These questions can be written as statements. Alternate translation: "You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember."

**Mark 8:19**

**the five thousand**

This refers to the 5,000 people Jesus fed. Alternate translation: "the 5,000 people"

**how many baskets full of broken pieces of bread did you take up**

It may be helpful to state when they collected the baskets of pieces. Alternate translation: "how many baskets full of broken pieces of bread did you collect after everyone finished eating"

**Mark 8:20**

**the four thousand**

This refers to the 4,000 people Jesus fed. Alternate translation: "the 4,000 people"

**how many basketfuls of broken pieces of bread did you take up**

It may be helpful to state when they collected these. Alternate translation: "how many baskets full of broken pieces of bread did you collect after

everyone finished eating"

**Mark 8:21**

**Do you not yet understand?**

Jesus is mildly rebuking his disciples for not understanding. This can be written as a statement. Alternate translation: "You should understand by now the things I say and do."

**Mark 8:22**

**Connecting Statement:**

When Jesus and his disciples get out of their boat at Bethsaida, Jesus heals a blind man.

**Bethsaida**

This is a town on the northern shore of the Sea of Galilee. See how you translated the name of this town in [Mark 6:45]

**to touch him**

It may be helpful to state why they wanted Jesus to touch the man. Alternate translation: "to touch him in order to heal him"

**Mark 8:23**

**When he had spit on his eyes ... he asked him**

"When Jesus had spit on the man's eyes ... Jesus asked the man"

**Mark 8:24**

**He looked up**

"The man looked up"

**I see men who look like walking trees**

The man sees men walking around, yet they are not clear to him, so he compares them to trees. Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees"

**Mark 8:25**

**Then he again**

"Then Jesus again"

**and the man opened his eyes, his sight was restored**

The phrase "his sight was restored" can be written in active form. Alternate translation: "restoring the man's sight, and then the man opened his eyes"

**Mark 8:26**

**General Information:**

This page has intentionally been left blank.

**Mark 8:27**

**Connecting Statement:**

Jesus and his disciples talk on their way to the villages of Caesarea Philippi about who Jesus is and what will happen to him.

**Mark 8:28**

**They answered him and said**

"They answered him, saying,"

**John the Baptist**

The disciples answer that this was who some people said Jesus was. This can be shown more clearly. Alternate translation: "Some people say that you are John the Baptist"

**Others say ... others**

The word "others" refers to other people. This refers to their responses to Jesus's question. Alternate translation: "Other people say you are ... other people say you are"

**Mark 8:29**

**He asked them**

"Jesus asked his disciples"

**Mark 8:30**

**Jesus warned them not to tell anyone about him.**

Jesus did not want them to tell anyone that he was the Christ. This can be made more explicit. This can also be written as a direct quote. Alternate translation: "Jesus warned them not to tell anyone that he is the Christ." or "Jesus warned them, 'Do not tell anyone that I am the Christ.'"

**Mark 8:31**

**Son of Man**

This is an important title for Jesus. **would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up**

This can be stated in active form. Alternate translation: "that the elders and the chief priests and the scribes would reject him, and that men would



kill him, and that after three days he would rise up"

**Mark 8:32**

**He spoke that message openly**

Possible meanings are 1) "He said this so that people could hear him" or 2) "He said this in a way that was easy to understand."

**began to rebuke him**

Peter rebuked Jesus for saying the things he said would happen to the Son of Man. This can be made explicit. Alternate translation: "began to rebuke him for saying these things"

**Mark 8:33**

**Connecting Statement:**

After rebuking Peter for his not wanting Jesus to die and rise, Jesus tells both his disciples and the crowd how to follow him.

**Get behind me, Satan**

Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan"

**Get behind me**

"Get away from me"

**Mark 8:34**

**follow me**

Following Jesus here represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

**must deny himself**

"must not give in to his own desires" or "must forsake his own desires"

**take up his cross, and follow me**

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "must obey me even to the point of suffering and dying"

**follow me**

Following Jesus here represents obeying him. Alternate translation:

"obey me"

**Mark 8:35**

**For whoever wants**

"For anyone who wants"

**life**

This refers to both physical life and spiritual life.

**for my sake and for the gospel**

"because of me and because of the gospel." Jesus is talking about people who lose their lives because they follow Jesus and the gospel. This can be stated clearly. Alternate translation: "because he follows me and tells others the gospel"

**Mark 8:36**

**What does it profit a person to gain the whole world and then forfeit his life?**

This can be written as a statement. Alternate translation: "Even if a person gains the whole world, it will not benefit him if he forfeits his life." **to gain the whole world and then forfeit his life**

This can also be expressed as a condition starting with the word "if." Alternate translation: "if he gains the whole world and then forfeits his life"

**to gain the whole world**

The words "the whole world" are an exaggeration for great riches. Alternate translation: "to gain everything he ever wanted"

**forfeit**

To forfeit something is to lose it or to have another person take it away.

**Mark 8:37**

**What can a person give in exchange for his life?**

This can be written as a statement. Alternate translation: "There is nothing a person can give in exchange for his life." or "No one can give anything in exchange for his life."

**What can a person give**

If in your language "giving" requires someone to receive what is given, "God" can be stated as the receiver.

Alternate translation: "What can a person give to God"

### Mark 8:38

ashamed of me and my words

"ashamed of me and my message"

in this adulterous and sinful generation

Jesus speaks of this generation as "adulterous," meaning that they are unfaithful in their relationship with God. Alternate translation: "in this generation of people who have committed adultery against God and are very sinful" or "in this generation

of people who are unfaithful to God and are very sinful"

the Son of Man will be ashamed

Jesus speaks of himself in the third person. Alternate translation: "I, the Son of Man, will be ashamed"

when he comes

"when he comes back"

in the glory of his Father

When Jesus returns he will have the same glory as his Father.

with the holy angels

"accompanied by the holy angels"

## Chapter 9

**1** وَقَالَ لَهُمْ: «الْحَقَّ أَقُولُ لَكُمْ: إِنَّ بَعْضًا مِنَ الْوَاقِفِينَ هُنَا، لَنْ يَدُوقُوا الْمَوْتَ إِلَّا بَعْدَ أَنْ يَرَوْا مَلَكُوتَ اللَّهِ وَقَدْ أَتَى يُقَدِّرُهُ.»

**2** وَبَعْدَ سِتَّةِ أَيَّامٍ، أَخَذَ يَسُوعُ بُطْرُسَ وَبَعْقُوبَ وَيُوحَنَّا وَخَذَهُمْ، وَصَعِدَ بِهِمْ عَلَى انْفِرَادٍ إِلَى جَبَلٍ عَالٍ، حَيْثُ تَجَلَّى أَمَامَهُمْ، **3** وَصَارَتْ ثِيَابُهُ لَمَاعَةً تَفُوقُ الثَّلَجَ بَيَاضًا، يَعْجُزُ أَيُّ مُبَيِّضٍ عَلَى الْأَرْضِ أَنْ يُبَيِّضَ مَا يُمَازِلُهَا. **4** وَظَهَرَ لَهُمْ إِبِلْيَا وَمُوسَى يَتَخَدَّثَانِ مَعَ يَسُوعَ. **5** فَبَدَأَ بُطْرُسُ يَقُولُ لِيَسُوعَ: «يَا سَيِّدُ، مَا أَحْسَنَ أَنْ تَبْقَى هُنَا. فَلْنَنْصُبْ ثَلَاثَ خِيَامٍ: وَاحِدَةً لَكَ، وَوَاحِدَةً لِمُوسَى، وَوَاحِدَةً لِبِلْيَا!» **6** فَإِنَّهُ لَمْ يَكُنْ يَدْرِي مَا يَقُولُ، إِذْ كَانَ الْخَوْفُ قَدْ اسْتَوْلَى عَلَيْهِمْ. **7** وَجَاءَتْ سَحَابَةٌ فَخَيَّمَتْ عَلَيْهِمْ، وَانْطَلَقَ صَوْتُ مِنَ السَّحَابَةِ يَقُولُ: «هَذَا هُوَ ابْنِي الْحَبِيبُ. لَهُ اسْمَعُوا!» **8** وَفَجَاءَهُ تَطَرُّوا حَوْلَهُمْ فَلَمْ يَرَوْا أَحَدًا مَعَهُمْ إِلَّا يَسُوعَ وَخَذَهُ.

**9** وَفِيمَا هُمْ تَارِلُونَ مِنَ الْجَبَلِ، أَوْصَاهُمْ أَلَّا يُخْبِرُوا أَحَدًا بِمَا رَأَوْا، إِلَّا بَعْدَ أَنْ يَكُونَ ابْنُ الْإِنْسَانِ قَدْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ. **10** فَعَمِلُوا بِهَذِهِ الْوَصِيَّةِ، مُتَسَائِلِينَ فِيمَا بَيْنَهُمْ «مَاذَا يَغْنِي بِالْقِيَامَةِ مِنْ بَيْنِ الْأَمْوَاتِ؟» **11** وَسَأَلُوهُ: «لِمَاذَا يَقُولُ الْكِتَبَةُ إِنَّ إِبِلْيَا لَابُدَّ أَنْ يَأْتِيَ أَوَّلًا؟» **12** فَأَجَابَهُمْ: «حَقًّا، إِنَّ إِبِلْيَا يَأْتِي أَوَّلًا وَيُصْلِحُ كُلَّ شَيْءٍ. كَذَلِكَ جَاءَ فِي الْكِتَابِ أَنَّ ابْنَ الْإِنْسَانِ لَابُدَّ أَنْ يَتَّكِلَ كَثِيرًا وَبُهَاجًا. **13** عَلَى أَنِّي أَقُولُ لَكُمْ: إِنَّ إِبِلْيَا قَدْ أَتَى فِعْلًا، وَقَدْ عَمِلُوا بِهِ أَيْضًا كُلَّ مَا شَاءُوا، كَمَا جَاءَ عَنْهُ فِي الْكِتَابِ!» **14** وَلَمَّا وَصَلُوا إِلَى بَاقِي التَّلَامِيذِ، رَأَوْا جَمْعًا عَظِيمًا حَوْلَهُمْ وَبَعْضَ الْكِتَبَةِ يُجَادِلُونَهُمْ. **15** وَعِنْدَمَا رَأَهُ الْجَمْعُ، دُهِلُوا كُلُّهُمْ وَأَسْرَعُوا إِلَيْهِ يُسَلِّمُونَ عَلَيْهِ. **16** فَسَأَلَهُمْ: «فِيمَ تُجَادِلُونَهُمْ؟» **17** فَردَّ عَلَيْهِ وَاجِدٌ مِنَ الْجَمْعِ قَائِلًا: «يَا مُعَلِّمُ، أَحْصَرْتُ إِلَيْكَ ابْنِي وَبِهِ رُوحٌ آخَرَسٌ، **18** كُلَّمَا تَمَلَّكَه يَصْرَعُهُ، فَيَرْبِذُ وَيَصِرُّ بِأَسْنَانِهِ وَبَتِّيْسُ. وَقَدْ طَلَبْتُ مِنْ تَلَامِيذِكَ أَنْ يَطْرُدُوهُ، فَلَمْ يَقْدِرُوا». **19** فَأَجَابَهُمْ قَائِلًا: «أَيُّهَا الْجِيلُ عَيْزُ الْمُؤْمِنِ! إِلَى مَتَى أَتَقَى مَعَكُمْ؟ إِلَى مَتَى أَخْتَمِلُكُمْ؟ أَخْصِرُوهُ إِلَيَّ!» **20** فَأَخْصَرُوهُ إِلَى يَسُوعَ. فَمَا إِنَّ رَأَهُ الرُّوحُ، حَتَّى صَرَخَ الصَّيِّ، فَوَقَعَ عَلَى الْأَرْضِ يَتَمَرَّعُ مُزِيدًا. **21** وَسَأَلَ أَبَاهُ: «مُنْذُ مَتَى يُصِيبُهُ هَذَا؟» فَأَجَابَ: «مُنْذُ طُفُولَتِهِ. وَكَثِيرًا مَا أَلْقَاهُ فِي النَّارِ وَفِي الْمَاءِ لِيُهْلِكَهُ. وَلَكِنْ إِنْ كُنْتُ تَقْدِرُ عَلَى شَيْءٍ، فَاسْفِقْ عَلَيْنَا وَأَعِثْنَا!» **23** فَقَالَ لَهُ يَسُوعُ: «بَلْ إِنْ كُنْتُ أَنْتَ تَقْدِرُ أَنْ تُؤْمِنَ، فَكُلُّ شَيْءٍ مُسْتَطَاعٌ لَدَى الْمُؤْمِنِ!» **24** فَصَرَخَ أَبُو الصَّيِّ فِي الْحَالِ: «أَنَا أَوْمِنُ، فَأَعِنْ عِدَمَ إِيْمَانِي». **25** فَلَمَّا رَأَى يَسُوعُ الْجَمْعَ يَرْكُضُونَ مَعًا، رَجَرَ الرُّوحُ النَّجِسُ قَائِلًا لَهُ: «أَيُّهَا الرُّوحُ الْآخَرَسُ الْأَصَمُّ، إِنِّي أُمِرُّكَ، فَاخْرُجْ مِنْهُ وَلَا تَعُدْ تَدْخُلُهُ بَعْدًا!» **26** فَصَرَخَ الرُّوحُ وَصَرَخَ الصَّيِّ بِشِدَّةٍ، ثُمَّ خَرَجَ. وَصَارَ الصَّيِّ كَأَنَّهُ مَيْتٌ، حَتَّى قَالَ أَكْثَرُ الْجَمْعِ: «إِنَّهُ مَاتَ!» **27** وَلَكِنْ لَمَّا أَمْسَكَهُ يَسُوعُ بِيَدِهِ وَانْهَضَهُ، تَهَضَّ.

- 28 وَبَعْدَمَا دَخَلَ يَسُوعُ الْبَيْتَ، سَأَلَهُ تَلَامِيذُهُ عَلَى انْفِرَادٍ: «لِمَاذَا لَمْ تَقْدِرَ تَحْنُ أَنْ تَطْرُدَ الرُّوحَ؟» 29 فَأَجَابَ: «هَذَا الرُّوحُ لَا يَطْرُدُ بِشَيْءٍ إِلَّا بِالصَّلَاةِ وَالصَّوْمِ!»
- 30 ثُمَّ انْصَرَفُوا مِنْ هُنَاكَ وَاجْتَاؤُوا مَنَاطِقَةَ الْجَلِيلِ، وَلَمْ يُرِدْ أَنْ يَعْلَمْ بِهِ أَحَدٌ. 31 لِأَنَّهُ كَانَ يُعَلِّمُ تَلَامِيذَهُ يَقُولَ لَهُمْ: «إِنَّ ابْنَ الْإِنْسَانِ سَيَسْلَمُ إِلَى أَيْدِي النَّاسِ، فَيَقْتُلُونَهُ، وَبَعْدَ قَتْلِهِ يَقُومُ فِي الْيَوْمِ الثَّالِثِ». 32 وَلَكِنَّهُمْ لَمْ يَفْهَمُوا هَذَا الْقَوْلَ، وَخَافُوا أَنْ يَسْأَلُوهُ.
- 33 ثُمَّ جَاءَ إِلَى كَفَرَتَاخُومَ. وَبَيْنَمَا هُوَ فِي الْبَيْتِ، سَأَلَ تَلَامِيذَهُ: «فِيمَ كُنْتُمْ تَتَجَادَلُونَ فِي الطَّرِيقِ؟». 34 فَسَكَتُوا، إِذْ كَانُوا فِي الطَّرِيقِ قَدْ تَجَادَلُوا فِي مَنْ هُوَ الْأَعْظَمُ بَيْنَهُمْ. 35 فَجَلَسَ، وَدَعَا الْاِثْنَيْ عَشَرَ تَلْمِيزًا، وَقَالَ لَهُمْ: «إِنْ أَرَادَ أَحَدٌ أَنْ يَكُونَ الْأَوَّلَ، فَلْيَجْعَلْ نَفْسَهُ آخِرَ الْجَمِيعِ وَخَادِمًا لِلْجَمِيعِ!» 36 ثُمَّ أَخَذَ وَلَدًا صَغِيرًا وَأَوْقَفَهُ فِي وَسْطِهِمْ، وَصَمَّمَهُ بِذِرَاعَيْهِ، وَقَالَ لَهُمْ: 37 «أَيُّ مَنْ قَبِلَ بِاسْمِي وَاجِدًا مِثْلَ هَذَا مِنَ الْأَوْلَادِ الصَّغَارِ، فَقَدْ قَبِلَنِي. وَمَنْ قَبِلَنِي، فَلَا يَقْبَلْنِي أَنَا، بَلْ ذَاكَ الَّذِي أُرْسِلَنِي».
- 38 فَتَكَلَّمَ يُوحَنَّا قَائِلًا: «يَا مُعَلِّمُ، رَأَيْنَا وَاحِدًا يَطْرُدُ شَيَاطِينَ بِاسْمِكَ، وَهُوَ لَا يَتَّبِعُنَا، فَمَتَّعْنَاهُ لِأَنَّهُ لَا يَتَّبِعُنَا!» 39 فَقَالَ يَسُوعُ: «لَا تَمْنَعُوهُ! فَمَا مِنْ أَحَدٍ يَعْمَلُ مُعْجَزَةً بِاسْمِي وَهُمْ كُنْهُ أَنْ يَتَكَلَّمَ عَلَيَّ بِالسُّوءِ بِسَرِيعَةٍ بَعْدَ ذَلِكَ. 40 فَإِنَّ مَنْ لَيْسَ ضِدِّي فَهُوَ مَعَنَا. 41 فَإِنَّ مَنْ سَقَاكُمْ كَأْسَ مَاءٍ بِاسْمِي لِأَنَّكُمْ خَاصَّةً الْمَسِيحِ، فَالْحَقُّ أَقُولُ لَكُمْ إِنَّ مُكَافَأَتَهُ لَنْ تَضِيعَ!»
- 42 وَمَنْ كَانَ عَثْرَةً لِأَحَدِ الصَّغَارِ الْمُؤْمِنِينَ بِي، فَأَفْضَلُ لَهُ لَوْ عُلقَ فِي عُثْقِهِ حَجَرُ الرَّحَى وَطُرِحَ فِي الْبَحْرِ. 43 فَإِنْ كَانَتْ يَدُكَ فَحَاً لَكَ، فَاقْطَعْهَا: أَفْضَلُ لَكَ أَنْ تَدْخُلَ الْحَيَاةَ وَبِدَكَ مَقْطُوعَةً مِنْ أَنْ تَكُونَ لَكَ يَدَانِ وَتَذْهَبَ إِلَى جَهَنَّمَ، إِلَى النَّارِ الَّتِي لَا تُطْفَأُ. 44 حَيْثُ دُوْدُهُمْ لَا يَمُوتُ، وَالنَّارُ لَا تُطْفَأُ. 45 وَإِنْ كَانَتْ رِجْلُكَ فَحَاً لَكَ، فَاقْطَعْهَا: أَفْضَلُ لَكَ أَنْ تَدْخُلَ الْحَيَاةَ وَرِجْلَكَ مَقْطُوعَةً مِنْ أَنْ تَكُونَ لَكَ رِجْلَانِ وَتُطْرَحَ فِي جَهَنَّمَ، فِي النَّارِ الَّتِي لَا تُطْفَأُ. 46 حَيْثُ دُوْدُهُمْ لَا يَمُوتُ، وَالنَّارُ لَا تُطْفَأُ. 47 وَإِنْ كَانَتْ عَيْنُكَ فَحَاً لَكَ، فَاقْطَعْهَا: أَفْضَلُ لَكَ أَنْ تَدْخُلَ مَلَكُوتَ اللَّهِ وَعَيْنُكَ مَقْلُوعَةً مِنْ أَنْ تَكُونَ لَكَ عَيْنَانِ وَتُطْرَحَ فِي جَهَنَّمَ النَّارِ. 48 حَيْثُ دُوْدُهُمْ لَا يَمُوتُ، وَالنَّارُ لَا تُطْفَأُ. 49 فَإِنَّ كُلَّ وَاحِدٍ سَوْفَ تُصْلَحُهُ النَّارُ. 50 الْمِلْحُ جَبْدٌ، وَلَكِنْ إِذَا فَقِدَ الْمِلْحَ مُلُوحَتُهُ، فِيمَاذَا تُعِيدُونَ إِلَيْهِ طَعْمَهُ؟ فَلْيَكُنْ لَكُمْ مِلْحٌ فِي أَنْفُسِكُمْ، وَكُونُوا مُسَالِمِينَ بَعْضُكُمْ لِبَعْضٍ!»

## Mark 9 General Notes

### Special concepts in this chapter

#### "transfigured"

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Mark says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

### Important figures of speech in this chapter

#### Hyperbole

Jesus said things that he did not expect his followers to understand literally. When he said, "If your hand causes you to stumble, cut it off" (Mark 9:43), he was exaggerating so they would know that they should stay away from anything that caused them to sin, even if it was something they loved or thought they needed.

### Other possible translation difficulties in this chapter

#### Elijah and Moses

Elijah and Moses suddenly appeared to Jesus, James, John, and Peter, and then they disappeared. All four of them saw Elijah and Moses, and because Elijah

and Moses spoke with Jesus, the reader should understand that Elijah and Moses appeared physically.

**"Son of Man"**

Jesus referred to himself as the "Son of Man" in this chapter

**Paradox**

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "If anyone wants to be first, he must be last of all and servant of all" (Mark 9:35).

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**Mark 9:1**

**He said to them**

"Jesus said to his disciples"

**the kingdom of God come with power**

The kingdom of God coming represents God showing himself as king. Alternate translation: "God show himself with great power as king"

**Mark 9:2**

**alone by themselves**

The author uses the reflexive pronoun "themselves" here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain.

**he was transfigured**

"Transfigure" means for a person's outward appearance to change. This can be stated in active form. Alternate translation: "his appearance had changed" or "he appeared very different"

**before them**

"in front of them"

**Mark 9:3**

**radiantly brilliant**

"shining" or "glowing." Jesus's garments were so white they were emitting or giving off light.

**extremely**

"very"

**whiter than any bleacher on earth could**

**bleach them**

Bleaching describes the process of making natural white wool even whiter by using chemicals like bleach or ammonia. Alternate translation: "whiter than any person on earth could whiten them"

**Mark 9:4**

**Elijah with Moses appeared**

It may be helpful to state who these men are. Alternate translation: "two prophets who had lived long ago, Elijah and Moses, appeared"

**they were talking**

The word "they" refers to Elijah and Moses.

**Mark 9:5**

**Peter answered and said to Jesus**

"Peter said to Jesus." Here the word "answered" is used to introduce Peter into the conversation. Peter was not answering a question.

**it is good for us to be here**

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

**shelters**

simple, temporary places in which to sit or sleep

**Mark 9:6**

**For he did not know what to say, for they were terrified**

This parenthetical sentence tells background information about Peter, James, and John.

**they were terrified**

"they were very frightened" or "they were very afraid"

**Mark 9:7**

**came and overshadowed**

"appeared and covered"

**Then a voice came out of the cloud**

Here "a voice came out" is a metonym

for someone speaking. It can also be stated clearly who spoke. Alternate translation: "Then someone spoke from the cloud" or "Then God spoke from the cloud"

**This is my beloved Son. Listen to him**

God the Father expresses his love for his "beloved Son," the Son of God.

**beloved Son**

This is an important title for Jesus, the Son of God.

**Mark 9:8**

**when they looked**

Here "they" refers to Peter, James, and John.

**Mark 9:9**

**he commanded them to tell no one ... until the Son of Man had risen**

This implies that he was permitting them to tell people about what they had seen after he rose from being dead.

**risen from the dead**

"risen from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "risen from death"

**Mark 9:10**

**rising from the dead**

"to rise from among the dead." This speaks of becoming alive again. The phrase "the dead" refers to "dead people" and is a metonym for death. Alternate translation: "rising from death"

**So they kept the matter to themselves**

Here "kept the matter to themselves" is an idiom that means they did not tell anyone about what they had seen. Alternate translation: "So they did not tell anyone about what they had seen"

**Mark 9:11**

**Connecting Statement:**

Though Peter, James, and John wondered what Jesus might mean by "rising from the dead," they asked him

instead about Elijah's coming.

**They asked him**

The word "they" refers to Peter, James, and John.

**Why do the scribes say that Elijah must come first?**

Prophecy foretold that Elijah would come again from heaven. Then the Messiah, who is the Son of Man, would come to rule and reign. The disciples are confused about how the Son of Man could die and rise again. Alternate translation: "Why do the scribes say that Elijah must come before the Messiah comes?"

**Mark 9:12**

**Elijah does come first to restore all things**

By saying this, Jesus affirms that Elijah would come first.

**Why then is it written ... be despised?**

Jesus uses this question to remind his disciples that the scriptures also teach that the Son of Man must suffer and be despised. This may be expressed as a statement. Alternate translation: "But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and be hated."

**be despised**

This may be stated in active form.

Alternate translation: "people would hate him"

**Mark 9:13**

**they did whatever they wanted to him**

It may be helpful to state what people did to Elijah. Alternate translation: "our leaders treated him very badly, just as they wanted to do"

**Mark 9:14**

**Connecting Statement:**

When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.

