

## Chapter 1

### 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.

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#### Mark 01

##### 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 02

##### 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 03

##### 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 04**

##### **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 05**

##### **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 06**

##### **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 07**

##### **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 08**

##### **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 09**

##### **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 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 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 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 13**

**He was in the wilderness**

"He stayed in the wilderness"

**forty days**

"40 days"

**He was with**

"He was among"

**Mark 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 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 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 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 18**

**General Information:**

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**Mark 19**

**in the boat**

This was probably James and John's boat.

**mending the nets**

"repairing the nets"

**Mark 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 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 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 23**

##### **General Information:**

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#### **Mark 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 25**

##### **General Information:**

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#### **Mark 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 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 28**

##### **General Information:**

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#### **Mark 29**

##### **General Information:**

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#### **Mark 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 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 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 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 34**

**He healed**

"Jesus healed"

**Mark 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 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 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 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 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 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 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 42**

**General Information:**

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**Mark 43**

**General Information:**

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

#### **Mark 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 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"

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## **Chapter 2**

### **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

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### **Mark 01**

#### **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 02**

**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 03**

**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 04**

**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 05**

**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 06**

**reasoned in their hearts**

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

### **Mark 07**

**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 08**

**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 09**

**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 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 11**

**General Information:**  
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**Mark 12**  
**in front of everyone**

"while all the people there were watching"

#### **Mark 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 28**

**General Information:**

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## Chapter 3

### 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.

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#### **Mark 01**

##### **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 02**

**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 03**

**in the middle of everyone**

"in the middle of this crowd"

#### **Mark 04**

**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 05**

**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 06**

**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 07**

**Connecting Statement:**

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

**the sea**

This refers to the Sea of Galilee.

**Mark 08**

**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 09**

**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 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 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 12**

**He strictly ordered them**

"Jesus strictly ordered the unclean spirits"

**not to make him known**

"not to reveal who he was"

**Mark 13**

**General Information:**

Jesus chooses the men he wants to be his apostles.

**Mark 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 15**

### **General Information:**

This page has intentionally been left blank.

## **Mark 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 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 18**

### **Thaddaeus**

This is the name of a man.

## **Mark 19**

### **who would betray him**

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

## **Mark 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 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 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 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 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 25**

### **house**

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

## **Mark 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 27**

**plunder**

to steal a person's valuables and possessions

**Mark 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 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 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 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 32**

**are looking for you**

"are asking for you"

**Mark 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 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 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"

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## Chapter 4

### 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.

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#### Mark 01

##### 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 02

##### General Information:

This page has intentionally been left blank.

#### Mark 03

##### 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 04

##### some seed ... devoured it

"some seeds ... devoured them"

#### Mark 05

##### 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 06

##### 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 07

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

"Other seeds ... choked them ... they

did not produce"

#### Mark 08

##### 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 09

##### 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 31**

**when it is sown**

This can be stated in active form.

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

**Mark 32**

**it forms large branches**

The mustard tree is described as

causing its branches to grow large.  
Alternate translation: "it has large branches"

**Mark 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 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 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 36**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 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

### Mark 5 General Notes

#### Possible translation difficulties in this chapter

"Talitha, koum"

The words "Talitha, koum"

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#### Mark 01

##### 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 02

##### 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 03

##### General Information:

This page has intentionally been left blank.

#### Mark 04

##### 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 05

##### 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 06

##### 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 07

##### 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 08**

**General Information:**

This page has intentionally been left blank.

**Mark 09**

**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 10**

**He begged him**

"The unclean spirit begged Jesus"

**not to send them**

"not to send him and the other unclean spirits"

**Mark 11**

**General Information:**

This page has intentionally been left blank.

**Mark 12**

**they begged him**

"the unclean spirits begged Jesus"

**Mark 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 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 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 16**

**Those who had seen what happened**

"The people who had witnessed what had happened"

**Mark 17**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 22**

**Jairus**

This is the name of a man.

**Mark 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 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 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 26**

**she grew worse**

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

**Mark 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 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 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 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 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 32**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 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 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 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 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 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 42**

**she was twelve years of age**

"she was 12 years old"

**Mark 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.'"

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## Chapter 6

### 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.

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**Mark 01**

**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 02**

**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 03**

**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 04**

**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 05**

**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 06**

**General Information:**

This page has intentionally been left blank.

**Mark 07**

**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 08**

**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 09**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 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 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 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 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 18**

##### **General Information:**

This page has intentionally been left blank.