**When they came to the disciples**

Jesus, Peter, James, and John returned to the other disciples who had not

gone with them up the mountain.

**they saw a great crowd around them**

"Jesus and those three disciples saw a great crowd around the other disciples"

**scribes were arguing with them**

The scribes were arguing with the disciples who had not gone with Jesus.

**Mark 9:15**

**was amazed**

It may be helpful to state why they were amazed. Alternate translation:

"was amazed that Jesus had come"

**Mark 9:16**

**General Information:**

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**Mark 9:17**

**He has a spirit**

This means the boy is possessed by an unclean spirit. "He has an unclean spirit" or "He is possessed by an unclean spirit"

**Mark 9:18**

**down, and he foams at the mouth, grinds his teeth, and becomes**

A convulsion, or seizure, can cause a person to have trouble breathing or swallowing. This causes white foam to come out of the mouth. If your language has a way to describe that, you could use it. Alternate translation: "down, and bubbles come out of his mouth, and he grinds his teeth and becomes"

**becomes rigid**

"becomes stiff" or "his body becomes rigid"

**they could not**

This refers to the disciples not being about to drive the spirit out of the boy. Alternate translation: "they could not drive it out of him"

**Mark 9:19**

**He answered them**

Though it was the boy's father who made a request of Jesus, Jesus responds to the whole crowd. This can

be made clear. Alternate translation:

"Jesus responded to the crowd"

**Unbelieving generation**

"You unbelieving generation." Jesus calls the crowd this as he begins to respond to them.

**how long will I have to stay with you? How long will I bear with you?**

Jesus uses these questions to express his frustration. Both questions have the same meaning. They can be written as statements. Alternate translation: "Your unbelief tires me! I wonder how long I must bear with you."

**bear with you**

"endure you" or "put up with you"

**Bring him to me**

"Bring the boy to me"

**Mark 9:20**

**spirit**

This refers to the unclean spirit. See how you translated this in Mark 9:17.

**convulsion**

This is the violent shaking of a person's body that can occur when that person has no control over his body.

**Mark 9:21**

**For how much time**

"How long"

**Since childhood**

"Since he was a small child." It may be helpful to state this as a full sentence. Alternate translation: "He has been like this since he was a small child"

**Mark 9:22**

**have pity**

"have compassion"

**Mark 9:23**

**'If you are able'?**

Jesus repeated what the man had said to him. Alternate translation: "Do you say to me 'If you are able'?" or "Why do you say 'If you are able'?"

**'If you are able'?**

Jesus used this question to rebuke the man's doubt. It can be expressed as a

statement. Alternate translation: "You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able."

**All things are possible for the one who believes**

"God can do anything for people who believe in him"

**for the one**

"for the person" or "for anyone"

**believes**

This refers to belief in God. Alternate translation: "believes in God"

**Mark 9:24**

**Help my unbelief**

The man is asking Jesus to help him overcome his unbelief and increase his faith. Alternate translation: "Help me when I do not believe" or "Help me have more faith"

**Mark 9:25**

**the crowd running to them**

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

**You mute and deaf spirit**

The words "mute" and "deaf" can be explained. Alternate translation: "You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

**Mark 9:26**

**It cried out**

"The unclean spirit cried out"

**convulsed the boy greatly**

"shook the boy violently"

**came out**

It is implied that the spirit came out of the boy. Alternate translation: "came out of the boy"

**The boy looked like one who was dead**

The boy's appearance is compared to that of a dead person. Alternate translation: "The boy appeared dead" or "The boy looked like a dead person"

**so that many**

"so that many people"

**Mark 9:27**

**took him by the hand**

This means that Jesus grasped the boy's hand with his own hand.

Alternate translation: "grasped the boy by the hand"

**lifted him up**

"helped him get up"

**Mark 9:28**

**privately**

This means they were alone.

**cast it out**

"cast the unclean spirit out." This refers to casting the spirit out of the boy. Alternate translation: "cast the unclean spirit out of the boy"

**Mark 9:29**

**This kind cannot be cast out except by prayer**

The words "cannot" and "except" are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer"

**This kind**

This describes unclean spirits.

Alternate translation: "This kind of unclean spirit"

**Mark 9:30**

**Connecting Statement:**

After he heals the demon-possessed boy, Jesus and his disciples leave the house where they are staying. He takes time to teach his disciples alone.

**They went out from there**

"Jesus and his disciples left that region"

**passed through**

"traveled through" or "passed by"

**Mark 9:31**

**for he was teaching his disciples**

Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. Alternate translation: "for he was teaching his disciples privately"

**The Son of Man will be given over**

This can be translated in active form.  
Alternate translation: "Someone will give the Son of Man over"

**The Son of Man**

Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. "I, the Son of Man,"

**into the hands of men**

Here "hands" is a metonym for control. Alternate translation: "into the control of men" or "so that men will be able to control him"

**When he has been put to death, after three days he**

This can be stated in active form.  
Alternate translation: "After they have put him to death and three days have passed, he"

**Mark 9:32**

**they were afraid to ask him**

They were afraid to ask Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant"

**Mark 9:33**

**Connecting Statement:**

When they come to Capernaum, Jesus teaches his disciples about being humble servants.

**they came to**

"they arrived at." The word "they" refers to Jesus and his disciples.

**were you discussing**

"were you discussing with one another"

**Mark 9:34**

**they were silent**

They were silent because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed"

**who was the greatest**

Here "the greatest" refers to "the greatest" among the disciples. Alternate translation: "who was the greatest among them"

**Mark 9:35**

**If anyone wants to be first, he must be last of all**

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "most important" as being "first" and of being the "least important" as being "last." Alternate translation: "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all"

**of all ... of all**

"of all people ... of all people"

**Mark 9:36**

**in their midst**

"among them." The word "their" refers to the crowd.

**He took him in his arms**

This means that he hugged the child or picked him up and placed him on his lap.

**Mark 9:37**

**such a child**

"a child like this"

**in my name**

This means to do something because of love for Jesus. Alternate translation: "because he loves me" or "for my sake"

**the one who sent me**

This refers to God, who has sent him to earth. Alternate translation: "God, who has sent me"

**Mark 9:38**

**John said to him**

"John said to Jesus"

**driving out demons**

"sending away demons." This refers to casting demons out of people.

Alternate translation: "driving demons out of people"

**in your name**

Here "name" is associated with Jesus's authority and power. Alternate translation: "by the authority of your name" or "by the power of your name"

**he does not follow us**



This means that he is not among their group of disciples. Alternate translation: "he is not one of us" or "he does not walk with us"

**Mark 9:39**

**General Information:**

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**Mark 9:40**

**is not against us**

"is not opposing us"

**is for us**

It can be explained clearly what this means. Alternate translation: "is trying to achieve the same goals that we are"

**Mark 9:41**

**gives you a cup of water to drink in my name because you belong to Christ**

Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way.

**not lose**

This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "definitely receive"

**Mark 9:42**

**millstone**

a large, round stone used for grinding grain into flour

**Mark 9:43**

**If your hand causes you to stumble**

Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: "If you want to do something sinful with one of your hands"

**to enter into life maimed**

"to be maimed and then to enter into life" or "to be maimed before entering into life"

**to enter into life**

Dying and then beginning to live

eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**maimed**

missing a body part as a result of having it removed or being injured.

Here it refers to missing a hand.

Alternate translation: "without a hand" or "missing a hand"

**into the unquenchable fire**

"where the fire cannot be put out"

**Mark 9:44**

**General Information:**

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**Mark 9:45**

**If your foot causes you to stumble**

Here the word "foot" is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: "If you want to do something sinful with one of your feet"

**to enter into life lame**

"to be lame and then to enter into life" or "to be lame before entering into life"

**to enter into life**

Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**lame**

"unable to walk easily." Here it refers not being able to walk well because of missing a foot. Alternate translation: "without a foot" or "missing a foot"

**be thrown into hell**

This can be stated in active form. Alternate translation: "for God to throw you into hell"

**Mark 9:46**

**General Information:**

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**Mark 9:47**

**If your eye causes you to stumble, tear it out**  
 Here the word "eye" is a metonym for either 1) desiring to sin by looking at something. Alternate translation: "If you want to do something sinful by looking at something, tear your eye out" or 2) Desiring to sin because of what you have looked at. Alternate translation: "If you want to do something sinful because of what you look at, tear your eye out"

**to enter into the kingdom of God with one eye than to have two eyes**

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: "to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

**to be thrown into hell**

This can be stated in the active form. Alternate translation: "for God to throw you into hell"

**Mark 9:48**

**where their worm does not die**

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die"

**Mark 9:49**

**everyone will be salted with fire**

This can be stated in active form.

Alternate translation: "God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

**will be salted with fire**

Here "fire" is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So "will be salted with fire" is a metaphor for being purified through suffering.

Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified as a sacrifice is purified with salt"

**Mark 9:50**

**its saltiness**

"its salty taste"

**how can you make it salty again?**

This can be written as a statement.

Alternate translation: "you cannot make it salty again."

**salty again**

"taste salty again"

**Have salt among yourselves**

Jesus speaks of doing good things for one another as if good things were salt that people possess. Alternate translation: "Do good to each other, like salt adds flavor to food"

**Chapter 10**

**1** ثُمَّ غَادَرَ تِلْكَ الْمِنْطَقَةَ وَجَاءَ إِلَى تَوَاحِي مِنْطَقَةِ الْيَهُودِيَّةِ وَمَا وَرَاءَ الْأُرْدُنِّ. فَاجْتَمَعَتْ إِلَيْهِ الْجُمُوعُ تَائِبَةً وَأَخَذَ يُعَلِّمُهُمْ كَعَادَتِهِ.

**2** وَتَقَدَّمَ إِلَيْهِ بَعْضُ الْقَرِيبِيِّينَ وَسَأَلُوهُ لِيُجَرِّبُوهُ: «هَلْ يَجِلُّ لِلرَّجُلِ أَنْ يُطَلِّقَ زَوْجَتَهُ؟» **3** فَردَّ عَلَيْهِمْ سَائِلًا: **4** «بِمَاذَا أَوْصَاكُمْ مُوسَى؟» فَقَالُوا: «سَمَحَ مُوسَى بِأَنْ تُكْتَبَ وَثِيقَةُ طَلَاقٍ ثُمَّ تُطَلَّقَ الزَّوْجَةُ». **5** فَأَجَابَهُمْ يَسُوعُ: «يَسْتَبِ قَسَاوَةٌ قُلُوبِكُمْ كَتَبَ لَكُمْ مُوسَى هَذِهِ الْوَصِيَّةَ. **6** وَلَكِنْ مِنْذُ بَدْءِ الْخَلِيقَةِ جَعَلَ اللَّهُ الْإِنْسَانَ ذَكَرًا وَأُنْثَى. **7** لِذَلِكَ يَتْرُكُ الرَّجُلُ أَبَاهُ وَأُمَّهُ وَيَسْجُدُ بِزَوْجَتِهِ، **8** فَيَصِيرُ الْإِنْسَانُ جَسَدًا وَاحِدًا. فَلَا يَكُونَانِ بَعْدُ اثْنَيْنِ بَلْ جَسَدًا وَاحِدًا. **9** فَمَا جَمَعَهُ اللَّهُ لَا يُفَرِّقُهُ إِنْسَانٌ». **10** وَفِي الْبَيْتِ، عَادَ تَلَامِيذُهُ فَيَسْأَلُوهُ عَنِ الْأَمْرِ. **11** فَقَالَ لَهُمْ: «أَيُّ مَنْ طَلَّقَ زَوْجَتَهُ وَتَزَوَّجَ بِأُخْرَى، يَتَرَكِبُ مَعَهَا الزَّنى. **12** وَإِنْ طَلَّقَتِ الزَّوْجَةُ زَوْجَهَا وَتَزَوَّجَتْ مِنْ آخَرٍ، تَتَرَكِبُ الزَّنى!»

**13** وَقَدَّمَ إِلَيْهِ بَعْضُهُمْ أَوْلَادًا صِغَارًا لِكَيْ يَلْمِسَهُمْ. فَزَجَرَهُمُ التَّلَامِيذُ. **14** فَلَمَّا رَأَى يَسُوعُ ذَلِكَ، غَضِبَ وَقَالَ لَهُمْ: «دَعُوا الصِّغَارَ يَأْتُوا إِلَيَّ، وَلَا تَمْنَعُوهُمْ، لِأَنَّ لِمِثْلِ هَؤُلَاءِ مَلَكُوتَ اللَّهِ! **15** الْحَقُّ أَقُولُ لَكُمْ:

- مَنْ لَا يَقْبَلُ مَلَكُوتَ اللَّهِ كَأَنَّهُ وَلَدٌ صَغِيرٌ، فَلَنْ يَدْخُلَهُ أَبَدًا!» <sup>16</sup> ثُمَّ صَمَّ الْأَوْلَادَ بِذِرَاعَيْهِ وَبَارَكَهُمْ وَاضِعًا يَدَيْهِ عَلَيْهِمْ.
- <sup>17</sup> وَبَيْنَمَا كَانَ خَارِجًا إِلَى الطَّرِيقِ، أَسْرَعَ إِلَيْهِ رَجُلٌ وَسَجَدَ لَهُ يَسْأَلُهُ: «أَيُّهَا الْمُعَلِّمُ الصَّالِحُ، مَاذَا أَعْمَلُ لَأَرْتِ الْحَيَاةَ الْأَبَدِيَّةَ؟» <sup>18</sup> وَلَكِنَّ يَسُوعَ قَالَ لَهُ: «لِمَاذَا تَدْعُونِي الصَّالِحَ؟ لَيْسَ أَحَدٌ صَالِحًا إِلَّا وَاحِدٌ، وَهُوَ اللَّهُ. <sup>19</sup> أَنْتَ تَعْرِفُ الْوَصَايَا: لَا تَقْتُلْ؛ لَا تَزْنِ؛ لَا تَسْرِقْ؛ لَا تَشْهَدْ بِالزُّورِ؛ لَا تَطْلِمَ؛ أَكْرَمُ أَبَاكَ وَأُمَّكَ!» <sup>20</sup> فَأَجَابَهُ قَائِلًا: «هَذِهِ كُلُّهَا عَمِلْتُ بِهَا مُنْذُ صَغِيرٍ» <sup>21</sup> وَإِذْ بَطَرَ يَسُوعُ إِلَيْهِ، أَحَبَّهُ، وَقَالَ لَهُ: «يَنْقُضُكَ شَيْءٌ وَاحِدٌ: اذْهَبْ، يَعْ كُلَّ مَا عِنْدَكَ، وَوَرِّعْ عَلَى الْفُقَرَاءِ، فَيَكُونَ لَكَ كَثْرٌ فِي السَّمَاءِ، ثُمَّ تَعَالَ ابْتِغِي.» <sup>22</sup> وَأَمَّا هُوَ فَمَضَى خَزِينًا وَقَدْ اكْتَابَ مِنْ هَذَا الْقَوْلِ، لِأَنَّهُ كَانَ صَاحِبَ ثَرَوَةٍ كَبِيرَةٍ.
- <sup>23</sup> فَتَطَلَّعَ يَسُوعُ حَوْلَهُ وَقَالَ لِتَلَامِيذِهِ: «مَا أَصْعَبَ دُخُولَ الْأَعْيَانِ إِلَى مَلَكُوتِ اللَّهِ!» <sup>24</sup> فَدَهِشَ التَّلَامِيذُ لِهَذَا الْكَلَامِ. فَقَادَ يَسُوعُ يَقُولُ لَهُمْ: «يَا بَنِيَّ، مَا أَصْعَبَ دُخُولَ الْمُتَكَلِّمِينَ عَلَى الْمَالِ إِلَى مَلَكُوتِ اللَّهِ! <sup>25</sup> فَاسْهَلُ أَنْ يَدْخُلَ الْجَمَلُ فِي ثَقْبِ إِبْرَةٍ، مِنْ أَنْ يَدْخُلَ الْغَنِيُّ إِلَى مَلَكُوتِ اللَّهِ.» <sup>26</sup> فَذَهَبُوا جِدًّا، وَقَالَ بَعْضُهُمْ لِبَعْضٍ: «وَمَنْ يَقْدِرُ أَنْ يَخْلُصَ؟» <sup>27</sup> فَقَالَ لَهُمْ يَسُوعُ وَهُوَ نَاطِرٌ إِلَيْهِمْ: «هَذَا مُسْتَحِيلٌ عِنْدَ النَّاسِ، وَلَكِنْ لَيْسَ عِنْدَ اللَّهِ. فَإِنَّ كُلَّ شَيْءٍ مُسْتَطَاعٌ عِنْدَ اللَّهِ!»
- <sup>28</sup> فَأَخَذَ بُطْرُسُ يَقُولُ لَهُ: «هَا نَحْنُ قَدْ تَرَكْنَا كُلَّ شَيْءٍ وَتَبِعْنَاكَ.» <sup>29</sup> فَأَجَابَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ: مَا مِنْ أَحَدٍ تَرَكَ لِأَجْلِ وَلَاجِلِ الْإِنْجِيلِ بَنِيًا أَوْ إِخْوَةً أَوْ أَخَوَاتٍ أَوْ أُمًّا أَوْ أَبًا أَوْ أَوْلَادًا أَوْ حُفُولًا، <sup>30</sup> إِلَّا وَبِتَّالٍ مِثَّةَ صِغْفٍ الْآنَ فِي هَذَا الزَّمَانِ، بَنِيًا وَإِخْوَةً وَأَخَوَاتٍ وَأُمَّهَاتٍ وَأَوْلَادًا وَحُفُولًا مَعَ اصْطِلَاحَاتٍ، وَفِي الزَّمَانِ الْآتِي الْحَيَاةَ الْأَبَدِيَّةِ. <sup>31</sup> وَهُنَاكَ أَوَّلُونَ كَثِيرُونَ يَصِيرُونَ آخِرِينَ، وَالْآخِرُونَ يَصِيرُونَ أَوَّلِينَ!»
- <sup>32</sup> وَكَانُوا فِي الطَّرِيقِ صَاعِدِينَ إِلَى أُورُشَلِيمَ، وَيَسُوعُ يَتَقَدَّمُهُمْ، وَكَانَ التَّلَامِيذُ مُتَحَيِّرِينَ وَالَّذِينَ يَتَّبِعُونَهُ خَائِفِينَ. فَأَنْقَرَدَ بِالْإِثْنَيْنِ عَشَرَ، مَرَّةً أُخْرَى، وَأَخَذَ يُطْلِعُهُمْ عَلَى مَا سَيَحْدُثُ لَهُ، فَقَالَ: <sup>33</sup> «هَا نَحْنُ صَاعِدُونَ إِلَى أُورُشَلِيمَ، وَسَوْفَ يُسَلِّمُ ابْنُ الْإِنْسَانِ إِلَى رُؤَسَاءِ الْكَهَنَةِ وَإِلَى الْكَتَبَةِ، فَيَحْكُمُونَ عَلَيْهِ بِالْمَوْتِ، وَيُسَلِّمُونَهُ إِلَى أَيْدِي الْأَمَمِ، <sup>34</sup> فَيَسْحَرُونَ مِنْهُ، وَيَبْصُقُونَ عَلَيْهِ، وَيَجْلِدُونَهُ، وَيَقْتُلُونَهُ. وَفِي الْيَوْمِ الثَّلَاثِ يَقُومُ!»
- <sup>35</sup> عِنْدَئِذٍ تَقَدَّمَ إِلَيْهِ يَعْقُوبُ وَيُوحَنَّا ابْنَا زَبَدِي، وَقَالَا لَهُ: «يَا مُعَلِّمُ، تَرَعَبُ فِي أَنْ تَفْعَلَ لَنَا كُلَّ مَا تَطْلُبُ مِنْكَ.» <sup>36</sup> فَسَأَلَهُمَا: «مَاذَا تَرَعَبَانِ فِي أَنْ أَفْعَلَ لَكُمَا؟» <sup>37</sup> قَالَا لَهُ: «هَبْنَا أَنْ تَجْلِسَ فِي مَجْدِكَ: وَاحِدٌ عَنْ يَمِينِكَ، وَوَاحِدٌ عَنْ يَسَارِكَ!» <sup>38</sup> فَقَالَ لَهُمَا يَسُوعُ: «أَنْتُمَا لَا تَدْرِيَانِ مَا تَطْلُبَانِ: أَنْفَدِرَانِ أَنْ تَسْرَبَا الْكَأْسَ الَّتِي سَاشَرْتُهَا أَنَا، أَوْ تَعُوضَا فِي الْأَلَامِ الَّتِي سَأُعُوضُ فِيهَا؟» <sup>39</sup> فَقَالَا لَهُ: «إِنَّا نَفْعُرُ!» فَأَجَابَهُمَا يَسُوعُ: «الْكَأْسَ الَّتِي سَاشَرْتُهَا سَوْفَ تَشْرَبَانِ، وَالْأَلَامَ الَّتِي سَأُعُوضُ فِيهَا سَوْفَ تَعُوضَانِ فِيهَا. <sup>40</sup> أَمَّا الْجُلُوسُ عَنْ يَمِينِي وَعَنْ يَسَارِي، فَلَيْسَ لِي أَنْ أَمْنَحَهُ إِلَّا لِلَّذِينَ أُعِدَّ لَهُمْ.»
- <sup>41</sup> وَلَمَّا سَمِعَ التَّلَامِيذُ الْعَشْرَةُ بِذَلِكَ، أَخَذُوا يَسْتَأْذِنُونَ مِنْ يَعْقُوبَ وَيُوحَنَّا. <sup>42</sup> وَلَكِنَّ يَسُوعَ دَعَاهُمْ إِلَيْهِ وَقَالَ لَهُمْ: «تَعْرِفُونَ أَنَّ الْمُعْتَبَرِينَ حُكَّامًا عَلَى الْأَمَمِ يَسُودُونَهُمْ، وَأَنَّ عُظَمَاءَهُمْ يَتَسَلَّطُونَ عَلَيْهِمْ. <sup>43</sup> وَأَمَّا أَنْتُمْ فَلَا يَكُنْ ذَلِكَ بَيْنَكُمْ، وَإِنَّمَا أَيُّ مَنْ أَرَادَ أَنْ يَصِيرَ عَظِيمًا يَتَكَبَّرُ، فَلْيَكُنْ لَكُمْ خَادِمًا، <sup>44</sup> وَأَيُّ مَنْ أَرَادَ أَنْ يَصِيرَ أَوَّلًا فِيكُمْ، فَلْيَكُنْ لِلْجَمِيعِ عَبْدًا. <sup>45</sup> فَحَتَّى ابْنُ الْإِنْسَانِ قَدْ جَاءَ لَا لِيُخْدَمَ، بَلْ لِيُخْدِمَ وَيَبْدِلَ نَفْسَهُ فِدْيَةً عَنْ كَثِيرِينَ.»
- <sup>46</sup> ثُمَّ وَصَلُوا إِلَى أَرِيخَا. وَبَيْنَمَا كَانَ خَارِجًا مِنْ أَرِيخَا، وَمَعَهُ تَلَامِيذُهُ وَجَمْعٌ كَثِيرٌ، كَانَ بَارْتِيمَاوُسُ الْأَعْمَى - ابْنُ تِيمَاوُسَ، جَالِسًا عَلَى جَانِبِ الطَّرِيقِ يَسْتَعْطِي. <sup>47</sup> وَإِذْ سَمِعَ أَنَّ ذَاكَ هُوَ يَسُوعُ النَّاصِرِيُّ، أَخَذَ يَصْرُخُ قَائِلًا: «يَا يَسُوعُ ابْنُ دَاوُدَ، ارْحَمْنِي!» <sup>48</sup> فَزَجَرَهُ كَثِيرُونَ لِيَسْكُتَ، وَلَكِنَّهُ صَرَخَ أَكْثَرَ: «يَا ابْنُ دَاوُدَ، ارْحَمْنِي.» <sup>49</sup> فَتَوَقَّفَ يَسُوعُ وَقَالَ: «أَذْعُوهُ!» فَدَعَا الْأَعْمَى قَائِلِينَ: «تَسَجَّعْ، إِنِّهضْ! إِنَّهُ يَدْعُوكَ!» <sup>50</sup> فَهَبَّ مُتَّجِهًا إِلَى يَسُوعَ طَارِحًا عَنْهُ رِدَاءَهُ. <sup>51</sup> وَسَأَلَهُ يَسُوعُ: «مَاذَا تُرِيدُ أَنْ أَفْعَلَ لَكَ؟»

فَأَجَابَهُ الْأَعْمَى: «يَا سَيِّدِي، أَنْ أَبْصِرَ!» 52 فَقَالَ لَهُ يَسُوعُ: «ادْهَبْ! إِيمَانُكَ قَدْ شَفَاكَ». وَفِي الْحَالِ أَبْصَرَ، وَتَبَعَ يَسُوعَ فِي الطَّرِيقِ.

## Mark 10 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 10:7-8.

### Special concepts in this chapter

#### Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

### Important figures of speech in this chapter

#### Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

### Other possible translation difficulties in this chapter

#### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" (Mark 10:43).

## Mark 10:1

### Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

### Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

### and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

### He was teaching them again

The word "them" refers to the crowds.

### he was accustomed to do

"was his custom" or "he usually did"

## Mark 10:2

### General Information:

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## Mark 10:3

### What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

## Mark 10:4

### a certificate of divorce

This was a paper saying that the woman was no longer his wife.

## Mark 10:5

"It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete quote. Alternate translation: "Jesus said to them, 'It

was because ... this law."

**because of your hard hearts that he wrote you this law**

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

**your hard hearts**

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

**Mark 10:6**

**God made them**

"God made people"

**Mark 10:7**

**Connecting Statement:**

Jesus continues to quote what God said in the book of Genesis.

**For this reason**

"Therefore" or "Because of this"

**be united to his wife**

"join with his wife"

**Mark 10:8**

**and the two ... one flesh**

Jesus finishes quoting what God said in the book of Genesis.

**they are no longer two, but one flesh**

This is a metaphor to illustrate their close union as husband and wife.

Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

**Mark 10:9**

**Therefore what God has joined together, let no man tear apart**

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one

tear them apart"

**Mark 10:10**

**When they were**

"When Jesus and his disciples were"

**were in the house**

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

**asked him again about this**

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

**Mark 10:11**

**Whoever**

"Anyone who"

**commits adultery against her**

Here "her" refers to the first woman he was married to.

**Mark 10:12**

**she commits adultery**

In this situation she commits adultery against her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

**Mark 10:13**

**Connecting Statement:**

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

**Then they brought**

"Now people were bringing." This is the next event in the story.

**he might touch them**

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

**rebuked them**

"rebuked the people"

**Mark 10:14**

**Jesus noticed it**

The word "it" refers to the disciples

rebuking the people who were bringing the children to Jesus.

**was angry**

Jesus was angry with the disciples.

**Permit the little children to come to me, and do not forbid them**

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way.

Alternate translation: "Be sure to allow the little children to come to me"

**do not forbid**

"allow"

**for the kingdom of God belongs to those who are like them**

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

**Mark 10:15**

**whoever will not receive ... child will definitely not enter it**

"if anyone will not receive ... child, he will definitely not enter it"

**as a little child**

Jesus is comparing how people must receive the kingdom of God to how little children would receive it.

Alternate translation: "in the same manner as a little child would"

**will not receive the kingdom of God**  
"will not accept God as their king"

**definitely not enter it**

The word "it" refers to the kingdom of God.

**Mark 10:16**

**he took the children into his arms**

"he hugged the children"

**Mark 10:17**

**to inherit eternal life**

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance

of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

**Mark 10:18**

**Why do you call me good?**

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

**No one is good except God alone**

This double negative emphasizes that God is the only one who is good.

Alternate translation: "The only one who is good is God"

**Mark 10:19**

**do not testify falsely**

"do not testify falsely against anyone" or "do not lie about someone in court"

**Mark 10:20**

**General Information:**

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**Mark 10:21**

**One thing you lack**

"There is one thing you are missing."

Here "lack" is a metaphor for needing to do something. Alternate translation:

"One thing you need to do" or "There is one thing you have not yet done" or

**give it to the poor**

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them.

Alternate translation: "give the money to the poor"

**the poor**

This refers to poor people. Alternate translation: "poor people"

**treasure**

wealth, valuable things

**Mark 10:22**

**had many possessions**

"owned many things"

**Mark 10:23**

**How difficult it is**

"It is very difficult"

**Mark 10:24**

**Jesus said to them again**

"Jesus said to his disciples again"

**Children, how**

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

**how hard it is**

"it is very hard"

**Mark 10:25**

**It is easier for a camel ... kingdom of God**

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

**It is easier for a camel**

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

**the eye of a needle**

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

**Mark 10:26**

**They were**

"The disciples were"

**Then who can be saved?**

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

**Mark 10:27**

**With people it is impossible, but not with God**

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

**Mark 10:28**

**Look, we have left everything and have followed you**

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in

other ways. Alternate translation: "We have left everything and have followed you"

**have left everything**

"have left everything behind"

**Mark 10:29**

**Truly I say to you, there is no one**

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

**or lands**

"or plots of ground" or "or the land that he owns"

**for my sake**

"for my cause" or "for me"

**for the gospel**

"to proclaim the gospel"

**Mark 10:30**

**who will not receive**

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

**this age**

"the world as you know it" or "this present age"

**brothers and sisters and mothers and children**

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

**with persecutions, and in the world to come, eternal life**

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

**in the world to come**

"in the future world" or "in the future

**Mark 10:31**

**are first will be last, and the last first**

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

**the last first**

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

**Mark 10:32**

**They were on the road ... and Jesus was going ahead of them**

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

**those who were following behind**

"those who were following behind them." Some people were walking behind Jesus and his disciples.

**Mark 10:33**

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**the Son of Man will**

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

**the Son of Man will be given over to**

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

**They will condemn**

The word "They" refers to the chief priests and the scribes.

**give him over to the Gentiles**

"betray him to the Gentiles" or "put

him under the control of the Gentiles"

**Mark 10:34**

**They will mock**

"People will mock"

**put him to death**

"kill him"

**he will rise**

This refers to rising from the dead.

Alternate translation: "he will rise from being dead"

**Mark 10:35**

**we ... us**

These words refer only to James and John.

**Mark 10:36**

**General Information:**

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**Mark 10:37**

**in your glory**

"when you are glorified." The phrase "in your glory" refers to when Jesus is glorified and rules over his kingdom. Alternate translation: "when you rule in your kingdom"

**Mark 10:38**

**You do not know**

"You do not understand"

**drink the cup which I will drink**

Here "cup" refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

**be baptized with the baptism with which I will be baptized**

Here "baptism" and being baptized represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "endure the baptism of suffering which I will suffer"

**Mark 10:39**

**We are able**

They respond this way, meaning that they are able to drink the same cup



and endure the same baptism.

**you will drink**

"you will drink as well"

**Mark 10:40**

**But who is to sit at my right hand or at my left hand is not mine to give**

"But I am not the one who allows people to sit at my right hand or my left hand"

**but it is for those for whom it has been prepared**

"but those places are for those for whom they have been prepared." The word "it" refers to the places to his right hand and to his left hand.

**it has been prepared**

This can be stated in active form.

Alternate translation: "God has prepared it" or "God has prepared them"

**Mark 10:41**

**heard about this**

The word "this" refers to James and John asking to sit at Jesus's right and left hands.

**Mark 10:42**

**Jesus called them**

"Jesus called his disciples"

**those who are considered rulers of the Gentiles**

This can be stated in active form. Possible meanings are 1) people in general consider these people the rulers of the Gentiles. Alternate translation: "those whom people consider to be the rulers of the Gentiles" or 2) the Gentiles consider these people their rulers. Alternate translation: "those whom the Gentiles think of as their rulers"

**dominate**

have control or power over

**exercise authority**

"flaunt their authority." This means that they show or use their authority in an overbearing way.

**Mark 10:43**

**But it is not this way among you**

This refers back to the previous verse about the Gentile rulers. This can be stated clearly. Alternate translation:

"But do not be like them"

**become great**

"be highly respected"

**Mark 10:44**

**to be first**

This is a metaphor for being the most important. Alternate translation: "to be the most important"

**Mark 10:45**

**For the Son of Man did not come to be served**

This can be translated in active form.

Alternate translation: "For the Son of Man did not come to have people serve him"

**to be served, but to serve**

"to be served by people, but to serve people"

**for many**

"for many people"

**Mark 10:46**

**Connecting Statement:**

As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.

**the son of Timaeus, Bartimaeus, a blind beggar**

"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

**Mark 10:47**

**When he heard that it was Jesus**

Bartimaeus heard people saying that it was Jesus. Alternate translation:

"When he heard people saying that it was Jesus"

**Son of David**

Jesus is called the Son of David because he is a descendant of King David. Alternate translation: "You who are the Messiah descended from King David"

**Mark 10:48**

**Many rebuked**

"Many people rebuked"

all the more

"even more"

Mark 10:49

commanded him to be called.

This can be translated in active form or as as a direct quote. Alternate translation: "commanded others to call him." or "commanded them, 'Call him to come over here.'"

They called

The word "They" refers to the crowd.

Be brave

"Have courage" or "Do not be afraid"

He is calling for you

"Jesus is calling for you"

Mark 10:50

sprang up

"jumped up"

Mark 10:51

answered him

"answered the blind man"

to receive my sight

"to be able to see"

Mark 10:52

Your faith has healed you

This phrase is written this way to place emphasis on the man's faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you have believed in me"

he followed him

"he followed Jesus"

## Chapter 11

<sup>1</sup> وَلَمَّا اقْتَرَبُوا مِنْ أُورُشَلِيمَ، إِذْ وَصَلُوا إِلَى قَرْيَةٍ بَيْتِ قَاجِي وَقَرْيَةٍ بَيْتِ عَنِّيَا، عِنْدَ جَبَلِ الرَّثُثُونَ، أَرْسَلَ يَسُوعُ اثْنَيْنِ مِنْ تَلَامِيذِهِ، <sup>2</sup> قَائِلًا لَهُمَا: «اذهبا إلى القَرْيَةِ الْمُقَابِلَةِ لَكُمَا، وَإِذْ تَدْخُلَانِ إِلَيْهَا، تَجِدَانِ جَحْشًا مَرْبُوطًا لَمْ يَرَكِبْ عَلَيْهِ أَحَدٌ مِنَ النَّاسِ بَعْدُ: فَخَلَّا رِبَاطَهُ وَأَخْضَرَاهُ إِلَى هُنَا. <sup>3</sup> وَإِنْ قَالَ لَكُمَا أَحَدٌ: لِمَاذَا تَفْعَلَانِ هَذَا؟ فَقُولَا: الرَّبُّ مُخْتِاجٌ إِلَيْهِ، وَفِي الْحَالِ يُرْسِلُهُ إِلَى هُنَا. <sup>4</sup> وَأَنْطَلَقَا، فَوَجَدَا الْجَحْشَ مَرْبُوطًا عِنْدَ الْبَابِ خَارِجًا عَلَى الطَّرِيقِ، فَخَلَّا رِبَاطَهُ. <sup>5</sup> فَقَالَ لَهُمَا بَعْضُ الْوَاقِفِينَ هُنَاكَ: «مَاذَا تَفْعَلَانِ؟ لِمَاذَا تَخْلُانِ رِبَاطَ الْجَحْشِ؟» <sup>6</sup> فَأَجَابَاهُمَا كَمَا أَوْصَاهُمَا يَسُوعُ فَتَرَكَوهُمَا. <sup>7</sup> فَأَخْضَرَا الْجَحْشَ إِلَى يَسُوعَ، وَوَضَعَا يَتَاهُمَا عَلَيْهِ، فَرَكِبَ عَلَيْهِ. <sup>8</sup> وَقَرَشَ كَثِيرُونَ الطَّرِيقَ يَتَابِعُهُمْ وَآخَرُونَ بِأَغْصَانٍ قَطَعُوهَا مِنَ الْخُفُولِ. <sup>9</sup> وَأَخَذَ السَّائِرُونَ أَمَامَهُ وَالسَّائِرُونَ خَلْفَهُ يَهْتَفُونَ: «أَوْصَتَا! مُبَارَكُ الْآتِي بِاسْمِ الرَّبِّ! <sup>10</sup> مُبَارَكَةُ مَمْلَكَةُ آيَتَا دَاوُدَ الْآتِيَّةُ! أَوْصَتَا فِي الْأَعَالِي!»

<sup>11</sup> ثُمَّ دَخَلَ يَسُوعُ أُورُشَلِيمَ، حَتَّى وَصَلَ إِلَى الْهَيْكَلِ، وَرَاقَبَ كُلَّ مَا كَانَ يَجْرِي فِيهِ. وَإِذْ كَانَ الْمَسَاءُ قَدْ أَقْبَلَ، خَرَجَ إِلَى بَيْتِ عَنِّيَا مَعَ الْاِثْنَيْنِ عَشَرَ.

<sup>12</sup> وَفِي الْعَدِ، بَعْدَمَا غَادَرُوا بَيْتَ عَنِّيَا، جَاعَ. <sup>13</sup> وَإِذْ رَأَى مِنْ بَعِيدٍ شَجَرَةً تَيْنِ مُورَقَّةً، تَوَجَّهَ إِلَيْهَا لَعَلَّهُ يَجِدُ فِيهَا بَعْضَ الثَّمَرِ. فَلَمَّا وَصَلَ إِلَيْهَا لَمْ يَجِدْ فِيهَا إِلَّا الْوَرَقَ، لِأَنَّهُ لَيْسَ أَوَانُ الثَّيْنِ. <sup>14</sup> فَتَكَلَّمَ وَقَالَ لَهَا: «لَا يَأْكُلَنَّ أَحَدٌ ثَمَرًا مِنْكَ بَعْدُ إِلَى الْأَبَدِ!» وَسَمِعَ تَلَامِيذُهُ ذَلِكَ.

<sup>15</sup> وَوَصَلُوا إِلَى أُورُشَلِيمَ، فَدَخَلَ يَسُوعُ الْهَيْكَلَ وَأَخَذَ يَطْرُدُ الَّذِينَ كَانُوا يَبِيعُونَ وَالَّذِينَ كَانُوا يَسْتَرُونَ فِي الْهَيْكَلِ، وَقَلَبَ مَوَائِدَ الصَّيَّارِقَةِ وَمَقَاعِدَ بَاعَةِ الْحَمَامِ. <sup>16</sup> وَلَمْ يَدْعُ أَحَدًا بِمُرَّ عَبْرَ الْهَيْكَلِ وَهُوَ يَحْمِلُ مَتَاعًا. <sup>17</sup> وَعَلَّمَهُمْ قَائِلًا: «أَمَا كُتِبَ: إِنَّ بَيْتِي بَيْتًا لِلصَّلَاةِ يُدْعَى عِنْدَ جَمِيعِ الْأُمَمِ؟ أَمَا أَنْتُمْ فَقَدْ جَعَلْتُمُوهُ مَعَارَةً لُصُوصٍ!» <sup>18</sup> وَسَمِعَ بِذَلِكَ رُؤَسَاءُ الْكَهَنَةِ، وَالْكَتَبَةُ، فَأَخَذُوا يَتَحَنُّونَ كَيْفَ يَقْتُلُونَهُ: فَإِنَّهُمْ خَافُوهُ، لِأَنَّ الْجَمْعَ كُلَّهُ كَانَ مَذْهُولًا مِنْ تَعْلِيمِهِ. <sup>19</sup> وَلَمَّا حَلَّ الْمَسَاءُ، انْطَلَقُوا إِلَى خَارِجِ الْمَدِينَةِ.

<sup>20</sup> وَبَيْنَمَا كَانُوا غَائِبِينَ فِي صَبَاحِ الْعَدِ بَاكِرًا، رَأَوْا شَجَرَةَ التَّيْنِ وَقَدْ بَيَسَتْ مِنْ أَصْلِهَا. <sup>21</sup> فَتَذَكَّرَ بَطْرُسُ وَقَالَ لَهُ: «يَا مُعَلِّمُ، انْظُرْ! إِنَّ التَّيْنَةَ الَّتِي لَعَنَتْهَا قَدْ بَيَسَتْ!» <sup>22</sup> فَردَّ يَسُوعُ قَائِلًا لَهُمَا: «لِيَكُنْ لَكُمْ إِيْمَانٌ بِاللَّهِ! <sup>23</sup> فَالْحَقُّ أَقُولُ لَكُمْ: إِنَّ أَيَّ مَنْ قَالَ لِهَذَا الْجَبَلِ: انْقَلِعْ وَانْطَرِحْ فِي الْبَحْرِ! وَلَا يَشْكُ

فِي قَلْبِهِ، بَلْ يُؤْمِنُ أَنَّ مَا يَقُولُهُ سَيَحْدُثُ، فَمَا يَقُولُهُ يَتِمُّ لَهُ. <sup>24</sup> لِهَذَا السَّبَبِ أَقُولُ لَكُمْ: إِنَّ مَا تَطْلُبُونَهُ وَتُصَلُّونَ لِأَجْلِهِ، قَامِنُوا أَنْتُمْ قَدْ نِلْتُمُوهُ، فَيَتِمَّ لَكُمْ. <sup>25</sup> وَمَتَى وَقَفْتُمْ تُصَلُّونَ، وَكَانَ لَكُمْ عَلَى أَحَدٍ شَيْءٌ، فَأَعْفِرُوا لَهُ، لِكَيْ يَغْفِرَ لَكُمْ أَبُوكُمْ الَّذِي فِي السَّمَاوَاتِ زَلَاتِكُمْ أَيْضًا. <sup>26</sup> وَلَكِنْ، إِنْ لَمْ تَغْفِرُوا، لَا يَغْفِرَ لَكُمْ أَيْضًا أَبُوكُمْ الَّذِي فِي السَّمَاوَاتِ زَلَاتِكُمْ.»

<sup>27</sup> ثُمَّ عَادُوا إِلَى أُورُشَلِيمَ مَرَّةً أُخْرَى. وَبَيْنَمَا كَانَ يَتَجَوَّلُ فِي الْهَيْكَلِ، تَقَدَّمَ إِلَيْهِ رُؤَسَاءُ الْكَهَنَةِ، وَالْكَتَبَةُ، وَالشُّيُوعُ، <sup>28</sup> وَسَأَلُوهُ: «بِأَيَّةِ سُلْطَةٍ تَفْعَلُ مَا فَعَلْتَهُ؟ وَمَنْ مَتَحَكَ هَذِهِ السُّلْطَةَ لِتَفْعَلَ ذَلِكَ؟» <sup>29</sup> فَأَجَابَهُمْ يَسُوعُ قَائِلًا: «وَأَنَا أَيْضًا أَسْأَلُكُمْ أَمْرًا وَاحِدًا. أَجِيبُونِي، فَأَقُولَ لَكُمْ بِأَيَّةِ سُلْطَةٍ أَفْعَلُ تِلْكَ الْأُمُورَ: <sup>30</sup> أَمِنْ السَّمَاءِ كَأَنْتَ مَعْمُودِيَّةُ يُوَحَنَّا أَمْ مِنَ النَّاسِ؟ أَجِيبُونِي!» <sup>31</sup> فَتَسَاوَرُوا فِيمَا بَيَّنَّهُمْ، قَائِلِينَ: «إِنْ قُلْنَا: مِنَ السَّمَاءِ، يَقُولُ: إِذَنْ لِمَاذَا لَمْ تُؤْمِنُوا بِهِ؟» <sup>32</sup> فَهَلْ تَقُولُ: مِنَ النَّاسِ؟» قَائِلِينَ: «فَإِنَّهُمْ كَانُوا يَخَافُونَ الشَّعْبَ لِأَنَّهُمْ كَانُوا جَمِيعًا يَعْتَبِرُونَ أَنَّ يُوَحَنَّا نَبِيٌّ حَقًّا.» <sup>33</sup> فَأَجَابُوا يَسُوعَ قَائِلِينَ: «لَا نَدْرِي!» فَقَالَ لَهُمْ يَسُوعُ: «وَلَا أَنَا أَقُولُ لَكُمْ بِأَيَّةِ سُلْطَةٍ أَفْعَلُ تِلْكَ الْأُمُورَ!»

## Mark 11 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:9-10, 17, which is from the Old Testament.

### Special concepts in this chapter

#### The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings. Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: Matthew 21:1-7 and Mark 11:1-7 and Luke 19:29-36 and John 12:14-15)

#### Mark 11:1

**Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives**

"When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany, near the Mount of Olives" They have come to Bethphage and Bethany in the vicinity of Jerusalem.

#### Bethphage

This is the name of a village.

#### Mark 11:2

**opposite us**

"ahead of us"

#### a colt

This refers to a young donkey that is large enough to carry a man.

#### that has never been ridden

This can be written in active form.

Alternate translation: "that no one has ever ridden"

#### Mark 11:3

**Why are you doing this**

It can be written clearly what the word "this" refers to. Alternate translation: "Why are you untying and taking the colt"

**has need of it**

"needs it"

**will immediately send it back here**

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it"

**Mark 11:4**

**They went**

"The two disciples went"

**colt**

This refers to a young donkey that is large enough to carry a man. See how you translated this in Mark 11:2.

**Mark 11:5**

**What are you doing, untying that colt?**

The people wanted to know why the two men were untying the colt. They may have been concerned that the two men were doing something they should not have been doing. Alternate translation: "Why are you untying that colt?"

**Mark 11:6**

**They spoke**

"They responded"

**as Jesus told them**

"as Jesus had told them to respond."

This refers to how Jesus had told them to respond to people's questions about taking the colt.

**let them go their way**

This means that they allowed them to continue doing what they were doing. Alternate translation: "let them take the donkey with them"

**Mark 11:7**

**They brought the colt to Jesus**

The word "They" refers to the two disciples.

**threw their cloaks on it, and he sat on it**

"laid their cloaks on its back and Jesus sat on it." It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples put their cloaks on it.

**cloaks**

"coats" or "robes"

**Mark 11:8**

**Many people spread their garments on the road**

It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. Alternate translation: "Many people spread their garments on the road to honor him"

**others spread branches they had cut from the fields**

It was a tradition to lay palm branches on the road in front of important people to honor them. Alternate translation: "others spread on the road branches that they had cut from the fields to honor him"

**Mark 11:9**

**who followed**

"who followed him"

**Hosanna**

This word means "save us," but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write "Hosanna" using your language's way of spelling that word. Alternate translation: "Praise God"

**Blessed is the one**

This is referring to Jesus. This can be stated clearly. Alternate translation: "Blessed are you, the one"

**in the name of the Lord**

This is a metonym for the Lord's authority. Alternate translation: "with the authority of the Lord"

**Blessed is**

"May God bless"

**Mark 11:10**

**Blessed is the coming kingdom of our father David**

"Blessed is our father David's coming kingdom." This refers to Jesus coming and ruling as king. The word "blessed" can be translated as an active verb. Alternate translation: "Blessed be the coming of your kingdom" or "May God bless you as you rule your coming"

kingdom"

**of our father David**

Here David's descendant who will rule is referred to as David himself.

Alternate translation: "of the greatest descendant of our father David" or "that David's greatest descendant will rule"

**Hosanna in the highest**

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

**the highest**

Here heaven is spoken of as "the highest." Alternate translation: "the highest heaven" or "heaven"

**Mark 11:11**

**the time being late**

"because it was late in the day"

**he went out to Bethany with the twelve**

"he and his twelve disciples left Jerusalem and went to Bethany"

**Mark 11:12**

**he was hungry**

"Jesus was hungry"

**Mark 11:13**

**Connecting Statement:**

This happens while Jesus and his disciples are walking to Jerusalem.

**if he could find any fruit on it**

"if there was any fruit on it"

**he found nothing but leaves**

This means that he did not find any figs. Alternate translation: "he found only leaves and no figs on the tree"

**the season**

"the time of year"

**Mark 11:14**

**He spoke to it, "No one will ever eat fruit from you again**

Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him.

**He spoke to it**

"He spoke to the tree"

**his disciples heard it**

The word "it" refers to Jesus speaking to the fig tree.

**Mark 11:15**

**They came**

"Jesus and his disciples came"

**began to cast out the sellers and the buyers in the temple**

Jesus is driving these people out of the temple. This can be written clearly.

Alternate translation: "began to drive the sellers and buyers out of the temple"

**the sellers and the buyers**

"the people who were buying and selling"

**Mark 11:16**

**to carry anything through the temple that could be sold**

"to carry anything that could be sold through the temple"

**Mark 11:17**

**General Information:**

God had said earlier in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.

**Is it not written, 'My house will be called ... the nations'?**

Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement.

Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

**But you have made it a den of robbers**

Jesus compares the people to robbers and the temple to a robbers' den.

Alternate translation: "But you are like robbers who have made my house into a robbers' den"

**a den of robbers**

"a cave where robbers hide"

**Mark 11:18**

**they looked for a way**

"they sought a way" or "they tried to find a way"

**to destroy him**

"to kill him"

**Mark 11:19**

**When evening came**

"In the evening"

**they left the city**

"Jesus and his disciples left the city"

**Mark 11:20**

**Connecting Statement:**

Jesus uses the example of the fig tree to remind the disciples to have faith in God.

**walked by**

"were walking along the road"

**they saw the fig tree withered away to its roots**

Translate this statement to clarify that the tree died. Alternate translation:

"they saw that the fig tree had withered away down to its roots and died"

**withered away**

"dried up"

**Mark 11:21**

**Peter remembered**

It may be helpful to state what Peter remembered. Alternate translation:

"Peter remembered what Jesus had said to the fig tree"

**Mark 11:22**

**Jesus answered them**

"Jesus replied to his disciples"

**Mark 11:23**

**Truly I say to you**

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

**if he does not doubt in his heart but believes**

Here "heart" is a metonym for a person's mind or inner being.

Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes"

**God will do**

"God will make happen"

**Mark 11:24**

**Therefore I say to you**

"So I tell you"

**it will be yours**

It is understood that this will happen because God will provide what you ask for. This can be stated clearly.