#### **Mark 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 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 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 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 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 24**

**went out**

"went out of the room"

**Mark 25**

**on a wooden platter**

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

**Mark 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 27**

**General Information:**

This page has intentionally been left blank.

**Mark 28**

**on a platter**

"on a tray"

**Mark 29**

**When his disciples**

"When John's disciples"

**Mark 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 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 32**

**So they went away**

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

**Mark 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 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 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 36**

**General Information:**

This page has intentionally been left blank.

**Mark 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 38**

**loaves**

lumps of bread dough that have been shaped and baked

**Mark 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 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 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 42**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 47**

**General Information:**

This page has intentionally been left blank.

**Mark 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 49**

**a ghost**

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

**Mark 50**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 54**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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

### 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 01

##### Connecting Statement:

Jesus rebukes the Pharisees and scribes.

##### gathered around him

"gathered around Jesus"

#### Mark 02

##### 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 03

##### 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 04**

**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 05**

**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 06**

**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 07**

**General Information:**

This page has intentionally been left blank.

**Mark 08**

**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 09**

**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 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 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 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 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 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 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 16**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 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 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 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 22**

**sensuality**

not controlling one's lustful desires

**slander**

or blasphemy

**Mark 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 24**

##### **Connecting Statement:**

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

#### **Mark 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 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 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 28**

##### **General Information:**

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#### **Mark 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 30**

##### **General Information:**

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#### **Mark 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 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 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 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 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 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 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"

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## Chapter 8

### 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 peopleofgod)

### **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 01**

##### **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 02**

**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 03**

**they may faint**

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

#### **Mark 04**

**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 05**

##### **He asked them**

"Jesus asked his disciples"

#### **Mark 06**

**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 07**

##### **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 08**

##### **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 09**

##### **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 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 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 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 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 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 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 16**

**no bread**

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

**Mark 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 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 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 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 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 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 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 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 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 26**

**General Information:**  
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**Mark 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 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 29**

**He asked them**  
"Jesus asked his disciples"

**Mark 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 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 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 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 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 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 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 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 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"

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## Chapter 9

### 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).

---

#### Mark 01

##### 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 02

##### 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 03

##### 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 04**

**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 05**

**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 06**

**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 07**

**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 08**

**when they looked**

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

**Mark 09**

**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 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 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 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 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 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 15**

**was amazed**

It may be helpful to state why they were amazed. Alternate translation: "was amazed that Jesus had come"

**Mark 16**

**General Information:**

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**Mark 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 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 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 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 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 22**

**have pity**

"have compassion"

**Mark 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 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 39**

**General Information:**

This page has intentionally been left blank.

**Mark 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 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 42**

**millstone**

a large, round stone used for grinding grain into flour

**Mark 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 44**

**General Information:**

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**Mark 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 46**

**General Information:**

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**Mark 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 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 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 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"

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## **Chapter 10**

### **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).

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#### **Mark 01**

##### **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 02**

##### **General Information:**

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#### **Mark 03**

##### **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 04**

**a certificate of divorce**

This was a paper saying that the woman was no longer his wife.

**Mark 05**

**"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 06**

**God made them**

"God made people"

**Mark 07**

**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 08**

**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 09**

**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**

**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 11**

**Whoever**

"Anyone who"

**commits adultery against her**

Here "her" refers to the first woman he was married to.

**Mark 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 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 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 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 16**

**he took the children into his arms**

"he hugged the children"

**Mark 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 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 19**

**do not testify falsely**

"do not testify falsely against anyone" or "do not lie about someone in court"

**Mark 20**

**General Information:**

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**Mark 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 22**

**had many possessions**

"owned many things"

**Mark 23**

**How difficult it is**

"It is very difficult"

**Mark 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 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 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 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 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 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 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 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 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 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 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 35**

**we ... us**

These words refer only to James and John.

**Mark 36**

**General Information:**

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**Mark 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 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 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 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 41**

**heard about this**

The word "this" refers to James and John asking to sit at Jesus's right and left hands.

#### **Mark 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 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 44**

**to be first**

This is a metaphor for being the most important. Alternate translation: "to be the most important"

#### **Mark 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 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 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 48**

**Many rebuked**

"Many people rebuked"

**all the more**

"even more"

**Mark 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 50**

**sprang up**

"jumped up"

**Mark 51**

**answered him**

"answered the blind man"

**to receive my sight**

"to be able to see"

**Mark 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"