Alternate translation: "God will give it

to you"

**Mark 11:25**

**When you stand and pray**

It is common in Hebrew culture to stand when praying to God. Alternate translation: "When you pray"

**whatever you have against anyone**

"whatever grudge you have against anyone." Here the word "whatever" refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

**Mark 11:26**

**General Information:**

This page has intentionally been left blank.

**Mark 11:27**

**Connecting Statement:**

The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them a question that they were not willing to answer.

**They came to**

"Jesus and his disciples came to"

**Jesus was walking in the temple**

This means that Jesus was walking around inside of the temple; he was not walking into the temple.

**Mark 11:28**

**They said to him**

The word "They" refers to the chief priests, the scribes, and the elders.

**By what authority do you do these things, and who gave you the authority to do them?**

Possible meanings: 1) Both of these questions have the same meaning and are asked together to strongly question Jesus's authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

**you do these things**

The words "these things" refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught. Alternate translation: "things like those you did here yesterday"

#### Mark 11:29

**Tell me**

"Answer me"

#### Mark 11:30

**The baptism of John**

"The baptism that John performed"

**was it from heaven or from men**

"was it authorized by heaven or by men"

**from heaven**

Here "heaven" refers to God. Alternate translation: "from God"

**from men**

"from people"

#### Mark 11:31

**If we say, 'From heaven,'**

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'"

**From heaven**

Here "heaven" refers to God. See how you translated this in [Mark 11:30]

**not believe him**

The word "him" refers to John the Baptist.

#### Mark 11:32

**But if we say, 'From men,'**

The religious leaders imply that they will suffer from the people if they give this answer. This refers to the source of the baptism of John. Alternate translation: "But if we say, 'The baptism of John was from men,' or 'But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

**From men**

"It came from a person"

**They were afraid of the people**

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. This can be stated clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people"

#### Mark 11:33

**We do not know**

This refers to the baptism of John.

This understood information may be supplied. Alternate translation: "We do not know where the baptism of John came from"

## Chapter 12

<sup>1</sup> وَأَخَذَ بُخَاطِئُهُمْ بِأَمْثَالٍ، فَقَالَ: «عَرَسَ إِنْسَانٌ كَرَمًا، وَأَقَامَ حَوْلَهُ سُورًا، وَحَفَرَ فِيهِ حَوْضَ مِعْصَرَةٍ، وَبَنَى فِيهِ بُرْجَ جِرَاسَةٍ. ثُمَّ سَلَّمَ الْكَرْمَ إِلَى مُزَارِعِينَ، وَسَاقَرَ. <sup>2</sup> وَفِي الْأَوَانِ، أَرْسَلَ إِلَى الْمُزَارِعِينَ عَبْدًا لِيَتَسَلَّمَ مِنْهُمْ حَصَّتَهُ مِنْ ثَمَرِ الْكَرْمِ. <sup>3</sup> إِلَّا أَنَّهُمْ أَمْسَكُوهُ وَصَرَبُوهُ وَرَدُّوهُ قَارِعَ الْيَدَيْنِ. <sup>4</sup> فَعَادَ وَأَرْسَلَ إِلَيْهِمْ عَبْدًا آخَرَ، فَسَجُّوا رَأْسَهُ وَرَدُّوهُ مُهَانًا. <sup>5</sup> ثُمَّ أَرْسَلَ آخَرَ أَيضًا فَقَتَلُوهُ. ثُمَّ أَرْسَلَ آخَرِينَ كَثِيرِينَ، فَصَرَبُوا بَعْضًا وَقَتَلُوا بَعْضًا. <sup>6</sup> وَإِذْ كَانَ لَهُ بَعْدُ ابْنٌ وَجِيدٌ حَبِيبٌ، أَرْسَلَهُ أَيضًا إِلَيْهِمْ أَخِيرًا، قَائِلًا: إِنَّهُمْ سَيَهَابُونَ ابْنِي! <sup>7</sup> وَلَكِنَّ أَوْلِيكَ الْمُزَارِعِينَ قَالُوا بَعْضُهُمْ لِبَعْضٍ: هَذَا هُوَ الْوَرِثُ؛ تَعَالَوْا نَقْتُلْهُ فَتَحْضُلَ عَلَى الْمِيرَاثِ! <sup>8</sup> فَأَمْسَكُوهُ وَقَتَلُوهُ وَطَرَحُوهُ خَارِجَ الْكَرْمِ. <sup>9</sup> فَمَاذَا يَفْعَلُ رَبُّ الْكَرْمِ؟ إِنَّهُ يَأْتِي وَيُهْلِكُ الْمُزَارِعِينَ، وَيُسَلِّمُ الْكَرْمَ إِلَى غَيْرِهِمْ. <sup>10</sup> أَفَمَا قَرَأْتُمْ هَذِهِ الْآيَةَ الْمَكْتُوبَةَ: الْحَجَرُ الَّذِي رَفَصَهُ الْبَنَاءُ، هُوَ تَفْسُهُ صَارَ حَجَرِ الْمَرَاوَةِ. <sup>11</sup> مِنَ الرَّبِّ كَانَ هَذَا، وَهُوَ عَجِيبٌ فِي أَنْظَارِنَا! <sup>12</sup> فَسَعَوْا إِلَى الْقُبْضِ عَلَيْهِ، وَلَكِنَّهُمْ خَافُوا الْجَمْعَ، لِأَنَّهُمْ أَذْرَكُوا أَنَّهُ كَانَ يَعْينُهُمْ بِهَذَا الْمَثَلِ. فَتَرَكُوهُ وَانْصَرَفُوا. <sup>13</sup> ثُمَّ أَرْسَلُوا إِلَيْهِ بَعْضًا مِنَ الْفَرِّسِيِّينَ وَأَعْصَاءٍ جِزْبٍ هِيَرُودُسَ، لِكَيْ يُوقِعُوهُ بِكَلِمَةٍ يَقُولُهَا. <sup>14</sup> فَجَاءُوا وَقَالُوا لَهُ: «يَا مُعَلِّمُ، نَحْنُ نَعْلَمُ أَنَّكَ صَادِقٌ، وَلَا تُبَالِي بِأَحَدٍ، لِأَنَّكَ لَا تُرَاعِي مَقَامَاتِ النَّاسِ، بَلْ

تُعَلِّمُ طَرِيقَ اللَّهِ بِالْحَقِّ: أَيْحَلُّ أَنْ تُدْفَعَ الْجَرْبَةُ لِلْقَيْصَرِ أَمْ لَا؟ أَتَدْفَعُهَا أَمْ لَا تَدْفَعُ؟» <sup>15</sup> وَلَكِنَّهُ إِذْ عَلِمَ نِقَاقَهُمْ قَالَ لَهُمْ: «لِمَاذَا تُجَرَّبُونِي؟ أَحْضَرُوا إِلَيَّ دِينَارًا لَأَرَاهُ!» <sup>16</sup> فَأَخْضَرُوا إِلَيْهِ دِينَارًا، فَسَأَلَهُمْ: «لِمَنْ هَذِهِ الصُّورَةُ وَهَذَا النِّقْشُ؟» فَقَالُوا لَهُ: «لِلْقَيْصَرِ». <sup>17</sup> فَردَّ عَلَيْهِمْ قَائِلًا: «أَعْطُوا مَا لِلْقَيْصَرِ لِلْقَيْصَرِ، وَمَا لِلَّهِ لِلَّهِ!» فَذَهَبُوا مِنْهُ.

<sup>18</sup> وَتَقَدَّمَ إِلَيْهِ بَعْضُ الصَّدُوقِيِّينَ الَّذِينَ لَا يُؤْمِنُونَ بِالْقِيَامَةِ، وَسَأَلُوهُ قَائِلِينَ: <sup>19</sup> «يَا مُعَلِّمُ، كَتَبَ لَنَا مُوسَى: إِنْ مَاتَ أَحَدٌ أَحْ وَتَرَكَ زَوْجَتَهُ مِنْ بَعْدِهِ دُونَ أَنْ يُخَلِّفَ أَوْلَادًا، فَعَلَى أَخِيهِ أَنْ يَتَزَوَّجَ بِأَرْمَلَتِهِ وَيُقِيمَ نَسْلًا عَلَى اسْمِ أَخِيهِ. <sup>20</sup> فَقَدْ كَانَ هُنَالِكَ سَبْعَةُ إِخْوَةٍ، اتَّخَذَ أَوَّلُهُمْ زَوْجَةً ثُمَّ مَاتَ دُونَ أَنْ يُخَلِّفَ نَسْلًا، <sup>21</sup> فَاتَّخَذَهَا الثَّانِي ثُمَّ مَاتَ هُوَ أَيْضًا دُونَ أَنْ يُخَلِّفَ نَسْلًا، فَفَعَلَ الثَّلَاثُ كَذَلِكَ. <sup>22</sup> وَهَكَذَا اتَّخَذَهَا السَّبْعَةُ دُونَ أَنْ يُخَلِّفُوا نَسْلًا. وَمِنْ بَعْدِهِمْ جَمِيعًا، مَاتَتِ الْمَرْأَةُ أَيْضًا. <sup>23</sup> فَفِي الْقِيَامَةِ، عِنْدَمَا يَقُومُونَ، لِمَنْ مِنْهُمْ تَكُونُ الْمَرْأَةُ زَوْجَةً، فَقَدْ كَانَتْ زَوْجَةً لِكُلِّ مِنَ السَّبْعَةِ؟» <sup>24</sup> فَردَّ عَلَيْهِمْ يَسُوعُ قَائِلًا: «أَلَسْتُمْ فِي ضَلَالٍ لَأَنَّكُمْ لَا تَعْقُمُونَ الْكِتَابَ وَلَا قُدْرَةَ اللَّهِ؟ <sup>25</sup> فَعِنْدَمَا يَقُومُ النَّاسُ مِنْ بَيْنِ الْأَمْوَاتِ، لَا يَتَزَوَّجُونَ وَلَا يَتَزَوَّجُونَ، بَلْ يَكُونُونَ كَالْمَلَائِكَةِ الَّذِينَ فِي السَّمَاوَاتِ. <sup>26</sup> وَأَمَّا عَنِ الْأَمْوَاتِ أَنَّهُمْ يَقُومُونَ، أَفَمَا قَرَأْتُمْ فِي كِتَابِ مُوسَى، فِي الْحَدِيثِ عَنِ الْغُلُقَةِ، كَيْفَ كَلَّمَهُ اللَّهُ قَائِلًا: أَنَا إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَاقَ وَإِلَهُ يَعْقُوبَ؟ <sup>27</sup> قَائِلًا لَيْسَ إِلَهُ أَمْوَاتٍ، بَلْ هُوَ إِلَهُ أَحْيَاءَ. فَأَنْتُمْ إِذَنْ فِي ضَلَالٍ عَظِيمٍ!»

<sup>28</sup> وَتَقَدَّمَ إِلَيْهِ وَاحِدٌ مِنَ الْكَتَبَةِ كَانَ قَدْ سَمِعَهُمْ يَتَجَادَلُونَ، وَرَأَى أَنَّهُ أَحْسَنَ الرَّدِّ عَلَيْهِمْ، فَسَأَلَهُ: «أَبْنَةُ وَصِيَّةٍ هِيَ أَوَّلَى الْوَصَايَا جَمِيعًا؟» <sup>29</sup> فَأَجَابَهُ يَسُوعُ: «أَوَّلَى الْوَصَايَا جَمِيعًا هِيَ: اسْمَعْ يَا إِسْرَائِيلُ، الرَّبُّ إِلَهُنَا رَبٌّ وَاحِدٌ <sup>30</sup> فَاجِبِ الرَّبِّ إِلَهَكَ بِكُلِّ قَلْبِكَ وَبِكُلِّ نَفْسِكَ وَبِكُلِّ فِكَرِكَ وَبِكُلِّ قُوَّتِكَ. هَذِهِ هِيَ الْوَصِيَّةُ الْأُولَى. <sup>31</sup> وَهُنَاكَ ثَانِيَةٌ مِثْلُهَا، وَهِيَ أَنْ تُحِبَّ قَرِيبَكَ كَنَفْسِكَ. فَمَا مِنْ وَصِيَّةٍ أُخْرَى أُعْطِيَ مِنْ هَاتَيْنِ». <sup>32</sup> فَقَالَ لَهُ الْكَاتِبُ: «صَحِيحٌ، يَا مُعَلِّمُ! حَسَبَ الْحَقِّ تَكَلَّمْتَ. فَإِنَّ اللَّهَ وَاحِدٌ وَلَيْسَ آخَرُ سِوَاهُ. <sup>33</sup> وَمَحَبَّتُهُ بِكُلِّ الْقَلْبِ وَبِكُلِّ النِّفْسِ وَبِكُلِّ الْقُوَّةِ، وَمَحَبَّةُ الْقَرِيبِ كَالنَفْسِ، أَفْضَلُ مِنْ جَمِيعِ الْمُخْرَقَاتِ وَالذَّبَائِحِ!» <sup>34</sup> فَلَمَّا رَأَى يَسُوعُ أَنَّهُ أَجَابَ بِحِكْمَةٍ، قَالَ لَهُ: «لَسْتَ بَعِيدًا عَنْ مَلَكُوتِ اللَّهِ!» وَلَمْ يَجْزُ أَنْ يَخُذَ ذَلِكَ أَنْ يُوَجَّهَ إِلَيْهِ أَيُّ سُؤَالٍ.

<sup>35</sup> وَتَكَلَّمَ يَسُوعُ فِيمَا هُوَ يُعَلِّمُ فِي الْهَيْكَلِ، فَقَالَ: «كَيْفَ يَقُولُ الْكَتَبَةُ إِنَّ الْمَسِيحَ هُوَ ابْنُ دَاوُدَ؟ <sup>36</sup> فَإِنَّ دَاوُدَ نَفْسُهُ قَالَ بِالرُّوحِ الْقُدُسِ: قَالَ الرَّبُّ لِرَبِّي: اجْلِسْ عَنْ يَمِينِي حَتَّى أَضَعَ أَعْدَاءَكَ مَوْطِنًا لِقَدَمَيْكَ! <sup>37</sup> فَمَادَامَ دَاوُدُ نَفْسُهُ يَدْعُوهُ الرَّبَّ فَمِنْ أَيْنَ يَكُونُ ابْنُهُ؟» وَكَانَ الْجَمْعُ الْعَظِيمُ يَسْمَعُهُ يَسْرُورًا.

<sup>38</sup> وَقَالَ لَهُمْ فِي تَعْلِيمِهِ: «خُذُوا حِذْرَكُمْ مِنَ الْكَتَبَةِ الَّذِينَ يُحِبُّونَ التَّجَوُّلَ بِالْأَنْوَابِ الْقَصَاصَةِ، وَتَلْقَى الْجَنَابَاتِ فِي السَّاحَاتِ الْعَامَّةِ، <sup>39</sup> وَالْأَمَاكِنَ الْأُولَى فِي الْمَجَامِعِ، وَأَمَاكِنَ الصِّدَارَةِ فِي الْوَلَائِمِ. <sup>40</sup> يَلْتَهُمُونَ بُيُوتَ الْأَرَامِلِ، وَيَتَبَاهَوْنَ بِإِطَالَةِ الصَّلَوَاتِ. هَؤُلَاءِ سَتَنَزِلُ بِهِمْ دَيْتُونَهُ أَفْسَى!»

<sup>41</sup> وَإِذْ جَلَسَ يَسُوعُ مُقَابِلَ صُنْدُوقِ الْهَيْكَلِ، رَأَى كَيْفَ كَانَ الْجَمْعُ يُلْفُونَ النُّفُودَ فِي الصُّنْدُوقِ. وَأَلْقَى كَثِيرُونَ مِنَ الْأَغْنِيَاءِ مَالًا كَثِيرًا. <sup>42</sup> ثُمَّ جَاءَتْ أَرْمَلَةٌ فَقِيرَةٌ وَأَلْقَتْ فِلِسَيْنِ يُسَاوِيَانِ رُبْعًا وَاحِدًا. <sup>43</sup> فَدَعَا تَلَامِيذَهُ وَقَالَ لَهُمْ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ هَذِهِ الْأَرْمَلَةَ الْفَقِيرَةَ قَدْ أَلْقَتْ أَكْثَرَ مِنْ جَمِيعِ الَّذِينَ أَلْقُوا فِي الصُّنْدُوقِ. <sup>44</sup> لِأَنَّ جَمِيعَهُمْ أَلْقُوا مِنَ الْفَاضِلِ عَنْ حَاجَتِهِمْ، وَلَكِنَّهَا هِيَ أَلْقَتْ مِنْ حَاجَتِهَا كُلَّ مَا عِنْدَهَا أَلْقَتْ مَعِيشَتَهَا كُلَّهَا!»

## Mark 12 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:10-11, 36, which is from the Old Testament.



**Mark 12:1**

**Connecting Statement:**

Jesus speaks this parable against the chief priests, the scribes, and the elders.

**Then Jesus began to teach them**

The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

**put a hedge around it**

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

**dug a pit for a winepress**

This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. Alternate translation: "carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"

**leased the vineyard to vine growers**

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

**Mark 12:2**

**At the right time**

This refers to the time of harvest. This can be made clear. Alternate translation: "When the time came to harvest the grapes"

**Mark 12:3**

**But they took him**

"But the vine growers took the servant"

**empty-handed**

This means that they did not give him any of the fruit. Alternate translation: "without any grapes"

**Mark 12:4**

**he sent to them**

"the owner of the vineyard sent to the vine growers"

**they wounded him in the head**

This can be written more clearly.

Alternate translation: "they beat that one on the head, and they hurt him terribly"

**Mark 12:5**

**yet another ... many others**

These phrases refer to other servants.

Alternate translation: "yet another servant ... many other servants"

**They treated many others in the same way**

This refers to servants that the owner sent. The phrase "in the same way" refers to them being mistreated. This can be written clearly. Alternate translation: "They also mistreated many other servants whom he sent"

**Mark 12:6**

**a beloved son**

It is implied that this is the owner's son. Alternate translation: "his beloved son"

**Mark 12:7**

**the heir**

This is the owner's heir, who would inherit the vineyard after his father died. Alternate translation: "the owner's heir"

**the inheritance**

The tenants are referring to the vineyard as "the inheritance."

Alternate translation: "this vineyard"

**Mark 12:8**

**They seized him**

"The vine growers seized the son"

**Mark 12:9**

**Therefore, what will the owner of the vineyard do?**

Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. Alternate translation: "So I will tell you what the owner of the vineyard will do."

**Therefore**

Jesus has finished telling the parable and is now asking the people what they think will happen next.

**destroy**

kill

**will give the vineyard to others**

The word "others" refers to other vine growers who will care for the vineyard. Alternate translation: "he will give the vineyard to vine growers to care for it"

**Mark 12:10**

**General Information:**

This scripture was written long before in God's word.

**Have you not read this scripture?**

Jesus reminds the people of a scripture passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. Alternate translation: "Surely you have read this scripture." or "You should remember this scripture."

**has been made the cornerstone**

This can be stated in active form.

Alternate translation: "the Lord made into the cornerstone"

**Mark 12:11**

**This was from the Lord**

"The Lord has done this"

**it is marvelous in our eyes**

Here "in our eyes" stands for seeing, which is a metaphor for the people's opinion. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful"

**Mark 12:12**

**sought a way**

"wanted to find a way"

**they were afraid of the crowd**

They were afraid of what the crowd would do to them if they arrested Jesus. This can be made clear. Alternate translation: "but they feared what the crowd would do if they arrested him"

**against them**

"to accuse them"

**Mark 12:13**

**Connecting Statement:**

In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.

**Then they sent**

"Then the Jewish leaders sent"

**the Herodians**

This was the name of an informal political party that supported Herod Antipas.

**to trap him**

Here the author describes tricking Jesus as trying to "trap him." Alternate translation: "to trick him"

**Mark 12:14**

**When they came, they said**

Here "they" refers to those sent from among the Pharisees and the Herodians.

**what people think is not a concern to you**

The abstract noun "concern" may be translated as a verb. Alternate translation: "you are not concerned about what people think of you" or "you do not try to win people's favor"

**Mark 12:15**

**Jesus knew their hypocrisy**

They were acting hypocritically. This can be explained more clearly. Alternate translation: "Jesus knew that they did not really want to know what God wanted them to do"

**Why do you test me?**

Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. Alternate translation: "I know you are trying to make me say something wrong so you can accuse me."

**denarius**

This coin was worth a day's wages.

**Mark 12:16**

**They brought one**

"The Pharisees and the Herodians

brought a denarius"  
**likeness and inscription**  
"picture and name"

**They said, "Caesar's**

Here "Caesar's" refers to his likeness and inscription. Alternate translation: "They said, 'They are Caesar's likeness and inscription'"

**Mark 12:17**

**Give to Caesar the things that are Caesar's**  
Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing Caesar to Roman government. Alternate translation: "Give to the Roman government the things that belong to the Roman government"

**and to God**

The understood verb may be supplied. Alternate translation: "and give to God"

**They marveled at him**

They were amazed at what Jesus had said. This can be made explicit. Alternate translation: "They marveled at him and at what he had said"

**Mark 12:18**

**who say there is no resurrection**

This phrase explains who the Sadducees were. This can be written more clearly. Alternate translation: "who say there is no resurrection from the dead"

**Mark 12:19**

**Moses wrote for us, 'If a man's brother dies ... brother.'**

The Sadducees are quoting what Moses had written in the law. Moses's quote can be expressed as an indirect quote. Alternate translation: "Moses wrote for us that if a man's brother dies ... brother."

**wrote for us**

"wrote for us Jews." The Sadducees were a group of Jews. Here they use the word "us" to refer to themselves and all Jews.

**the man should take the brother's wife**

"the man should marry his brother's wife"

**raise up children for his brother**

"have a son for his brother." The man's first son would be considered to be the dead brother's son, and the son's descendants would be considered to be the dead brother's descendants. This can be stated clearly. Alternate translation: "have a son who will be considered to be the dead brother's son"

**Mark 12:20**

**There were seven brothers**

The Sadducees tell Jesus a story because they want to ask him a question about it to test him. The story is not about things that really happened. Alternate translation: "Suppose there were seven brothers"

**the first**

the first brother

**the first took a wife**

"the first brother married a woman." Here marrying a woman is spoken of as "taking" her.

**Mark 12:21**

**the second ... the third**

These numbers refer to each of the brothers and can be expressed as such. Alternate translation: "the second brother ... the third brother"

**the second took her**

"the second married her." Here marrying a woman is spoken of as "taking" her.

**the third in the same way**

"the third brother married her as his other brothers had done, and he also died leaving no children"

**Mark 12:22**

**The seven**

This refers to all the brothers. Alternate translation: "The seven brothers"

**The seven left no children**

Each of the brothers married the

woman and then died before he had any children with her. This can be stated clearly. Alternate translation: "Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died"

**Mark 12:23**

**In the resurrection, when they rise again, whose wife will she be?**

The Sadducees are testing Jesus by asking this question. If your readers can only understand this as a request for information, this can be written as a statement. Alternate translation: "Now tell us whose wife she will be in the resurrection, when they all rise again."

**Mark 12:24**

**Is this not the reason you are mistaken, because ... power of God?**

Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. Alternate translation: "You are mistaken because ... power of God."

**you do not know the scriptures**

This means that they do not understand what is written in the Old Testament scriptures.

**the power of God**

"how powerful God is"

**Mark 12:25**

**For when they rise**

Here the word "they" refers to the brothers and the woman from the example.

**rise**

Waking and getting up from sleep is a metaphor for becoming alive after having been dead.

**from the dead**

The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

Alternate translation: "from among all those who have died"

**they neither marry nor are given in marriage**  
"they do not marry, and they are not given in marriage"

**nor are given in marriage**

This can be stated in active form.

Alternate translation: "and no one gives them in marriage"

**heaven**

This refers to the place where God lives.

**Mark 12:26**

**that are raised**

This can be expressed with an active verb. Alternate translation: "who rise" or "who rise to live again"

**the book of Moses**

"the book that Moses wrote"

**the account about the bush**

This refers to the part of the book of Moses that tells about when God spoke to Moses out of a bush that was burning but that did not burn up.

Alternate translation: "the passage about the burning bush" or "the words about the fiery bush"

**the bush**

This refers to a shrub, a woody plant that is smaller than a tree.

**how God spoke to him**

"about when God spoke to Moses"

**I am the God of Abraham ... Isaac ... Jacob**

This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.

**Mark 12:27**

**not the God of the dead, but of the living**

Here "the dead" refers to people who are dead, and "the living" refers to people who are alive. Also, the words "the God" can be stated clearly in the second phrase. Alternate translation: "not the God of dead people, but the God of living people"

**the living**

This includes people who are alive physically and spiritually.

**You are quite mistaken**

It may be helpful to state what they are mistaken about. Alternate translation: "When you say that dead people do not rise again, you are quite mistaken"

**quite mistaken**

"completely mistaken" or "very wrong"

**Mark 12:28**

**He asked him**

"The scribe asked Jesus"

**Mark 12:29**

**The most important is**

"The most important" refers to the most important commandment.

Alternate translation: "The most important commandment is"

**Hear, Israel, the Lord our God, the Lord is one**

"Listen, O Israel! The Lord our God is one Lord"

**Mark 12:30**

**with all your heart, with all your soul, with all your mind, and with all your strength**

Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

**Mark 12:31**

**love your neighbor as yourself**

Jesus uses this simile to compare how people are to love each other with the same love as they love themselves.

Alternate translation: "love your neighbor as much as you love yourself"

**than these**

Here the word "these" refers to the two commandments that Jesus had just told the people.

**Mark 12:32**

**Good, Teacher**

"Good answer, Teacher" or "Well said, Teacher"

**God is one**

This means that there is only one God.

Alternate translation: "there is only one God"

**that there is no other**

The word "God" is understood from

the previous phrase. Alternate translation: "that there is no other God"

**Mark 12:33**

**with all the heart ... all the understanding ...**

**all the strength**

Here "heart" is a metonym for person's thoughts, feelings, or inner being. These three phrases are used together to mean "completely" or "earnestly."

**to love one's neighbor as oneself**

This simile compares how people are to love each other with the same love that they love themselves. Alternate translation: "to love your neighbor as much as you love yourself"

**is even more than**

This idiom means that something is more important than something else.

In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. Alternate translation: "is even more important than" or "is even more pleasing to God than"

**Mark 12:34**

**You are not far from the kingdom of God**

This can be stated in positive form.

Here Jesus speaks of the man being ready to submit to God as king as being physically close to the kingdom of God, as if it were a physical place. Alternate translation: "You are close to submitting to God as king"

**no one dared**

This can be stated in positive form.

Alternate translation: "everyone was afraid"

**Mark 12:35**

**While Jesus was teaching in the temple courts, he said**

Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. Alternate translation: "Later, while Jesus was teaching in the temple area, he said to the people"

**How is it that the scribes say the Christ is the son of David?**

Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. Alternate translation: "Consider why the scribes say the Christ is the son of David."

**the son of David**

"a descendant of David"

**Mark 12:36**

**David himself**

This word "himself" refers to David and is used to place emphasis on him and what he said. Alternate translation: "It was David who"

**in the Holy Spirit**

This means that he was inspired by the Holy Spirit. That is, the Holy Spirit directed David in what he said.

Alternate translation: "inspired by the Holy Spirit"

**said, 'The Lord said to my Lord**

Here David calls God "The Lord" and calls the Christ "my Lord." This can be written more clearly. Alternate translation: "said about the Christ, 'The Lord God said to my Lord"

**Sit at my right hand**

Jesus is quoting a psalm. Here God is speaking to the Christ. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

**until I put your enemies under your feet**

In this quote, God speaks of defeating enemies as putting them under the feet of the victor. Alternate translation: "until I completely defeat your enemies"

**Mark 12:37**

**calls him 'Lord,'**

Here the word "him" refers to the Christ.

**so how can the Christ be David's son?**

This can be written as a statement.

Alternate translation: "so consider how the Christ can be a descendant of David"

**Mark 12:38**

**be greeted in the marketplaces**

This can be expressed with an active form. These greetings showed that the people respected the scribes.

Alternate translation: "to have people greet them respectfully in the marketplaces"

**Mark 12:39**

**the most important seats ... the places of honor**

You may want to make explicit that the scribes liked to sit in these places.

Alternate translation: "to sit in the most important seats ... to have people seat them in the places of honor"

**Mark 12:40**

**They also devour widows' houses**

Here Jesus describes the scribes' cheating of widows and stealing of their houses as "devouring" their houses. Alternate translation: "They also cheat widows in order to steal their houses from them"

**widows' houses**

The words "widows" and "houses" are synecdoches for helpless people and all of a person's important possessions, respectively. Alternate translation: "everything from helpless people"

**These men will receive greater condemnation**

This can be stated in active form.

Alternate translation: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely"

**will receive greater condemnation**

The word "greater" implies a comparison. Here the comparison is to other men who are punished.

Alternate translation: "will receive greater condemnation than other people"

**Mark 12:41**

**Connecting Statement:**

Still in the temple area, Jesus comments on the value of the widow's offering.

**an offering box**

This box, which everyone could use, held temple offerings.

**Mark 12:42****two mites**

"two small copper coins." These were the least valuable coins available.

**worth about a penny**

"worth very little." A penny is worth very little. Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

**Mark 12:43****General Information:**

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44

he tells his reason for saying that. The information can be reordered so that Jesus tells his reason first and then says that the widow put in more, as in the UDB.

**He called**

"Jesus called"

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**all of them who contributed to**

"all the other people who put money into"

**Mark 12:44****abundance**

much wealth, many valuable things

**her poverty**

"lack" or "the little she had"

**to live on**

"to survive on"

**Chapter 13**

<sup>1</sup> وَبَيْنَمَا كَانَ يُعَادِرُ الْهَيْكَلَ، قَالَ لَهُ أَحَدُ تَلَامِيذِهِ: «يَا مُعَلِّمُ، انْظُرْ مَا أَجْمَلَ هَذِهِ الْجَارَةِ وَهَذِهِ الْمَبَانِي!» <sup>2</sup> فَأَجَابَهُ يَسُوعُ: «أَتَرَى هَذِهِ الْمَبَانِي الْعَظِيمَةَ؟ لَنْ يُتْرَكَ مِنْهَا حَجَرٌ قَوْقَ حَجَرٍ إِلَّا وَبُهِدَمَ!» <sup>3</sup> وَفِيمَا هُوَ جَالِسٌ عَلَى جَبَلِ الرِّثْيُونِ مُقَابِلَ الْهَيْكَلِ، سَأَلَهُ بُطْرُسُ وَبَعْقُوبُ وَيُوحَنَّا وَأَنْدَرَاوُسُ عَلَى انْفِرَادٍ: <sup>4</sup> «أَحْبِرْنَا مَتَى يَحْدُثُ هَذَا، وَمَا هِيَ الْعَلَامَةُ عِنْدَمَا تُوشِكُ هَذِهِ الْأُمُورُ أَنْ تَتِمَّ؟» <sup>5</sup> فَأَخَذَ يَسُوعُ يُحْيِيهِمْ قَائِلًا: «انْتَبِهُوا! لَا يُضَلِّلْكُمْ أَحَدٌ! <sup>6</sup> فَإِنَّ كَثِيرِينَ سَيَأْتُونَ بِاسْمِي قَائِلِينَ، إِنِّي أَنَا هُوَ وَبُضَلِّلُونَ كَثِيرِينَ. <sup>7</sup> وَلَكِنْ، عِنْدَمَا تَسْمَعُونَ بِالْحُرُوبِ وَأَحْبَارِ الْحُرُوبِ لَا تَرْتَعِبُوا! فَإِنَّ ذَلِكَ لَابَدٌّ أَنْ يَحْدُثَ، وَلَكِنْ لَيْسَتْ النَّهَايَةُ بَعْدُ. <sup>8</sup> فَسَوْفَ تَنْقَلِبُ أُمَّةٌ عَلَى أُمَّةٍ، وَمَمْلَكَةٌ عَلَى مَمْلَكَةٍ، وَتَحْدُثُ زَلَزَلٌ فِي عِدَّةٍ أَمَاكِنَ، كَمَا تَحْدُثُ مَجَاعَاتٌ وَلَكِنَّ هَذَا أَوَّلُ الْمَخَاصِ. <sup>9</sup> فَانْتَبِهُوا لِأَنْفُسِكُمْ، لِأَنَّهُمْ سَوْفَ يُسَلِّمُونَكُمْ إِلَى الْمَحَاكِمِ وَالْمَجَامِعِ، فَتَضْرِبُونَ وَتَمْنُلُونَ أَمَامَ حُكَّامٍ وَمُلُوكٍ مِنْ أَجْلِي، شَهَادَةً عَنْدَهُمْ. <sup>10</sup> وَبِحَبِّ أَنْ يُبَشِّرَ أَوَّلًا بِالْإِنْجِيلِ فِي جَمِيعِ الْأُمَمِ. <sup>11</sup> فَإِذَا سَافَقُوكُمْ لِيُسَلِّمُوكُمْ، لَا تَنْسَعِلُوا مُسَبِّقًا بِمَا تَقُولُونَ: وَإِنَّمَا كُلُّ مَا تُلْهِمُونَ فِي تِلْكَ السَّاعَةِ، فِيهِ تَكَلَّمُوا، لِأَنَّهُمْ لَسَنُكُمْ أَنْتُمْ الْمُتَكَلِّمِينَ بِلِ اللّٰهُ الْقُدُّوسِ. <sup>12</sup> وَسَوْفَ يُسَلِّمُ الْأَخَ أَخَاهُ إِلَى الْمَوْتِ، وَالْأَبُ وَلَدَهُ، وَبَنَاتُ الْأَوْلَادِ عَلَى وَالِدِهِمْ وَبَنَاتُ نِسَائِهِمْ. <sup>13</sup> وَتَكُونُونَ مَكْرُوهِينَ لَدَى الْجَمِيعِ مِنْ أَجْلِ اسْمِي. وَلَكِنَّ الَّذِي يَبْنِي عَلَى النَّهَايَةِ، فَهُوَ يَخْلُصُ. <sup>14</sup> فَعِنْدَمَا تَرَوْنَ رَجَاسَةَ الْخَرَابِ قَائِمَةً حَيْثُ لَا يَبْغِي، لِيَفْهَمِ الْقَارِئُ! عِنْدَئِذٍ لِيَهْرُبِ الَّذِينَ فِي مِثْلِهَا الْيَهُودِيَّةِ إِلَى الْجِبَالِ! <sup>15</sup> وَمَنْ كَانَ عَلَى السَّطْحِ، فَلَا يَنْزِلْ إِلَى الْبَيْتِ وَلَا يَدْخُلْ لِيَأْخُذَ مَا فِي بَيْتِهِ! <sup>16</sup> وَمَنْ كَانَ فِي الْحَقْلِ، فَلَا يَرْجِعْ لِيَأْخُذَ ثَوْبَهُ. <sup>17</sup> وَالْوَيْلُ لِلْحَبَّالَى وَالْمَرْضَعَاتِ فِي تِلْكَ الْآيَّامِ! <sup>18</sup> فَصَلُّوا لِكَيْ لَا يَقَعَ ذَلِكَ فِي شِتَاءٍ! <sup>19</sup> فَسَوْفَ تَحْدُثُ فِي تِلْكَ الْآيَّامِ ضِيقٌ لَمْ يَحْدُثْ مِثْلُهَا مُنْذُ بَدَأَ الْخَلِيقَةُ الَّتِي خَلَقَهَا اللَّهُ إِلَى الْآنَ وَلَنْ يَحْدُثَ. <sup>20</sup> وَلَوْ لَا أَنَّ الرَّبَّ قَدْ اخْتَصَرَ تِلْكَ الْآيَّامَ، لَمَا كَانَ أَحَدٌ مِنَ الْبَشَرِ يَنْجُو. وَلَكِنَّهُ لِأَجْلِ الْمُخْتَارِينَ الَّذِينَ اخْتَارَهُمْ، قَدْ اخْتَصَرَ تِلْكَ الْآيَّامَ. <sup>21</sup> فَإِنْ قَالَ لَكُمْ أَحَدٌ عِنْدَئِذٍ: هَا إِنِّ

المسيح هنا! أو: ها هو هناك! فلا تُصدّقوا. <sup>22</sup> فسوف يترزأ أكثر من مسيح دجالٍ وبني دجالٍ،  
 ويُقدّمون آياتٍ وأعاجيب، ليضلّوا حتى المختارين، لو استطاعوا. <sup>23</sup> فانتبهوا إذن! ها أنا قد أخبرتكم  
 بالأمور كلها قبل حدوثها.  
<sup>24</sup> ولكن في تلك الأيام، بعد تلك الصيفة، تظلم الشمس ويحجب القمر ضوءه، <sup>25</sup> وتهاوى نجوم  
 السماء، وتترعرع القوّات التي في السماوات. <sup>26</sup> وعندئذ سوف يُبصرون ابن الإنسان آتياً في  
 السحاب بقُدرة عظيمة ومجد. <sup>27</sup> فيُرسل عندئذ ملائكته ويجمع مختاريه من الجهات الأربع، من أقصى  
 الأرض إلى أقصى السماء.  
<sup>28</sup> فمن شجرة التين تعلّموا هذا المثل: عندما تلين أغصانها وتطلع أوراقها، تعلمون أنّ الصيف قريب.  
<sup>29</sup> فكذلك أنتم أيضاً، حينما ترون هذه الأمور تحدث، فاعلموا أنّه قريب، بل على الأبواب. <sup>30</sup> الحقّ  
 أقول لكم: لا يزل هذا الجيل أبداً حتى تحدث هذه الأمور كلها. <sup>31</sup> إنّ السماء والأرض تزولان، ولكن  
 كلامي لا يزول أبداً.  
<sup>32</sup> وأما ذلك اليوم وتلك الساعة فلا يعرفهما أحد، لا الملائكة الذين في السماء ولا الابن، إلا الآب. <sup>33</sup>  
 فانتبهوا واسهّروا لأنكم لا تعرفون متى يحنّ الوقت! <sup>34</sup> فالأمر أشبه بإنسانٍ مُسافرٍ، ترك بيته،  
 وأعطى عبده السلطة مُعيّناً لكلّ واحدٍ عمله، وأوصى خازن الباب أن يسهّر. <sup>35</sup> إذن اسهّروا، لأنكم  
 لا تعرفون متى يعود ربّ البيت: أمساءً، أم في منتصف الليل، أم عند صياح الديك، أم صباحاً، <sup>36</sup> لئلا  
 يعود فجأةً ويجدكم نائمين. <sup>37</sup> وما أقوله لكم، أقوله للجميع: اسهّروا!»

## Mark 13 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:24-25, which is from the Old Testament.

### Special concepts in this chapter

#### The return of Christ

Jesus said much about what would happen before he returned (Mark 13:6-37). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

### Mark 13:1

#### General Information:

As they leave the temple area, Jesus tells his disciples what will happen to the wonderful temple that Herod the Great has built.

#### the wonderful stones and wonderful buildings

The "stones" refer to the stones that the buildings were built with.  
 Alternate translation: "the wonderful buildings and the wonderful stones that they are made of"

### Mark 13:2

Do you see these great buildings? Not one stone

This question is used to draw attention to the buildings. This can be written as a statement. Alternate translation: "Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"

**Not one stone will be left on another which will not be torn down**

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"



**Mark 13:3**

**Connecting Statement:**

In answer to the disciples' questions about the temple's destruction and what is going to happen, Jesus tells them what was going to take place in the future.

**As he sat on the Mount of Olives opposite the temple, Peter**

It can be expressed clearly that Jesus and his disciples had walked to the Mount of Olives. Alternate translation: "After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"

**privately**

when they were alone

**Mark 13:4**

**these things happen ... are about to happen**

This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear.

Alternate translation: "these things happen to the buildings of the temple ... are about to happen to the temple buildings"

**when all these things**

"that all these things"

**Mark 13:5**

**to them**

"to his disciples"

**leads you astray**

Here "leads you astray" is a metaphor for "persuades you to believe what is not true." Alternate translation: "deceives you"

**Mark 13:6**

**lead many astray**

Here "lead many astray" is a metaphor "persuades many to believe what is not true." Alternate translation: "deceive many people"

**in my name**

This is metonymy. Possible meanings are 1) Alternate translation: "claiming my authority" or 2) Alternate translation: "claiming that God sent them."

**I am he**

"I am the Christ"

**Mark 13:7**

**hear of wars and rumors of wars**

"hear of wars and reports about wars."

Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

**but the end is not yet**

"but it is not yet the end" or "but the end will not happen until later" or "but the end will be later"

**the end**

This probably refers to the end of the world.

**Mark 13:8**

**will rise against**

This idiom means to fight against one another. Alternate translation: "will fight against"

**kingdom against kingdom**

The words "will rise" are understood from the previous phrase. Alternate translation: "kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

**These are the beginnings of birth pains**

Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child"

**Mark 13:9**

**Be on your guard**

"Be ready for what people will do to you"

**will give you over to councils**

"take you and put you under the control of councils"

**you will be beaten**

This can be stated in active form. Alternate translation: "people will beat you"

**You will stand before**

This means to be put on trial and judged. Alternate translation: "You will be put on trial before" or "You will be brought to trial and judged by"

**for my sake**

"because of me" or "on account of me"

**as a testimony to them**

This means they will testify about Jesus. This can be made clear.

Alternate translation: "and testify to them about me" or "and you will tell them about me"

**Mark 13:10**

**But the gospel must first be proclaimed to all the nations**

Jesus is still speaking about things that must happen before the end comes. This can be made clear.

Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come"

**Mark 13:11**

**hand you over**

Here this means to put people under the control of the authorities.

Alternate translation: "give you over to the authorities"

**but the Holy Spirit**

The words "who will speak" are understood from the previous phrase.

Alternate translation: "but the Holy Spirit, who will speak through you"

**Mark 13:12**

**Brother will deliver up brother to death**

"One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them." This will happen many times to many different people. Jesus is not speaking of just one person and his brother.

**Brother ... brother**

This refers to both brothers and sisters. Alternate translation: "People ... their siblings"

**a father his child**

The words "will deliver up to death" are understood from the previous phrase. This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

**Children will rise up against their parents**

This means that children will oppose their parents and betray them.

Alternate translation: "Children will oppose their parents"

**cause them to be put to death**

This means that the authorities will sentence the parents to be put to death. This can be stated in active form. Alternate translation: "cause the authorities to sentence the parents to die" or "the authorities will kill the parents"

**Mark 13:13**

**You will be hated by everyone**

This can be stated in active form.

Alternate translation: "Everyone will hate you"

**because of my name**

Jesus uses the metonym "my name" to refer to himself. Alternate translation: "because of me" or "because you believe in me"

**whoever endures to the end, that person will be saved**

This may be stated in active form.

Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end"

**whoever endures to the end**

Here "endures" represents continuing to be faithful to God even while suffering. Alternate translation: "whoever suffers and stays faithful to God to the end"

**to the end**

Possible meanings are 1) "to the end of his life" or 2) "to the end of that

time of trouble"

**Mark 13:14**

**the abomination of desolation**

This phrase is from the book of Daniel. Jesus's audience would have been familiar with this passage and the prophecy about the abomination entering the temple and defiling it.

Alternate translation: "the shameful thing that defiles the things of God"

**standing where it should not be standing**

Jesus's audience would have known that this refers to the temple. This can be made explicit. Alternate translation: "standing in the temple, where it should not be standing"

**let the reader understand**

Mark added this to get the readers' attention, so that they would think about what Jesus meant when he spoke about the abomination of desolation standing where it should not be standing. Alternate translation: "may everyone who reads this understand what it means"

**Mark 13:15**

**on the housetop**

Housetops where Jesus lived were flat, and people could stand on them.

**Mark 13:16**

**not return**

This refers to returning to his house. This can be made explicit. Alternate translation: "not return to his house"

**to take his cloak**

"to get his cloak"

**Mark 13:17**

**those who are nursing infants**

women who give babies breast milk

**Mark 13:18**

**Pray that it**

"Pray that these times" or "Pray that these things"

**the winter**

"the cold season" or "the cold, rainy season." This refers to the time of year when it is cold and unpleasant and difficult to travel.

**Mark 13:19**

**such as has not been from the beginning**

"greater than there has ever been since the beginning of the world." This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

**the beginning of creation, which God created**  
the beginning of creation, when God created the world

**no, nor ever will be again**

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

**Mark 13:20**

**Unless the Lord had shortened the days**

The writer uses past tense to describe a future event. Alternate translation: "If the Lord had not decided that he would shorten those days"

**had shortened the days**

"had shortened the time." It may be helpful to specify which "days" are referred to. Alternate translation: "had reduced the days of suffering" or "had shortened the time of suffering"

**no flesh would be saved**

The word "flesh" refers to people, and "saved" refers to physical salvation. Alternate translation: "no one would be saved" or "everyone would die"

**for the sake of the elect**

"in order to help the elect"

**the elect, those whom he chose**

The phrase "those whom he chose" means the same thing as "the elect." Together, they emphasize that God chose these people.

**Mark 13:21**

**General Information:**

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UDB.

**Mark 13:22**

**false Christs**

"people who claim they are Christ"

**so as to deceive**

"in order to deceive" or "hoping to deceive" or "trying to deceive"

**so as to deceive, if possible, even the elect**

The phrase "even the elect" implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect.

Alternate translation: "in order to deceive people, and even deceive the elect, if that is possible"

**the elect**

"the people whom God has chosen"

**Mark 13:23**

**Be on guard**

"Be watchful" or "Be alert"

**I have told you all these things ahead of time**

Jesus told them these things to warn them. Alternate translation: "I have told you all these things ahead of time to warn you"

**Mark 13:24**

**the sun will be darkened**

This can be stated in active form.

Alternate translation: "the sun will become dark"

**the moon will not give its light**

Here the moon is spoken of as if it were alive and able to give something to someone else. Alternate translation: "the moon will not shine" or "the moon will be dark"

**Mark 13:25**

**the stars will fall from the sky**

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: "the stars will fall from their places in the sky"

**the powers that are in the heavens will be shaken**

This can be stated in active form.

Alternate translation: "the powers in the heavens will shake" or "God will shake the powers that are in the

heavens"

**the powers that are in the heavens**

"the powerful things in the heavens."

These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

**in the heavens**

"in the sky"

**Mark 13:26**

**Then they will see**

"Then people will see"

**with great power and glory**

"powerfully and gloriously"

**Mark 13:27**

**he will gather**

The word "he" refers to God and is a metonym for his angels, as they are the ones who will gather the elect.

Alternate translation: "they will gather" or "his angels will gather"

**the four winds**

The whole earth is spoken of as "the four winds," which refer to the four directions: north, south, east, and west. Alternate translation: "the north, south, east, and west" or "all parts of the earth"

**from the ends of the earth to the ends of the sky**

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: "from every place on earth"

**Mark 13:28**

**Connecting Statement:**

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen.

**the branch becomes tender and puts out its leaves**

The phrase "the branch" refers to the branches of the fig tree. Alternate translation: "its branches become tender and put out their leaves"

**tender**

"green and soft"

**puts out its leaves**

Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. Alternate translation: "its leaves begin to sprout"

**summer**

the warm part of the year or the growing season

**Mark 13:29**

**these things**

This refers to the days of tribulation. Alternate translation: "these things I have just described"

**recognize that he is near**

Many modern translations read, "you recognize" or "you know." It is not clear whether Jesus is stating a fact or issuing a command.

**he is near**

"the Son of Man is near"

**close to the gates**

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: "and is almost here"

**Mark 13:30**

**Truly I say to you**

This indicates that the statement that follows is especially important. See how you translated this in Mark 3:28.

**will not pass away**

"Pass away" is a polite way of saying "die." Alternate translation: "will not die" or "will not end"

**until all of these things**

The phrase "these things" refers to the days of tribulation.

**Mark 13:31**

**Heaven and earth**

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them"

**will pass away**

"will cease to exist." Here this phrase

refers to the world ending.

**my words will never pass away**

Jesus speaks of words not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power"

**Mark 13:32**

**that day or that hour**

This refers to the time that the Son of Man will return. Alternate translation: "that day or that hour that the Son of Man will return" or "the day or the hour that I will return"

**no one knows, not even the angels in heaven, nor the Son, but the Father**

These words specify some of those who do not know when the Son of Man will return, different from the Father, who does know. Alternate translation: "no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

**the angels in heaven**

Here "heaven" refers to the place where God lives.

**but the Father**

It is best to translate "Father" with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: "but only the Father knows"

**Mark 13:33**

**what time it is**

It can be stated clearly what "time" refers to here. Alternate translation: "when all these events will happen"

**Mark 13:34**

**each one with his work**

"telling each one what work he should do"

**Mark 13:35**

**it could be in the evening**

"he could return in the evening"

**rooster crows**

The rooster is a bird that "crows" very early in the morning by making a loud call.

**Mark 13:36**

**find you sleeping**

Here Jesus speaks of not being ready

as "sleeping." Alternate translation:  
"find you not ready for his return"

**Mark 13:37****General Information:**

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**Chapter 14**

- <sup>1</sup> وَكَانَ الْفِصْحُ وَعِيدُ الْفَطِيرِ سَيَحْلُلَانِ بَعْدَ يَوْمَيْنِ، وَمَا زَالَ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتَبَةُ يَسْعَوْنَ كَيْ يَفْبِصُوا عَلَيْهِ بِمَكْرٍ وَيَقْتُلُوهُ. <sup>2</sup> فَإِنَّهُمْ قَدْ قَالُوا: «لَا يَكُونُ ذَلِكَ فِي الْعِيدِ، لِئَلَّا يَحْدَثَ اضْطِرَابٌ بَيْنَ الشَّعْبِ!»
- <sup>3</sup> وَفِيمَا كَانَ يَسُوعُ فِي بَيْتٍ عَنِيَا، مُتَكِنًا فِي بَيْتٍ سَمْعَانَ الْأَبْرَصِ، جَاءَتْ امْرَأَةٌ تَحْمِلُ قَارُورَةَ عِطْرٍ مِنَ التَّارِدِينَ الْخَالِصِ الْعَالِي التَّمَنِ، فَكَسَرَتْ الْقَارُورَةَ وَسَكَبَتْ الْعِطْرَ عَلَى رَأْسِهِ. <sup>4</sup> فَاسْتَاءَ بَعْضُهُمْ فِي أَنْفُسِهِمْ وَقَالُوا: «لِمَاذَا هَذَا التَّبْذِيرُ لِلْعِطْرِ؟ <sup>5</sup> فَقَدْ كَانَ يُمَكِّنُ أَنْ يُبَاعَ هَذَا الْعِطْرُ بِأَكْثَرِ مِنْ ثَلَاثِ مِئَةِ دِينَارٍ، وَبُوهَبَ التَّمَنُ لِلْفُقَرَاءِ». وَأَخَذُوا يُؤْتَبُونَ الْمَرْأَةَ. <sup>6</sup> غَيْرَ أَنَّ يَسُوعَ قَالَ: «اتْرْكُوهَا! لِمَاذَا تُضَافِقُونَهَا؟ إِنَّهَا عَمِلَتْ بِي عَمَلًا حَسَنًا. <sup>7</sup> فَإِنَّ الْفُقَرَاءَ عِنْدَكُمْ فِي كُلِّ حِينٍ، وَمَتَى شِئْتُمْ تَسْتَطِيعُونَ أَنْ تُحْسِنُوا إِلَيْهِمْ. أَمَّا أَنَا فَلَنْ أَكُونَ عِنْدَكُمْ فِي كُلِّ حِينٍ. <sup>8</sup> إِنَّهَا عَمِلَتْ مَا تَقْدِرُ عَلَيْهِ. فَقَدْ سَبَقَتْ فَعَطَّرَتْ جَسَدِي إِعْدَادًا لِلدَّفْنِ. <sup>9</sup> وَالْحَقُّ أَقُولُ لَكُمْ: إِنَّهُ حَيْثُ يُبَشِّرُ بِالْإِنْجِيلِ فِي الْعَالَمِ أَجْمَعَ، يُحْدِثُ أَيْضًا بِمَا عَمِلَتْهُ هَذِهِ الْمَرْأَةُ، إِحْيَاءً لِذِكْرِهَا!»
- <sup>10</sup> ثُمَّ ذَهَبَ يَهُودَا الْإِسْخَرْيُوطِيُّ، أَخَذَ الْإِثْنَيْ عَشَرَ، إِلَى رُؤَسَاءِ الْكَهَنَةِ لِيُسَلِّمَ يَسُوعَ إِلَيْهِمْ. <sup>11</sup> فَلَمَّا سَمِعُوا بِذَلِكَ، قَرَحُوا، وَوَعَدُوهُ أَنْ يُعْطُوهُ مَالًا. فَأَخَذَ يَتَحَيَّنُ تَسْلِيمَهُ فِي فُرْصَةٍ مُنَاسِبَةٍ.
- <sup>12</sup> وَفِي الْيَوْمِ الْأَوَّلِ مِنْ أَيَّامِ الْفِصْحِ، وَفِيهِ كَانَ يُذْبَحُ (حَمَلُ) الْفِصْحِ، سَأَلَهُ تَلَامِيذُهُ: «أَيَّنَ تُرِيدُ أَنْ تَذْهَبَ وَتُجَهِّزَ لَكَ الْفِصْحَ لِتَأْكُلَ؟» <sup>13</sup> فَأَرْسَلَ اثْنَيْنِ مِنْ تَلَامِيذِهِ، قَائِلًا لَهُمَا: «ادْهَبَا إِلَى الْمَدِينَةِ، وَسَيَلِقِيكُمَا هُنَاكَ رَجُلٌ يَحْمِلُ جَرَّةَ مَاءٍ، فَاتَّبَعَاهُ. <sup>14</sup> وَحَيْثُ يَدْخُلُ، قُولَا لِرَبِّ الْبَيْتِ: إِنَّ الْمُعَلِّمَ يَقُولُ: أَيْنَ غُرْفَتِي الَّتِي فِيهَا سَأَكُلُ الْفِصْحَ مَعَ تَلَامِيذِي؟» <sup>15</sup> فَيُرِيكُمَا غُرْفَةً كَبِيرَةً فِي الطَّبَقَةِ الْعُلْيَا، مَفْرُوشَةً مُجَهَّزَةً. هُنَاكَ جَهِّزَا لَنَا!» <sup>16</sup> فَانْطَلَقَ التَّلَامِيذَانِ وَدَخَلَا الْمَدِينَةَ، وَوَجَدَا كَمَا قَالَ لَهُمَا. وَهُنَاكَ جَهَّزَا لِلْفِصْحِ.
- <sup>17</sup> وَلَمَّا حَلَّ الْمَسَاءُ، جَاءَ يَسُوعُ مَعَ الْإِثْنَيْ عَشَرَ. <sup>18</sup> وَبَيْنَمَا كَانُوا مُتَكِنِينَ يَأْكُلُونَ، قَالَ يَسُوعُ: «الْحَقُّ أَقُولُ لَكُمْ: إِنَّ وَاحِدًا مِنْكُمْ سَيُسَلِّمُنِي، وَهُوَ يَأْكُلُ الْآنَ مَعِي.» <sup>19</sup> فَأَخَذَ الْخُزْنُ يَسْتَوْلِي عَلَيْهِمْ، وَبَدَأُوا يَسْأَلُونَهُ وَاحِدًا بَعْدَ الْآخَرِ: «هَلْ أَنَا؟» <sup>20</sup> وَلَكِنَّهُ أَجَابَهُمْ قَائِلًا: «إِنَّهُ وَاحِدٌ مِنَ الْإِثْنَيْ عَشَرَ، وَهُوَ الَّذِي يَغْمِسُ قَعِي فِي الصَّخْفَةِ.» <sup>21</sup> إِنَّ ابْنَ الْإِنْسَانِ لَا بُدَّ أَنْ يَمْضِيَ كَمَا قَدْ كُتِبَ عَنْهُ، وَلَكِنْ الْوَيْلُ لِذَلِكَ الرَّجُلِ الَّذِي عَلَى يَدِهِ يُسَلِّمُ ابْنَ الْإِنْسَانِ. كَانَ خَيْرًا لِدَافِئِ الرَّجُلِ لَوْ لَمْ يُؤْلَدْ!»
- <sup>22</sup> وَبَيْنَمَا كَانُوا يَأْكُلُونَ، أَخَذَ يَسُوعُ رَغِيفًا، وَبَارَكَ، وَكَسَّرَ، وَأَعْطَاهُمْ قَائِلًا: «خُذُوا: هَذَا هُوَ جَسَدِي.» <sup>23</sup> ثُمَّ أَخَذَ الْكَاسَ، وَشَكَرَ، وَأَعْطَاهُمْ، فَشَرِبُوا مِنْهَا كُلُّهُمْ. <sup>24</sup> وَقَالَ لَهُمْ: «هَذَا هُوَ دَمِي الَّذِي لِلْعَهْدِ الْجَدِيدِ، الَّذِي يُسْفِكُ مِنْ أَجْلِ كَثِيرِينَ. <sup>25</sup> الْحَقُّ أَقُولُ لَكُمْ: لَا أَشْرَبُ بَعْدَ مِنْ نِتَاجِ الْكَرْمَةِ أَبَدًا، إِلَى ذَلِكَ الْيَوْمِ الَّذِي أَشْرَبُهُ فِيهِ جَدِيدًا فِي مَلَكُوتِ اللَّهِ.» <sup>26</sup> ثُمَّ رَتَّلُوا، وَانْطَلَقُوا خَارِجًا إِلَى جَبَلِ الرُّثُوبِ.
- <sup>27</sup> وَقَالَ لَهُمْ يَسُوعُ: «كُلُّكُمْ سَتَشُكُّونَ، لِأَنَّهُ قَدْ كُتِبَ: سَأَضْرِبُ الرَّاعِي، فَتَتَشَتَّى الْخِرَافُ. <sup>28</sup> وَلَكِنْ بَعْدَ قِيَامَتِي، سَأَسْبِقُكُمْ إِلَى الْجَلِيلِ.» <sup>29</sup> وَلَكِنْ بُطْرُسَ قَالَ لَهُ: «وَلَوْ شَكَّ الْجَمِيعُ، فَأَنَا لَنْ أَشُكَّ.» <sup>30</sup> فَقَالَ لَهُ يَسُوعُ: «الْحَقُّ أَقُولُ لَكَ: إِنَّكَ الْيَوْمَ، فِي هَذِهِ اللَّيْلَةِ، قَبْلَ أَنْ يَصِيحَ الدِّيكُ مَرَّتَيْنِ، تَكُونُ قَدْ أَنْكَرْتَنِي ثَلَاثَ مَرَّاتٍ.» <sup>31</sup> إِلَّا أَنَّ بُطْرُسَ قَالَ بِأَكْثَرِ تَأْكِيدٍ: «وَلَوْ كَانَ عَلَيَّ أَنْ أَمُوتَ مَعَكَ، لَا أَنْكُرُكَ»

أَبْدَا!» وَقَالَ التَّلَامِيذُ كُلُّهُمْ مِثْلَ هَذَا الْقَوْلِ.

32 وَوَصَلُوا إِلَى بُسْتَانٍ اسْمُهُ جَنْسِيمَانِي، فَقَالَ لَتَّلَامِيذِهِ: «اجْلِسُوا هُنَا حَتَّى أَصَلِّيَ». 33 وَقَدْ أَخَذَ مَعَهُ بُطْرُسَ وَبَعْقُوبَ وَيُوحَنَّا، وَبَدَأَ يَشْعُرُ بِالرَّهْبَةِ وَالْكَاتِبَةِ. 34 وَقَالَ لَهُمْ: «تَفْسِي خَرِيَّتُهُ جِدًّا حَتَّى الْمَوْتِ. إِنْ قُبِلُوا هُنَا وَاسْهَرُوا». 35 ثُمَّ ابْتَعَدَ قَلِيلًا، وَخَرَّ عَلَى الْأَرْضِ، وَأَخَذَ يُصَلِّي لِكَيْ يَغْتَبِرَ عَنْهُ السَّاعَةُ إِنْ كَانَ مُمَكِنًا. 36 وَقَالَ «أَبَا، يَا أَبِي، كُلُّ شَيْءٍ مُسْتَطَاعٌ لَدَيْكَ. فَابْعِدْ عَنِّي هَذِهِ الْكَاسَ، وَلَكِنْ لِيَكُنْ لَا مَا أُرِيدُ أَمَا، بَلْ مَا تُرِيدُ أَنْتَ!»

37 ثُمَّ رَجَعَ فَوَجَدَ تَّلَامِيذَهُ نَائِمِينَ، فَقَالَ لِبُطْرُسَ: «هَلْ أَنْتَ نَائِمُ يَا سِمْعَانُ؟ أَلَمْ تَقْدِرْ أَنْ تَسْهَرَ سَاعَةً وَاحِدَةً؟» 38 اسْهَرُوا وَصَلُّوا لِنَلَّا تَدْخُلُوا فِي تَجَرِبَةٍ. إِنَّ الرُّوحَ تَشِيْطُ، وَأَمَّا الْجَسَدُ فَضَعِيفٌ». 39 ثُمَّ ذَهَبَ وَصَلَّى ثَانِيَةً، فَزَدَّ الْكَلَامَ تَفْسُهُ. 40 وَلَمَّا رَجَعَ، وَجَدَهُمْ أَيْضًا نَائِمِينَ لِأَنَّ الثُّعَاسَ أَثْقَلَ أَعْيُنَهُمْ، وَلَمْ يَدْرُوا بِمَاذَا يُجِيبُونَهُ. 41 ثُمَّ رَجَعَ فِي الْمَرَّةِ الثَّلَاثَةِ وَقَالَ لَهُمْ: «نَامُوا الْآنَ وَاسْتَرِيحُوا. يَكْفِي! أَقْبَلَتِ السَّاعَةُ. هَا إِنَّ ابْنَ الْإِنْسَانِ يُسَلِّمُ إِلَى أَيِّدِي الْخَاطِئِينَ. 42 فُومُوا لِيَذْهَبَ. هَا قَدْ اقْتَرَبَ الَّذِي يُسَلِّمُنِي!»

43 وَفِي الْحَالِ، فِيمَا هُوَ يَتَكَلَّمُ، وَصَلَ يَهُودَا، وَحْدَهُ جَمْعٌ عَظِيمٌ يَحْمِلُونَ السُّيُوفَ وَالْعِصِيَّ، وَقَدْ أُرْسِلَهُمْ رُؤَسَاءُ الْكَهَنَةِ وَالْكَتِبَةُ وَالشُّيُوعُ. 44 وَكَانَ مُسَلِّمُهُ قَدْ أَعْطَاهُمْ عَلَامَةً قَائِلًا: «الَّذِي أَقْبَلَهُ، فَهُوَ هُوَ. فَاقْبِضُوا عَلَيْهِ وَسُوقُوهُ بِحَذَرٍ».

45 فَمَا إِنَّ وَصَلَ يَهُودَا، حَتَّى تَقَدَّمَ إِلَيْهِ، وَقَالَ: «سَيِّدِي!» وَقَبَّلَهُ بِخَرَارَةٍ. 46 فَأَلْقَوْا الْقَبْضَ عَلَيْهِ. 47 وَلَكِنْ وَاحِدًا مِنَ الْوَاقِفِينَ هُنَاكَ، اسْتَلَّ سَيْفَهُ وَصَرَبَ عَبْدَ رَئِيسِ الْكَهَنَةِ فَقَطَعَ أَدْنَاهُ.

48 وَكَلَّمَهُمْ يَسُوعُ قَائِلًا: «أَكَمَا عَلَى لِي صَ حَرَجْتُمْ بِالسُّيُوفِ وَالْعِصِيَّ لِتَقْبِضُوا عَلَيَّ؟ 49 كُنْتُ كُلَّ يَوْمٍ بَيْنَكُمْ أَعْلَمُ فِي الْهَيْكَلِ، وَلَمْ تَقْبِضُوا عَلَيَّ. وَلَكِنْ هَذَا يَجْرِي إِنْصَامًا لِلْكِتَابِ». 50 عِنْدَئِذٍ تَرَكَهُ الْجَمِيعُ وَهَرَبُوا. 51 وَتَبِعَهُ شَابٌّ لَا يَلْبَسُ غَيْرَ إِزَارٍ عَلَى عُنُقِهِ، فَأَمْسَكَوهُ. 52 فَتَرَكَ الْإِزَارَ وَهَرَبَ مِنْهُمْ غُرْبَانًا.

53 وَسَاقُوا يَسُوعَ إِلَى رَئِيسِ الْكَهَنَةِ. فَاجْتَمَعَ إِلَيْهِ جَمِيعُ رُؤَسَاءِ الْكَهَنَةِ وَالشُّيُوعِ وَالْكَتِبَةِ. 54 وَتَبِعَهُ بُطْرُسُ مِنْ بَعِيدٍ إِلَى دَاخِلِ دَارِ رَئِيسِ الْكَهَنَةِ، وَكَانَ جَالِسًا مَعَ الْخُرَّاسِ يَسْتَدْفِي عِنْدَ النَّارِ. 55 وَأَخَذَ رُؤَسَاءُ الْكَهَنَةِ وَالْمَجْلِسُ الْأَعْلَى كُلُّهُ يَتَحَنُّونَ عَنْ شَهَادَةٍ عَلَى يَسُوعَ لِيَقْتُلُوهُ، فَلَمْ يَجِدُوا. 56 فَقَدْ شَهِدَ كَثِيرُونَ عَلَيْهِ زُورًا، وَلَكِنْ شَهَادَاتُهُمْ كَانَتْ مُتَنَاقِضَةً. 57 ثُمَّ قَامَ بَعْضُهُمْ وَبَشَّهُوا عَلَيْهِ زُورًا قَائِلِينَ: 58 «سَمِعْنَاهُ يَقُولُ: سَاهِدْ هَذَا الْهَيْكَلُ الَّذِي صَنَعْتَهُ الْأَيَّارِي، وَفِي ثَلَاثَةِ أَيَّامٍ أَنِّي هَيْكَلًا آخَرَ لَمْ تَصْنَعْهُ الْأَيَّارِي». 59 وَلَكِنْ فِي هَذَا أَيْضًا، كَانَتْ شَهَادَاتُهُمْ مُتَنَاقِضَةً. 60 فَوَقَفَ رَئِيسُ الْكَهَنَةِ فِي وَسْطِ الْمَجْلِسِ وَسَأَلَ يَسُوعَ: «أَمَا تَرُدُّ شَيْئًا؟ بِمَاذَا يَشْهَدُ هَؤُلَاءِ عَلَيْكَ؟» 61 وَلَكِنَّهُ طَلَّ صَامِتًا وَلَمْ يُجِبْ بِشَيْءٍ. فَقَادَ رَئِيسُ الْكَهَنَةِ يَسْأَلُهُ، فَقَالَ: «أَأَنْتَ الْمَسِيحُ، ابْنُ الْمُبَارَكِ؟» 62 فَقَالَ يَسُوعُ: «أَنَا هُوَ. وَسَوْفَ تَرَوْنَ ابْنَ الْإِنْسَانِ جَالِسًا عَنْ يَمِينِ الْقُدْرَةِ، ثُمَّ آتِيَا عَلَى سُحُبِ السَّمَاءِ!»

63 فَسَقَّ رَئِيسُ الْكَهَنَةِ ثِيَابَهُ، وَقَالَ: «لَا حَاجَةَ بِنَا بَعْدَ إِلَى شُهُودٍ. 64 قَدْ سَمِعْنَاهُ كَلَامَ كُفْرِهِ: فَمَا رَأَيْتُمْ؟» فَحَكَّمَ الْجَمِيعُ بِأَنَّهُ يَسْتَحِقُّ الْمَوْتَ. 65 فَبَدَأَ بَعْضُهُمْ يَبْضُقُونَ عَلَيْهِ، وَيُعْطُونَ وَجْهَهُ وَيَلْطِمُونَهُ وَيَقُولُونَ لَهُ: «تَنَبَّأ!» وَأَخَذَ الْخُرَّاسُ يَصْفَعُونَهُ.

66 وَبَيْنَمَا كَانَ بُطْرُسُ تَحْتَ فِي سَاحَةِ الدَّارِ، جَاءَتْ إِحْدَى خَادِمَاتِ رَئِيسِ الْكَهَنَةِ، 67 فَلَمَّا رَأَتْ بُطْرُسَ يَسْتَدْفِي، تَطَرَّتْ إِلَيْهِ وَقَالَتْ: «وَأَنْتَ كُنْتَ مَعَ يَسُوعَ النَّاصِرِيِّ!» 68 وَلَكِنَّهُ أَنْكَرَ قَائِلًا: «لَا أَدْرِي وَلَا أَفْهَمُ مَا تَقُولِينَ!» ثُمَّ ذَهَبَ خَارِجًا إِلَى مَدْخَلِ الدَّارِ. فَصَاحَ الدِّيكُ 69 وَإِذْ رَأَتْهُ الْخَادِمَةُ ثَانِيَةً، أَحَدَتْ تَقُولُ لِلْوَاقِفِينَ هُنَاكَ: «هَذَا وَاحِدٌ مِنْهُمْ!» 70 فَأَنْكَرَ ثَانِيَةً. وَبَعْدَ قَلِيلٍ أَيْضًا، قَالَ الْوَاقِفُونَ هُنَاكَ لِبُطْرُسَ: «حَقًّا أَنْتَ وَاحِدٌ مِنْهُمْ، لِأَنَّكَ جَلِيلِيٌّ». 71 وَلَكِنَّهُ بَدَأَ يَلْعَنُ وَيَخْلِفُ: «إِنِّي لَا أَعْرِفُ هَذَا الرَّجُلَ الَّذِي تَتَحَدَّثُونَ عَنْهُ». 72 وَصَاحَ الدِّيكُ مَرَّةً ثَانِيَةً فَذَكَرَ بُطْرُسُ مَا قَالَهُ يَسُوعُ لَهُ: «قَبْلَ أَنْ يَصِيحَ الدِّيكُ مَرَّتَيْنِ، تَكُونُ قَدْ أَنْكَرْتَنِي ثَلَاثَ مَرَّاتٍ». وَإِذْ تَفَكَّرَ بِذَلِكَ أَخَذَ يَبْكِي.

## Mark 14 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:27, 62, which is from the Old Testament.

### Special concepts in this chapter

#### The eating of the body and blood

Mark 14:22-25 describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

### Other possible translation difficulties in this chapter

#### Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it.

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

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#### Mark 14:1

##### Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

##### stealthily

without people noticing

#### Mark 14:2

##### For they were saying

The word "they" refers to the chief priests and the scribes.

##### Not during the festival

This refers to them not arresting Jesus during the festival. Alternate translation: "We must not do it during the festival"

#### Mark 14:3

##### Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

##### Simon the leper

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot.

##### he was reclining at the table

In Jesus's culture, when people gathered to eat, they reclined on their

sides, propping themselves up on pillows beside a low table.

##### alabaster jar

This is a jar made from alabaster. Alabaster is a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar"

##### of very expensive perfume, which was pure nard

"that contained expensive, fragrant perfume called nard." Nard is a very expensive, sweet-smelling oil used to make perfume.

##### on his head

"on Jesus's head"

#### Mark 14:4

##### What is the reason for the waste of this perfume?

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!"

#### Mark 14:5

##### This perfume could have been sold

This can be stated in active form. Alternate translation: "We could have sold this perfume" or "She could have sold this perfume"



**three hundred denarii**

"300 denarii." Denarius is the singular form of denarii. A denarius is a roman silver coin and it is worth one day's wage.

**given to the poor**

The phrase "the poor" refers to poor people. This refers to giving the money from the sale of the perfume to the poor. Alternate translation: "the money given to poor people"

**Mark 14:6**

**Why are you troubling her?**

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement.

Alternate translation: "You should not trouble her!"

**Mark 14:7**

**the poor**

This refers to poor people. Alternate translation: "poor people"

**Mark 14:8**

**General Information:**

This page has intentionally been left blank.

**Mark 14:9**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**wherever the gospel is preached**

This can be stated in active form.

Alternate translation: "wherever my followers preach the gospel"

**what this woman has done will be spoken of**

"what this woman has done will also be spoken of"

**Mark 14:10**

**Connecting Statement:**

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

**so that he might give him over to them**

Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them. Alternate

translation: "in order to arrange with them that he would give Jesus over to them"

**give him over**

"bring him to them so they could capture him" or "put him in their power" or "betray him"

**Mark 14:11**

**When the chief priests heard it**

It may be helpful to state clearly what the chief priests heard. Alternate translation: "When the chief priests heard what he was willing to do for them"

**to give him money**

"to give him silver coins"

**give him over to them**

"put them in their power" or "betray him to them"

**Mark 14:12**

**Connecting Statement:**

Jesus sends two of the disciples to prepare the Passover meal.

**when they sacrificed the Passover lamb**

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb. Alternate translation: "when it was customary to sacrifice the Passover lamb"

**eat the Passover**

Here the "Passover" refers to the Passover meal. Alternate translation: "eat the Passover meal"

**Mark 14:13**

**bearing a pitcher of water**

"carrying a large jar full of water"

**Mark 14:14**

**The Teacher says, "Where is my guest room ... with my disciples?"**

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

**guest room**

a room for visitors

**Mark 14:15**

**Make the preparations for us there**

They were to prepare the meal for Jesus and his disciples to eat.

Alternate translation: "Prepare the meal for us there"

**Mark 14:16**

**The disciples left**

"The two disciples left"

**as he had said**

"as Jesus had said"

**Mark 14:17**

**Connecting Statement:**

That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

**he came with the twelve**

It may be helpful to state where they came to. Alternate translation: "he came with the twelve to the house"

**Mark 14:18**

**lying down at the table**

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**Mark 14:19**

**one by one**

This means that "one at a time" each disciple asked him.

**Surely not I?**

Possible meanings are 1) this was a question for which the disciples expected the answer to be no or 2) this was a rhetorical question that did not require a response. Alternate translation: "Surely I am not the one who will betray you!"

**Mark 14:20**

**It is one of the twelve, the one now**

"He is one of the twelve of you, the one now"

**dipping bread with me in the bowl**

In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

**Mark 14:21**

**For the Son of Man will go as it is written about him**

Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here.

Alternate translation: "For the Son of Man will die in the way that the scriptures say"

**it is written**

"the scripture says" or "as they wrote in the scripture"

**through whom the Son of Man is betrayed**

This can be stated more directly.

Alternate translation: "who betrays the Son of Man"

**Mark 14:22**

**bread**

This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.

**broke it**

This means that he broke the bread into pieces for the people to eat.

Alternate translation: "broke it into pieces"

**Take this. This is my body**

"Take this bread. It is my body."

Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

**Mark 14:23**

**He took a cup**

Here "cup" is a metonym for wine.

Alternate translation: "He took the cup of wine"

**Mark 14:24**

**This is my blood of the covenant, the blood that is poured out for many**

The covenant is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This

is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

**This is my blood**

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

**Mark 14:25**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**fruit of the vine**

"wine." This is a descriptive way to refer to wine.

**new**

Possible meanings are 1) "again" or 2) "in a new way"

**Mark 14:26**

**hymn**

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

**Mark 14:27**

**Jesus said to them**

"Jesus said to his disciples"

**will fall away**

This is an idiom that means leave. Alternate translation: "will leave me"

**I will strike**

"kill." Here "I" refers to God.

**the sheep will be scattered**

This can be stated in active form. Alternate translation: "I will scatter the sheep"

**Mark 14:28**

**I am raised up**

This idiom means that God will cause Jesus to become alive again after he has died. This can be written in active form. Alternate translation: "God raises me from the dead" or "God makes me alive again"

**I will go ahead of you**

"I will go before you"

**Mark 14:29**

**all fall away**

"everyone else falls away" or

"everyone else leaves you"

**Mark 14:30**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**rooster crows**

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

**twice**

two times

**you will deny me**

"you will say that you do not know me"

**Mark 14:31**

**said emphatically**

"said insistently" or "said strongly"

**If I must die**

"Even if I must die"

**They all made the same promise**

This means that all of the disciples said the same thing that Peter said.

**Mark 14:32**

**Connecting Statement:**

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

**They came to the place**

The word "they" refers to Jesus and his disciples.

**Mark 14:33**

**distressed**

overwhelmed with sorrow

**deeply troubled**

The word "deeply" refers to Jesus being greatly troubled in his soul. Alternate translation: "extremely troubled"

**Mark 14:34**

**My soul is**

Jesus speaks of himself as his "soul."

Alternate translation: "I am"

**even to the point of death**

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

**watch**

The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

**Mark 14:35**

**if it were possible**

This means that if God would allow it to happen. Alternate translation: "if God would allow it"

**the hour might pass**

Here "this hour" refers to Jesus's time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering"

**Mark 14:36**

**Abba**

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

**Father**

This is an important title for God.

**Remove this cup from me**

Jesus speaks of the suffering that he must endure as if it were a cup.

**But not my will, but yours**

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want"

**Mark 14:37**

**found them sleeping**

The word "them" refers to Peter, James, and John.

**Simon, are you asleep? Could you not watch**

**for one hour?**

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

**Mark 14:38**

**that you do not enter into temptation**

Jesus speaks of being tempted as if it were entering into a physical place.

Alternate translation: "that you are not tempted"

**The spirit indeed is willing, but the flesh is weak**

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: "You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

**The spirit ... the flesh**

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

**Mark 14:39**

**used the same words**

"prayed again what he prayed before"

**Mark 14:40**

**found them sleeping**

The word "them" refers to Peter, James, and John.

**for their eyes were heavy**

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." Alternate translation: "for they were so sleepy they were having a hard time keeping their eyes open"

**Mark 14:41**

**He came the third time**

Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. Alternate translation: "Then he went and prayed again. He returned the third time"

**Are you still sleeping and taking your rest?**

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: "You are still sleeping and resting!"

**The hour has come**

The time of Jesus's suffering and betrayal is about to begin.

**Look!**

"Listen!"

**The Son of Man is being betrayed**

Jesus warns his disciples that his betrayer is approaching them. This can be stated in active form. Alternate translation: "I, the Son of Man, am being betrayed"

**Mark 14:42**

**General Information:**

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**Mark 14:43**

**one of the twelve**

"one of the twelve disciples"

**Mark 14:44**

**General Information:**

Here Mark gives background information about how Judas had arranged with the Jewish leaders to betray Jesus.

**his betrayer**

This refers to Judas.

**The one I kiss is the man**

Here "the man" refers to the man that Judas was going to identify. Alternate translation: "The man I kiss is the one you want"

**Mark 14:45**

**he kissed him**

"Judas kissed him"

**Mark 14:46**

**laid hands on him and seized him**

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: "grabbed Jesus and seized him" or "seized him"

**Mark 14:47**

**who stood by**

"who was standing nearby"

**Mark 14:48**

**Jesus said to them**

"Jesus said to the crowd"

**Do you come out as against a robber, with swords and clubs, to arrest me?**

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

**Mark 14:49**

**But this was done that**

"But this has happened so that"

**Mark 14:50**

**All those with Jesus**

This refers to the disciples.

**Mark 14:51**

**linen**

cloth made from the fibers of a flax plant

**that was wrapped around him**

This can be stated in active form.

Alternate translation: "that he had wrapped around himself"

**When the men seized him**

"When the men seized that man"

**Mark 14:52**

**he left the linen garment**

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

**Mark 14:53**

**Connecting Statement:**

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

**There were gathered with him all the chief priests, the elders, and the scribes**

This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"

**Mark 14:54**

**Now**

This word is used here to mark a change in the story as the author tells us about Peter.

**as far as the courtyard of the high priest**

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he went as far as the courtyard of the high priest"

**He sat among the officers**

Peter sat with the officers who were working at the courtyard. Alternate translation: "He sat in the courtyard among the officers"

**the officers**

These were probably the servants of the "the chief priests, the elders, and the scribes" (Mark 14:54).

**Mark 14:55**

**Now**

This word is used here to mark a change in the story as the author returns to telling us about Jesus being put on trial.

**they might put him to death**

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "they might have Jesus executed" or "they might have someone execute Jesus"

**But they did not find any**

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "But they did not find any testimony with which to convict him"

**Mark 14:56**

**brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

**their testimony did not agree**

"they contradicted each other"

**Mark 14:57**

**brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry.

Alternate translation: "accused him by speaking false testimony against him"

**Mark 14:58**

**We heard him say**

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

**made with hands ... made without hands**

Here "hands" refers to men. Alternate translation: "made by men ... without man's help" or "built by men ... without man's help"

**in three days**

"within three days." This means that the temple would be built within a three-day period.

**will build another**

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "will build another temple"

**Mark 14:59**

**their testimony did not agree**

"these witnesses contradicted each other"

**Mark 14:60**

**Connecting Statement:**

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

**stood up among them**

Jesus stands up in the middle of the angry crowd to speak to them.

Translate this to show who was present when Jesus stood up to speak. Alternate translation: "stood up among the chief priests, scribes, and elders"

**Have you no answer? What is it these men testify against you?**

The chief priest is not asking Jesus for information about what the witnesses

said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

**Mark 14:61**

**the Son of the Blessed One**

Here God is called "the Blessed One." It is best to translate "Son" with the same word your language would naturally use to refer to a "son" of a human father. Alternate translation: "the Son of God"

**Mark 14:62**

**I am**

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

**he sits at the right hand of power**

Here "power" is a metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God"

**comes with the clouds of heaven**

Here the clouds are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky"

**Mark 14:63**

**tore his garments**

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said.

Alternate translation: "tore his garments in outrage"

**Do we still need witnesses?**

This can be written as a statement. Alternate translation: "We certainly do not need any more people who will testify against this man!"

**Mark 14:64**

**You have heard the blasphemy**

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: "You have heard the blasphemy he has spoken"

**They all**

all the people in the room

**Mark 14:65**

**Some began to**

some of the people in the room

**to cover his face**

They covered his face with a cloth or blindfold, so he could not see.

Alternate translation: "to cover his face with a blindfold"

**Prophecy**

They mocked him, asking him to prophecy who was hitting him.

Alternate translation: "Prophecy who hit you"

**officers**

men who guarded the governor's house

**Mark 14:66**

**Connecting Statement:**

As Jesus had predicted, Peter denies Jesus three times before the rooster crows.

**below in the courtyard**

"outside in the courtyard"

**one of the servant girls of the high priest**

The servant girls worked for the high priest. Alternate translation: "one of the servant girls who worked for the high priest"

**Mark 14:67**

**General Information:**

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**Mark 14:68**

**denied**

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

**neither know nor understand what you are talking about**

Both "know" and "understand" have the same meaning here. The meaning

is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about"

**Mark 14:69**

**the servant girl**

This is the same servant girl who identified Peter previously.

**one of them**

The people were identifying Peter as one of Jesus's disciples. This can be made clearer. Alternate translation: "one of Jesus's disciples" or "one of those who have been with that man they arrested"

**Mark 14:70**

**General Information:**

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**Mark 14:71**

**to put himself under curses**

If in your language you have to name the person who curses someone, state God. Alternate translation: "to say for God to curse him"

**Mark 14:72**

**rooster immediately crowed**

The rooster is a male bird that calls out loudly very early in the morning. If he has made that sound he has "crowed."

**a second time**

"Second" here is an ordinal number.

**he broke down**

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: "he was overwhelmed with grief" or "he lost control of his emotions"

## Chapter 15

- 1 وَلَمَّا طَلَعَ الْبُصْبُحُ، تَشَاوَرُ رُؤَسَاءُ الْكَهَنَةِ وَالشُّيُوعُ وَالْمَجْلِسُ الْأَعْلَى كُلُّهُ، ثُمَّ قَبِدُوا يَسُوعَ، وَسَاقُوهُ، وَسَلَّمُوهُ إِلَى بِيلاطُسَ.
- 2 فَسَأَلَهُ بِيلاطُسُ: «أَأَنْتَ مَلِكُ الْيَهُودِ؟» فَأَجَابَهُ: «أَنْتَ قُلْتَ». 3 وَأَخَذَ رُؤَسَاءُ الْكَهَنَةِ يُوجِّهُونَ إِلَيْهِ اتِّهَامَاتٍ كَثِيرَةً. 4 فَسَأَلَهُ بِيلاطُسُ ثَانِيَةً: «أَمَا تَرُدُّ شَيْئًا؟ انْظُرْ مَا يَشْهَدُونَ بِكَ عَلَيْهِ!» 5 وَلَكِنْ يَسُوعَ لَمْ يَرُدِّ شَيْئًا، حَتَّى تَعَجَّبَ بِيلاطُسُ.
- 6 وَكَانَ مِنْ عَادَتِهِ أَنْ يُطْلِقَ لَهُمْ فِي الْعِيدِ أَيَّ سَجِينٍ يَطْلُبُونَهُ. 7 وَكَانَ الْمَدْعُوُّ بَارَابَاسُ مَسْجُونًا عِنْدَئِذٍ مَعَ رِفَاقِهِ الْمُتَمَرِّدِينَ الَّذِينَ ارْتَكَبُوا الْقَتْلَ فِي أَثْنَاءِ السَّعْيِ. 8 فَصَعِدَ الْجَمْعُ وَأَخَذُوا يُطَالِبُونَ بِأَنْ يَفْعَلَ بِيلاطُسُ مَا كَانَ يَفْعَلُهُ لَهُمْ دَائِمًا. 9 فَكَلَّمَهُمْ بِيلاطُسُ سَائِلًا: «هَلْ تُرِيدُونَ أَنْ أُطْلِقَ لَكُمْ مَلِكَ الْيَهُودِ؟» 10 لِأَنَّهُ عَلِمَ أَنَّ رُؤَسَاءَ الْكَهَنَةِ كَانُوا قَدْ سَلَّمُوهُ عَنْ حَسَدٍ. 11 وَلَكِنْ رُؤَسَاءُ الْكَهَنَةِ حَرَّضُوا الْجَمْعَ عَلَى أَنْ يُطَالِبُوا، بِالْأُولَى، بِإِطْلَاقِ بَارَابَاسَ. 12 فَقَادَ بِيلاطُسُ يَسْأَلُهُمْ: «فَمَاذَا تُرِيدُونَ أَنْ أَفْعَلَ بِمَنْ تَدْعُونَهُ مَلِكَ الْيَهُودِ؟» 13 فَارْحُوا يَصْرُخُونَ مَرَّةً بَعْدَ مَرَّةٍ: «اضْلِبْهُ!» 14 فَسَأَلَهُمْ بِيلاطُسُ: «وَأَيَّ شَرٍّ فَعَلَ؟» إِلَّا أَنَّهُمْ أَخَذُوا يَرْدَادُونَ صَرَخًا: «اضْلِبْهُ!» 15 وَإِذْ كَانَ بِيلاطُسُ يُرِيدُ أَنْ يُرْصِيَ الْجَمْعَ، أَطْلَقَ لَهُمْ بَارَابَاسَ، وَبَعْدَ مَا جَلَدَ يَسُوعَ، سَلَّمَهُ لِيُضْلَبَ.
- 16 فَاقْتَادَهُ الْجُنُودُ إِلَى دَاخِلِ الدَّارِ، أَيْ دَارِ الْوَلَايَةِ، وَجَمَعُوا جُنُودَ الْكَتَيْبَةِ كُلَّهَا. 17 وَأَلْبَسُوهُ رِدَاءَ أَرْجَوَانٍ، وَوَضَعُوا عَلَى رَأْسِهِ إِكْلِيلًا جَدَلُوهُ مِنَ الشُّوكِ. 18 وَبَدَأُوا يُحَيُّونَهُ قَائِلِينَ: «سَلَامٌ، يَا مَلِكُ الْيَهُودِ!» 19 وَبَضَرُوا رَأْسَهُ بِقَصَبَةٍ، وَبَيَضُقُونَهُ عَلَيْهِ، وَيَسْجُدُونَ لَهُ جَانِبَيْنِ عَلَى رُكْبَيْهِمْ. 20 وَبَعْدَ مَا أَوْسَعُوهُ سُخْرِيَةً، تَرَعُوا رِدَاءَ الْأَرْجَوَانِ، وَأَلْبَسُوهُ ثِيَابَهُ، وَسَاقُوهُ إِلَى الْخَارِجِ لِيُضْلَبَ.
- 21 وَسَجَّحُوا وَاجِدًا مِنَ الْمَارَّةِ لِيَحْمِلَ صَلِيبَهُ، وَهُوَ سِمْعَانُ مِنَ الْقَيْرَوَانِ، أَبُو إِسْكَنْدَرِ وَرُوفُسَ، وَكَانَ آتِيًا مِنَ الْحَقْلِ.
- 22 وَسَارُوا بِهِ إِلَى مَكَانِ الْجُلُجَّةِ، أَيْ مَكَانِ الْجُمُجْمَةِ. 23 وَقَدَّمُوا لَهُ خَمْرًا مَمْرُوجَةً بِمُرٍّ، فَقَرَضَ أَنْ يَشْرَبَ. 24 وَبَعْدَ مَا صَلَّبُوهُ تَقَاسَمُوا ثِيَابَهُ، مُقَرِّعِينَ عَلَيْهَا لِمَعْرِفَةِ تَصِيبِ كُلِّ مِنْهُمْ. 25 وَكَانَتْ السَّاعَةُ



التَّاسِعَةَ صَبَاحاً جِيَمًا صَلْبُوهُ. <sup>26</sup> وَكَانَ عُتْوَانُ تُهْمَتِهِ مَكْتُوباً: «مَلِكُ الْيَهُودِ». <sup>27</sup> وَصَلَبُوا مَعَهُ لَصَيْنَ، وَاجِداً عَنْ يَمِينِهِ، وَوَاجِداً عَنْ يَسَارِهِ. <sup>28</sup> فَتَمَّتِ الْآيَةُ الْقَائِلَةُ: «وَأُخْصِيَ مَعَ الْمُجْرِمِينَ». <sup>29</sup> وَكَانَ الْمَارَّةُ يَسْتُمُوهُ، وَهُمْ يَهْزُونَ رُؤُوسَهُمْ قَائِلِينَ: «أَهِ! يَا هَادِمَ الْهَيْكَلِ وَبَانِيَهُ فِي ثَلَاثَةِ أَيَّامٍ، <sup>30</sup> خَلَّصَ نَفْسَكَ، وَأَنْزَلَ عَنِ الصَّلِيبِ!» <sup>31</sup> كَذَلِكَ كَانَ رُؤُوسَاءُ الْكَهَنَةِ أَيْضاً يَسْخَرُونَ مِنْهُ مَعَ الْكَتَبَةِ قَائِلِينَ بَعْضُهُمْ لِبَعْضٍ: «خَلَّصَ غَيْرَهُ، وَأَمَّا نَفْسُهُ فَلَا يَقْدِرُ أَنْ يَخْلُصَ». <sup>32</sup> لِيُنْزَلَ الْآنَ الْمَسِيحُ مَلِكُ إِسْرَائِيلَ مِنْ عَلَى الصَّلِيبِ، لِنَرَى وَنُؤْمِنَ!» وَغَيْرُهُ أَيْضاً اللَّصَّانِ الْمُضَلُّوبَانِ مَعَهُ. <sup>33</sup> وَلَمَّا جَاءَتِ السَّاعَةُ الثَّانِيَّةُ عَشْرَةَ طَهَرَأَ، حَلَّ الطَّلَامُ عَلَى الْأَرْضِ كُلِّهَا حَتَّى السَّاعَةِ الثَّالِثَةِ بَعْدَ الظُّهْرِ. <sup>34</sup> وَفِي السَّاعَةِ الثَّالِثَةِ، صَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ: «أَلُوِي أَلُوِي، لَمَّا سَبَقْتَنِي؟» أَيْ: «إِلَهِي إِلَهِي، لِمَاذَا تَرَكْتَنِي؟» <sup>35</sup> فَقَالَ بَعْضُ الْوَاقِفِينَ هُنَاكَ لَمَّا سَمِعُوا ذَلِكَ: «هَآ إِنَّهُ يُتَارِدِي إِيْلَيَّا!» <sup>36</sup> وَإِذَا وَاجِداً قَدْ رَكَضَ وَغَمَسَ إِسْفِنْجَةً فِي الْحَلِّ وَنَبَتَهَا عَلَى قَصَبَةٍ وَقَدَّمَهَا إِلَيْهِ لِيَشْرَبَ، قَائِلاً: «دَعُوهُ! لِنَرِ هَلْ يَأْتِي إِيْلَيَّا لِنُزِلَهُ!» <sup>37</sup> فَصَرَخَ يَسُوعُ بِصَوْتٍ عَظِيمٍ، وَأَسْلَمَ الرُّوحَ. <sup>38</sup> فَانْشَقَّ سِتَارُ الْهَيْكَلِ شَطْرَيْنِ مِنْ أَعْلَى إِلَى أَسْفَلٍ. <sup>39</sup> فَلَمَّا رَأَى قَائِدُ الْمِنَةِ الْوَاقِفُ مُقَابِلَهُ أَنَّهُ صَرَخَ وَأَسْلَمَ الرُّوحَ، قَالَ: «حَقًّا، كَانَ هَذَا الْإِنْسَانُ ابْنَ اللَّهِ!» <sup>40</sup> وَمِنْ بَعِيدٍ كَانَتْ نِسَاءٌ كَثِيرَاتٌ يُرَاقِبْنَ مَا يَجْرِي، وَيَتَبَهَّنَ مَرَبِّمُ الْمَجْدَلِيَّةِ وَمَرَبِّمُ أُمِّ يَعْقُوبَ الصَّغِيرِ وَيُوسَى، وَسَالُومَةُ، <sup>41</sup> اللَّوَاتِي كُنَّ يَتَبَعْنَهُ وَيَخْدُمْنَهُ عِنْدَمَا كَانَ فِي الْجَلِيلِ، وَغَيْرُهُنَّ كَثِيرَاتٌ كُنَّ قَدْ صَعِدْنَ مَعَهُ إِلَى أُورُشَلِيمَ. <sup>42</sup> وَإِذْ كَانَ الْمَسَاءُ قَدْ حَلَّ، وَالْيَوْمُ يَوْمُ الْإِعْدَادِ، أَيْ مَا قَبْلَ السَّبْتِ، <sup>43</sup> جَاءَ يُوسُفُ الَّذِي مِنَ الرَّامَةِ، وَهُوَ عَصُو مُحْتَرَّمٌ فِي الْمَجْلِسِ الْأَعْلَى، وَكَانَ هُوَ أَيْضاً يَنْتَظِرُ مَلَكُوتَ اللَّهِ، فَتَجَرَّأَ وَدَخَلَ إِلَى بِيلاطُسَ، وَطَلَبَ جُثْمَانَ يَسُوعَ. <sup>44</sup> فَذَهَبَ بِيلاطُسُ مِنْ أَنَّهُ قَدْ مَاتَ، وَاسْتَدْعَى قَائِدَ الْمِنَةِ وَاسْتَفْسَرَهُ: هَلْ مَاتَ مُبْذُوقٌ طَوِيلٌ <sup>45</sup> وَلَمَّا أَعْلَمَهُ قَائِدُ الْمِنَةِ بِذَلِكَ وَهَبَ يُوسُفُ الْجُثْمَانَ. <sup>46</sup> وَإِذْ اشْتَرَى يُوسُفُ كَبَانًا وَأَنْزَلَ الْجُثْمَانَ، لَفَّهُ بِالْكَبَانِ، وَدَقَّنَهُ فِي قَبْرِ كَانَ قَدْ نُحِتَ فِي الصَّخْرِ، ثُمَّ دَخَرَ حَجَرًا عَلَى بَابِ الْقَبْرِ. <sup>47</sup> وَكَانَتْ مَرَبِّمُ الْمَجْدَلِيَّةِ وَمَرَبِّمُ أُمِّ يُوسَى تَنْظُرَانِ أَيْنَ دُفِنَ.

## Mark 15 General Notes

### Special concepts in this chapter

"The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

### The tomb

The tomb in which Jesus was buried (Mark 15:46) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

Both by pretending to worship Jesus (Mark 15:19) and by pretending to speak to a king (Mark 15:18), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: and mock)

### Other possible translation difficulties in this chapter

**Eloi, Eloi, lama sabachthani?**

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning.

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**Mark 15:1**

**Connecting Statement:**

When the chief priests, the elders, the scribes, and the council give Jesus over to Pilate, they accuse Jesus of doing many bad things. When Pilate asks if what they had said is true, Jesus does not answer him.

**they bound Jesus and led him away**

They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. Alternate translation: "they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away"

**They handed him over to Pilate**

They had Jesus led to Pilate and transferred control of Jesus over to him.

**Mark 15:2**

**You say so**

Possible meanings are 1) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" or 2) by saying this, Jesus implied that he is the King of the Jews.

Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said"

**Mark 15:3**

**were accusing him of many things**

"were saying that Jesus had done many bad things"

**Mark 15:4**

**Pilate again asked him**

"Pilate asked Jesus again"

**Do you give no answer**

This can be stated in positive form.

Alternate translation: "Do you have an answer"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**Mark 15:5**

**that amazed him**

It surprised Pilate that Jesus did not reply and defend himself.

**Mark 15:6**

**Connecting Statement:**

Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

**Now**

This word is used here to mark a pause in the story as the author tells background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas.

**Mark 15:7**

**General Information:**

The writer continues giving background information that will enable the reader to understand the part of the story that follows.

**the rebels who had committed murder during the rebellion**

The writer writes as though he believes that the readers know which rebels and which rebellion he is talking about, not as though he is introducing new participants to the story.

**Mark 15:8**

**to do for them as he had done in the past**

This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: "to release a prisoner to them as he had done in the past"

**Mark 15:9**

**General Information:**

This page has intentionally been left blank.

**Mark 15:10**

**For he knew that it was because of envy ...**

**Jesus over to him**

This is background information about why Jesus was handed over to Pilate.

**it was because of envy that the chief priests**

They envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: "the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

**Mark 15:11**

**stirred up the crowd**

The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. Alternate translation: "roused the crowd" or "urged the crowd"

**released instead**

They requested Barabbas to be released instead of Jesus. Alternate translation: "released instead of Jesus"

**Mark 15:12**

**Connecting Statement:**

The crowd asks for Jesus's death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

**What then should I do with the King of the Jews**

Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews"

**Mark 15:13**

**General Information:**

This page has intentionally been left blank.

**Mark 15:14**

**Pilate said to them**

"Pilate said to the crowd"

**Mark 15:15**

**to satisfy the crowd**

"make the crowd happy by doing what they wanted him to do"

**He scourged Jesus**

Pilate did not actually scourge Jesus but rather his soldiers did.

**scourged**

"flogged." To "scourge" is to beat with an especially painful whip.

**then handed him over to be crucified**

Pilate told his soldiers to take Jesus away to crucify him. This can be stated in active form. Alternate translation: "told his soldiers to take him away and crucify him"

**Mark 15:16**

**the courtyard (which is the government headquarters)**

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: "the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

**the whole company of soldiers**

"the whole unit of soldiers" "the whole cohort of soldiers"

**Mark 15:17**

**They put a purple robe on Jesus**

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

**a crown of thorns**

"a crown made of thorny branches"

**Mark 15:18**

**began to salute him**

The reader should understand that they were mocking Jesus by pretending to salute him.

**Hail, King of the Jews**

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

**Mark 15:19**

**a reed**

"a stick" or "a staff"

**went to their knees**

"kneeled" or "knelt" or "got on their knees"

**Mark 15:20**

**General Information:**

This page has intentionally been left blank.

**Mark 15:21**

**Simon ... Alexander ... Rufus**

These are names of men.

**Cyrene**

This is the name of a place.

**from the country**

"from outside the city"

**he was the father of Alexander and Rufus**

This is background information about the man whom the soldiers forced to carry Jesus's cross.

**they forced him to carry his cross**

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

**Mark 15:22**

**Connecting Statement:**

The soldiers bring Jesus to Golgotha, where they crucify him with two others. Many people mock him.

**Place of a Skull**

"Skull Place" or "Place of the Skull."

This the name of a place. It does not mean that there are lots of skulls there.

**Skull**

A skull is the head bones, or a head without any flesh on it.

**Mark 15:23**

**wine mixed with myrrh**

It may be helpful to explain that myrrh is a pain-relieving medicine. Alternate translation: "wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

**Mark 15:24**

**General Information:**

This page has intentionally been left blank.

**Mark 15:25**

**the third hour**

"Third" here is a ordinal number. This refers to nine o'clock in the morning. Alternate translation: "nine o'clock in the morning"

**Mark 15:26**

**On a sign**

The soldiers attached this sign to the cross above Jesus. Alternate translation: "They attached to the cross above Jesus's head a sign on which"

**the charge against him**

"the crime they were accusing him of doing"

**Mark 15:27**

**one on the right of him and one on his left**

This can be written more clearly. Alternate translation: "one on a cross on the right side of him and one on a cross on the left side of him"

**Mark 15:28**

**General Information:**

This page has intentionally been left blank.

**Mark 15:29**

**shaking their heads**

This action showed that the people disapproved of Jesus.

**Aha!**

This is a exclamation of mockery. Use the appropriate exclamation in your language.

**You who would destroy the temple and rebuild it in three days**

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days"

**Mark 15:30**

**General Information:**

This page has intentionally been left

blank.

**Mark 15:31**

**In the same way**

This refers to the way that the people who were walking by Jesus were mocking him.

**were mocking him with each other**

"were saying mocking things about Jesus among themselves"

**Mark 15:32**

**Let the Christ, the King of Israel, come down**

The leaders did not believe that Jesus is the Christ, the King of Israel.

Alternate translation: "He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

**believe**

The means to believe in Jesus.

Alternate translation: "believe in him"

**insulted**

mocked, slandered

**Mark 15:33**

**the sixth hour**

This refers to noon or 12 p.m.

**darkness came over the whole land**

Here the author describes it becoming dark outside as if the darkness were a wave that moved over the land.

Alternate translation: "the whole land became dark"

**Mark 15:34**

**At the ninth hour**

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

**Eloi, Eloi, lama sabachthani**

These are Aramaic words that should be copied as is into your language with similar sounds.

**is interpreted**

"means"

**Mark 15:35**

**Some of those standing by heard his words and said**

It can be stated clearly that they

misunderstood what Jesus said.

Alternate translation: "When some of those standing there heard his words, they misunderstood and said"

**Mark 15:36**

**sour wine**

"vinegar"

**reed staff**

"stick." This was a staff made from a reed.

**gave it to him**

"gave it to Jesus." The man held up the staff so that Jesus could drink wine from the sponge. Alternate translation: "held it up to Jesus"

**Mark 15:37**

**General Information:**

This page has intentionally been left blank.

**Mark 15:38**

**The curtain of the temple was split in two**

Mark is showing that God himself split the temple curtain. This can be translated in active form. Alternate translation: "God split the curtain of the temple in two"

**Mark 15:39**

**the centurion**

This is the centurion who supervised the soldiers who crucified Jesus.

**who stood and faced Jesus**

Here "faced" is an idiom that means to look towards someone. Alternate translation: "who stood in front of Jesus"

**that he had died in this way**

"how Jesus had died" or "the way Jesus had died"

**Son of God**

This is an important title for Jesus.

**Mark 15:40**

**looked on from a distance**

"watched from far away"

**(the mother of James ... and of Joses)**

"who was the mother of James ... and of Joses." This can be written without the parentheses.

**James the younger**

"the younger James." This man was referred to as "the younger" probably to distinguish him from another man named James.

**Josef**

This Josef was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

**Salome**

Salome is the name of a woman.

**Mark 15:41**

**When he was in Galilee they followed him ... with him to Jerusalem**

"When Jesus was in Galilee these women followed him ... with him to Jerusalem." This is background information about the women who watched the crucifixion from a distance.

**came up with him to Jerusalem**

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going up to Jerusalem and going down from it.

**Mark 15:42**

**Connecting Statement:**

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

**evening had come**

Here evening is spoken of as if it were something that is able to "come" from one place to another. Alternate translation: "it had become evening" or "it was evening"

**Mark 15:43**

**Joseph of Arimathea came there. He was a respected**

The phrase "came there" refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your language. Alternate translation: "Joseph of Arimathea was a respected"

**Joseph of Arimathea**

"Joseph from Arimathea." Joseph is the name of a man, and Arimathea is the name of the place he is from.

**He was a respected member of the council ... for the kingdom of God**

This is background information about Joseph.

**went in to Pilate**

"went to Pilate" or "went in to where Pilate was"

**asked for the body of Jesus**

It can be stated clearly that he wanted to get the body so that he could bury it. Alternate translation: "asked for permission to get the body of Jesus in order to bury it"

**Mark 15:44**

**Pilate was amazed that Jesus was already dead; he called the centurion**

When Pilate heard that Jesus was dead, he was surprised, so he asked the centurion if it was true. This can be made clear. Alternate translation: "Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

**Mark 15:45**

**he gave the body to Joseph**

"he permitted Joseph to take Jesus's body"

**Mark 15:46**

**linen**

Linen is cloth made from the fibers of a flax plant. See how you translated this in Mark 14:51.

**He took him down ... Then he rolled a stone**

You may need to make explicit that Joseph probably had help from other people when he took Jesus's body down from the cross, prepared it for the tomb, and closed the tomb.

Alternate translation: "He and others took him down ... Then they rolled a stone"

**a tomb that had been cut out of a rock**

This can be stated in active form.

Alternate translation: "a tomb that someone had previously cut out of solid rock"

a stone against

"a huge flat stone in front of"

Mark 15:47

Joses

This Joses was not that same person

as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

the place where Jesus was buried

This can be stated in active form.

Alternate translation: "the place where Joseph and the others buried Jesus's body"

## Chapter 16

- 1 وَلَمَّا انْتَهَى السَّبْتُ، اسْتَرَتْ مَرْيَمُ الْمَجْدَلِيَّةُ وَمَرْيَمُ أُثْمُ يَعْقُوبَ وَسَالُومَةُ طُيُوبًا عِطْرِيَّةً لِيَاثَيْنِ وَيَذْهَبْنَ.
- 2 وَفِي الْيَوْمِ الْأَوَّلِ مِنَ الْأُسْبُوعِ، أَتَيْنَ إِلَى الْقَبْرِ بَاكِراً جِدًّا مَعَ طُلُوعِ الشَّمْسِ. 3 وَكُنَّ يَقُلْنَ بَعْضُهُنَّ لِبَعْضٍ: «مَنْ يَدْخُرُ لَنَا الْحَجَرُ مِنْ عَلَى بَابِ الْقَبْرِ؟» 4 لِكَيْهِنَّ تَطْلُعْنَ قَرَأَيْنَ أَنَّ الْحَجَرَ قَدْ دُخِرَ، مَعَ أَنَّهُ كَانَ كَبِيراً جِدًّا. 5 وَإِذْ دَخَلْنَ الْقَبْرَ، رَأَيْنَ فِي الْجِهَةِ الْيُمْنَى شَاباً جَالِساً، لَا يَساً ثَوْباً أبيضَ، فَتَمَلَّكَهُنَّ الْخَوْفُ. 6 فَقَالَ لَهُنَّ: «لَا تَخَفْنَ. أَنْتُنَّ تَبْتَخَنْنَ عَنْ يَسُوعَ النَّاصِرِيِّ الَّذِي صَلَّبَ. إِنَّهُ قَامَ! لَيْسَ هُوَ هُنَا. هَا هُوَ الْمَكَانُ الَّذِي كَانَ مَوْضُوعاً فِيهِ. 7 لَكِنْ اذْهَبْنَ وَقُلْنَ لِلتَّلَامِيذِهِ، وَلِبَطْرُسَ، إِنَّهُ سَيَسْفِكُكُمْ إِلَى الْجَلِيلِ؛ هُنَاكَ تَرَوْنَهُ كَمَا قَالَ لَكُمْ.» 8 فَخَرَجْنَ هَارِجَاتٍ مِنَ الْقَبْرِ، وَقَدْ اسْتَوَلَتْ عَلَيْهِنَّ الرَّغْدَةُ وَالذَّهْشَةُ الشَّدِيدَةُ. وَلَمْ يَقُلْنَ شَيْئاً لِأَحَدٍ، لِأَنَّهُنَّ كُنَّ خَائِفَاتٍ.
- 9 وَبَعْدَ مَا قَامَ يَسُوعُ بَاكِراً فِي الْيَوْمِ الْأَوَّلِ مِنَ الْأُسْبُوعِ، ظَهَرَ أَوَّلًا لِمَرْيَمِ الْمَجْدَلِيَّةِ الَّتِي كَانَ قَدْ طَرَدَ مِنْهَا سِبْعَةَ شَيْطَانِينَ. 10 فَذَهَبَتْ وَبَشَّرَتْ الَّذِينَ كَانُوا مَعَهُ، وَقَدْ كَانُوا يَتَوَحَّوْنَ وَيَبْكُونَ. 11 فَلَمَّا سَمِعَ هَؤُلَاءِ أَنَّهُ حَيٌّ وَأَنَّهَا قَدْ شَاهَدَتْهُ، لَمْ يُصَدِّقُوا.
- 12 وَبَعْدَ ذَلِكَ ظَهَرَ بِهَيْئَةٍ أُخْرَى لِاثْنَيْنِ مِنْهُمْ وَهُمَا سَائِرَانِ مُنْطَلِقَيْنِ إِلَى إِحْدَى الْقُرَى. 13 فَذَهَبَا وَبَشَّرَا الْبَاقِينَ، فَلَمْ يُصَدِّقُوهُمَا أَيْضاً.
- 14 أَخيراً ظَهَرَ لِلْأَحَدِ عَشَرَ تَلَمِيذاً فِيمَا كَانُوا مُتَكَبِّينَ، وَوَبَّحَهُمْ عَلَى عَدَمِ إِيمَانِهِمْ وَقَسَاوَةِ قُلُوبِهِمْ، لِأَنَّهُمْ لَمْ يُصَدِّقُوا الَّذِينَ شَاهَدُوهُ بَعْدَ قِيَامَتِهِ. 15 وَقَالَ لَهُمْ: «اذْهَبُوا إِلَى الْعَالَمِ أَجْمَعِ، وَبَشِّرُوا الْخَلِيقَةَ كُلَّهَا بِالْإِنْجِيلِ: 16 مَنْ آمَنَ وَتَعَمَّدَ، خَلَصَ، وَمَنْ لَمْ يُؤْمِنْ فَسَوْفَ يُدَانُ. 17 وَأُولَئِكَ الَّذِينَ آمَنُوا، ثَلَاثُمُهُمْ هَذِهِ الْآيَاتُ: بِاسْمِي يَطْرُدُونَ الشَّيَاطِينَ وَيَتَكَلَّمُونَ بِلُغَاتٍ جَدِيدَةٍ عَلَيْهِمْ، 18 وَيَقْبِضُونَ عَلَى الْحَيَّاتِ، وَإِنْ شَرِبُوا سَرَاباً قَانِلاً لَا يَتَأَذُّونَ الْبَتَّةَ، وَيَصْعُقُونَ أَيْدِيَهُمْ عَلَى الْمَرْضَى فَيَتَعَاقُونَ.»
- 19 ثُمَّ إِنَّ الرَّبَّ، بَعْدَ مَا كَلَّمَهُمْ، رَفَعَ إِلَى السَّمَاءِ، وَجَلَسَ عَنْ يَمِينِ اللَّهِ. 20 وَأَمَّا هُمْ، فَانْطَلَقُوا يَبَشِّرُونَ فِي كُلِّ مَكَانٍ، وَالرَّبُّ يَعْمَلُ مَعَهُمْ وَيُؤَيِّدُ الْكَلِمَةَ بِالْآيَاتِ الْمَلَاذِمَةِ لَهَا.

## Mark 16 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried (Mark 15:46) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Other possible translation difficulties in this chapter

#### A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about

two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

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**Mark 16:1**

**Connecting Statement:**

On the first day of the week, women come early because they expect to use spices to anoint Jesus's body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

**When the Sabbath day was over**

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

**Mark 16:2**

**General Information:**

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**Mark 16:3**

**General Information:**

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**Mark 16:4**

**the stone had been rolled away**

This can be stated in active form.

Alternate translation: "someone had rolled away the stone"

**Mark 16:5**

**General Information:**

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**Mark 16:6**

**He is risen!**

The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form.

Alternate translation: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

**Mark 16:7**

**General Information:**

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**Mark 16:8**

**General Information:**

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**Mark 16:9**

**Connecting Statement:**

Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.

**on the first day of the week**

"on Sunday"

**Mark 16:10**

**General Information:**

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**Mark 16:11**

**They heard**

"They heard Mary Magdalene say"

**he had been seen by her**

This can be stated in active form.

Alternate translation: "Mary Magdalene had seen him" or "she had seen him"

**Mark 16:12**

**he appeared in a different form to two of them**

The "two of them" saw Jesus, but he looked different from how he had looked previously.

**two of them**

"two of his disciples"

**Mark 16:13**

**they did not believe them**

The rest of the disciples did not believe what the two who had been walking in the country said.

**Mark 16:14**

**Connecting Statement:**

When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.

**the eleven**

These are the eleven apostles who



remain after Judas has left them.

**they were reclining at the table**

This is a metonym for eating, which was the usual way people in that day ate meals. Alternate translation: "they were eating a meal"

**reclining**

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

**hardness of heart**

Jesus is rebuking his disciples because they would not believe in him.

Translate this idiom so it is understood that the disciples were not believing Jesus. Alternate translation: "refusal to believe"

**Mark 16:15**

**Go into all the world**

Here "the world" is a metonym for the people in the world. Alternate translation: "Go everywhere there are people"

**the entire creation**

This is an exaggeration and a metonym for people everywhere. Alternate translation: "absolutely everybody"

**Mark 16:16**

**He who believes and is baptized will be saved**

The word "He" refers to anyone. This sentence can be made active.

Alternate translation: "God will save all people who believe and allow you to baptize them"

**he who does not believe will be condemned**

The word "he" refers to anyone. This clause can be made active. Alternate translation: "God will condemn all people who do not believe"

**Mark 16:17**

**These signs will go with those who believe**

Mark speaks of miracles as though

they were people going along with the believers. Alternate translation:

"People watching those who believe will see these things happen and know that I am with the believers"

**In my name they**

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

**In my name**

Here "name" is associated with Jesus's authority and power. See how "in your name" is translated in [Mark 9:38]

**Mark 16:18**

**General Information:**

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**Mark 16:19**

**he was taken up into heaven and sat**

This can be stated in active form.

Alternate translation: "God took him up into heaven, and he sat"

**sat down at the right hand of God**

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God.

Alternate translation: "sat in the place of honor beside God"

**Mark 16:20**

**worked with them**

worked together with them, helped them as they worked

**confirmed the word**

This idiom means they proved that their message was true. Alternate translation: "showed that his message, which they were speaking, was true"

**by the signs that went with them**

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

## Translation Words

خ

اللفظ "خ" عادة يشير الى الشخص الذكر الذي يتشارك مع شخص اخر في الابوين البيولوجيين. .

في العهد القديم، اللفظ "اخوة" يستخدم كذلك بصفة عامة للأقارب، مثل أعضاء نفس العشيرة، الفرقة، الشعب. . في العهد الجديد، استخدم كذلك الرسل "اخوة" للإشارة إلى الاتباع المسيحيين، يشمل كل من الرجال والنساء، لانهم مؤمنون بالمسيح فهم أعضاء في عائلة روحية واحدة، و الله هو ابوهم السماوي. . عدة مرات في العهد الجديد، استخدم الرسل اللفظ "الاخت" عند الإشارة بالخصوص إلى مؤمنة تابعة امرأة، أو للمصادقة على أن كل من الرجال والنساء سواء. مثلاً، يعقوب يصادق على هذا عندما يتكلم إلى كل المؤمنين و عندما يشير إلى "الاخ أو الاخت التي في احتياج للطعام و اللباس".

اقتراحات الترجمة . من الافضل ترجمة هذا اللفظ ترجمة حرفية بالكلمة المستخدمة في اللغة المستهدفة للإشارة إلى الاخ الطبيعي أو البيولوجي، ما عدا إذا كان يعطي معنى خاطيء. . بصفة خاصة في العهد القديم، عندما يستخدم اللفظ "اخوة" بصفة عامة يشير إلى أعضاء نفس العائلة، العشيرة، أو الشعب، كل الترجمات الممكنة تتضمن، "اقارب" أو "أعضاء العشيرة" أو "أخوانه الاسرائيليين". . في السياق الذي يشير إلى المؤمنين الذين يتبعون المسيح، هذا اللفظ ممكن أن يترجم ب، "اخوة في المسيح" أو " اخوة روحيين". . كلاهما الاناث و الذكور يمكن الإشارة إليهم "اخ" الذي يمكن أن يعطي معنى خاطيء، يمكن استخدام لفظ أكثر تقريباً للمعنى ويشمل كلاهما الاناث والذكور. . طرق أخرى لترجمة هذا اللفظ إذا كان يشير إلى كل من الاناث والذكور من المؤمنين ممكن أن يكون، "المؤمنون الاتباع" أو " الاخوة والاخوات في المسيح". . تأكد من فحص السياق للتعرف إذا كان يقصد فقط الرجال، أو يقصد كلاهما الرجال والنساء مع بعض.

### الله

في الكتاب المقدس، اللفظ "الله" يشير إلى الكائن الأزلي الذي خلق الكون من لا شيء. الله موجود كآب، ابن، و روح قدس. الاسم الشخصي لله هو "يهوه". . الله دائم الوجود، قبل أن يوجد أي شيء آخر، و سيستمر في الوجود إلى الأبد. . هو الإله الحق وحده و له السلطة على كل شيء في الوجود. . الله هو كلي الصلاح، كلي الحكمة، قدوس، بار، عادل، رحيم، و محب. . هو الإله حافظ العهد، الذي يتم وعوده دائماً. . خلق الناس لكي يعبدوه و هو الوحيد المستحق العبادة. . أعلن الله أن اسمه "يهوه" الذي معناه، "الذي هو" أو "أنا هو" أو "الذي هو موجود دائماً". . يعلم الكتاب المقدس أيضاً عن الإلهة المزيفة التي هي أوثان لا حياة لها و التي يعبدها الناس عن طريق الخطأ. اقتراحات الترجمة . طرق لترجمة "الله" ممكن أن تشمل، "إله" أو "الخالق" أو "الكائن الاسمي". . طرق أخرى لترجمة "الله" ممكن أن تكون، "الخالق الاسمي" أو "السيد ذو السيادة المطلقة" أو "الكائن الأعلى الأزلي". . الأخذ بعين الاعتبار كيف يُشار إلى الله في اللغة المحلية الوطنية، قد يكون هناك أيضاً بالفعل كلمة ل "الله" في اللغة المستهدفة، إذا وجد، من المهم أن تتأكد من أن هذا اللفظ يتناسب مع صفات الإله الواحد الحي الحقيقي كما هو موضح أعلاه. . العديد من اللغات تكتب الحرف الأول بشكل كبير للإشارة إلى الله الحي الحقيقي، و ذلك لتمييزه عن الكلمة التي تشير إلى الإلهة المزيفة. . طريقة أخرى للتمييز بينهما ممكن أن تستخدم كلمتين مختلفتين ل "الله" بالحرف الكبير و "إله" بالحرف العادي. . العبارة، "سوف أكون لهم إلهاً و سيكونون لي شعباً" ممكن أن تترجم ب، "أنا، إله، سوف أملك على هذا الشعب و هم سوف يعبدونني".

### أنا، الرب؛ أنا هو، الرب

في كثير من الأحيان في العهد القديم، عندما يتكلم الله عن نفسه، يستخدم اسمه بدلاً من ضمير المتكلم. . على سبيل المثال، بدلاً من القول، "أكرموني"، يقول، "أكرموا الرب". . لجعلها أكثر وضوحاً بأن الله يتكلم عن نفسه، ULB عادة تترجم هذا بإضافة ضمير المتكلم مثل ما جاء في، "أكرموني أنا، الرب" أو "أنا، يقول الرب". . بإضافة الضمير "أنا" أو "أنا هو"، ULB تشير إلى القاريء أن المتكلم هو الله.

### اقتراحات الترجمة

. قد يقرر بعض المترجمين أنه من الواضح و الطبيعي في لغتهم أن يتبعوا ببساطة النص الحرفي و استخدام "يهوه" بدون إضافة ضمير المتكلم. . قد يقرر آخرون استخدام الضمير مع الرب فقط في بعض الحالات في بداية النص، ولكن يتخلون عن الضمير في بقية الجزء. مثال من ULB في تشية 5: 9\_16. . يكون من الافضل هذا لو امكن ترك الرب عندما تكون الحرفية في النص، و لكن قد يختار بعض المترجمين استخدام الضمير فقط في بعض المواقع، و ذلك لجعل النص طبيعي و أكثر وضوحاً. . هناك ملخص لمختلف الطرق الممكنة لترجمة "الرب" عندما يتكلم الله عن نفسه: . "يهوه".

### لص، لصوص، سارق

اللفظين "لص" و "لصوص" يشيران بصفة عامة الى الشخص الذي يسرق مال او ممتلكات غيره، اللفظ "سارق" يشير الى اللص الذي يؤدي او يهدد الاشخاص الذين يقوم بسرقتهم. . تكلم يسوع عن السامري الصالح الذي اهتم بالرجل الذي هاجمه اللصوص. ضرب اللصوص الرجل و اصابوه قبل ان يسرقوا امواله. . كل من اللصوص و السارقين يأتون فجأة للسرقة، في الوقت الذي لا يتوقعه الناس. عادة ما يستخدمون غطاء الظلام لاختفاء ما يقومون به. . بالمعنى الرمزي، يصف العهد الجديد الشيطان كسارق يأتي ليسرق، يقتل، و يخرب. و هذا يعني ان خطة الشيطان هي محاولة جعل شعب الله يتوقفون عن طاعته، يسرق منهم الاشياء الجيدة التي اراد لهم الله ان يختبروها. . قارن يسوع بين مجيئه المفاجيء و المجيء المفاجيء للصوص الذي يأتي ليسرق من الناس. مثلما يأتي اللص في الساعة التي لا يتوقعها الناس، كذلك يسوع سوف يعود في زمن لا يتوقعه الناس.

### وَعَطَّ، وَعْطُ

اللفظ "وعط" يعني تشجيع شخص ما بقوة و حثه على عمل الصواب. مثل التشجيع يسمى "وعظ". . الهدف من الوعظ هو اقناع اناس لتجنب الخطية واتباع ارادة الله. . يعلم العهد الجديد المؤمنين المسيحيين ان يعط احدهم الاخر في المحبة، بدون قسوة. اقتراحات الترجمة . على حسب السياق، "وعظ" ممكن ان تترجم ب "يحث بقوة" او "اقناع" او "نصح". . تأكد من ان ترجمة هذا اللفظ لا تتضمن ان يكون الوعظ بغضب. اللفظ يجب ان ينقل قوة وجدية، و لكن لا يجب ان يشير الى خطاب غاضب. . في معظم السياقات، اللفظ "وعظ" يجب ان يترجم مختلفا عن "شجع"، الذي يعني "ألهم، طمأن، او ساند شخص ما. . عادة هذا اللفظ يترجم مختلفا عن "عاتب"، الذي يعني ان يحذروا يصحح شخص ما على سلوكه الخاطيء.

### يد، يد يمين، يمد يده الى

هناك العديد من الطرق المجازية التي استخدمت فيها لفظ "يد" في الكتاب المقدس. . شيء ما ل "يد" شخص ما يعني ان يضع شيئا ما في يد شخص ما. . اللفظ "يد" عادة ما يستخدم للإشارة الى قوة الله وعمله، مثلا عندما يقول الله، "ألم تصنع يداي كل هذا؟". . تعبير مثل "يمد يده الى" او "يسلمه الى يدي" تشير الى جعل شخص ما تحت سيطرة او قوة شخص اخر. . يضع يده على شخص ما عادة مع التكلم ببركة على هذا الشخص. . اللفظ "وضع يده على" يشير الى وضع اليد على الشخص بهدف تكريس هذا الشخص لخدمة الله او بهدف الصلاة من اجل الشفاء. . بعض الاستخدامات المجازية الاخرى ل "يد" تشمل: . ان "يمد يده الى" يعني ان "يؤذي". . ان "ينقذ من يد" يعني ان يمنع شخص من ايداء شخص اخر. . التعبير "بيد" شخص ما يعني "ب" او "من خلال" الفعل الذي قام به هذا الشخص. على سبيل المثال، "بيد الرب" يعني هذا ان الرب هو فقط الذي يسمح بحدوث هذا الشيء. . عندما قال بولس "كُتبت بيدي"، هذا يعني ان هذا الجزء من الرسالة كتب حقيقة من طرفه هو، فيما عدا هذا كان يملي على شخص اخر ليكتب ما يقوله.

### اقتراحات الترجمة

هذه التعبيرات و صور اخرى موضوع الحديث ممكن ان تترجم باستعمال تعبيرات مجازية اخرى التي لها نفس المعنى. او يمكن ترجمة المعنى باستخدام اللغة الحرفية المباشرة.