

Language: English

Book: Mark

Introduction to the Gospel of Mark

Part 1: General Introduction

Outline of the Book of Mark

1. Introduction (1:1-13)
2. The ministry of Jesus in Galilee
 - Early ministry (1:14-3:6)
 - Jesus becomes more popular among the people (3:7-5:43)
 - Moving away from Galilee and then returning (6:1-8:26)
3. Progress toward Jerusalem, repeated times when Jesus predicts his own death, the disciples misunderstand, and Jesus teaches them how difficult it will be to follow him (8:27-10:52)
4. Last days of ministry and preparation for final conflict in Jerusalem (11:1-13:37)
5. The death of Christ and the empty tomb (14:1-16:8)

What is the Book of Mark about?

The Gospel of Mark is one of four books in the New Testament that describe some of the life of Jesus Christ. The authors of the gospels wrote about different aspects of who Jesus was and what he did. Mark wrote much about how Jesus suffered and died on the cross. He did this to encourage his readers who were being persecuted. Mark also explained Jewish customs and some Aramaic words. This may indicate that Mark expected most of his first readers to be Gentiles.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Gospel of Mark" or "The Gospel according to Mark." They may also choose a title that may be clearer, such as "The Good News about Jesus that Mark wrote."

Who wrote the Book of Mark?

The book does not give the name of the author. However, since early Christian times, most Christians have thought that the author was Mark. Mark was also known as John Mark. He was a close friend of Peter. Mark may not have witnessed what Jesus said and did. But many scholars think that Mark wrote in his gospel what Peter told him about Jesus.

Part 2: Important Religious and Cultural Concepts

What were Jesus's teaching methods?

The people regarded Jesus as a rabbi. A rabbi is a teacher of God's law. Jesus taught in ways similar to those of other religious teachers in Israel. He had students who followed him wherever he went. These students were called disciples. He often told parables. Parables are stories that teach moral lessons. (See: lawofmoses and disciple and parable)

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they have many similar passages. The word "synoptic" means to "see together."

The texts are considered "parallel" when they are the same or almost the same among two or three gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.

Why does Jesus refer to himself as the "Son of Man"?

In the gospels, Jesus calls himself the "Son of Man." It is a reference to Daniel 7:13-14. In this passage there is a person described as a "son of man." That means the person was someone who looked like a human being. God gave authority to the son of man to rule over the nations forever. And all the people will worship him forever.

Jews of Jesus's time did not use "Son of Man" as a title for anyone. Therefore, Jesus used it for himself to help them understand who he truly was. (See: sonofman)

Translating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.

Why does Mark frequently use terms indicating short periods of time?

The Gospel of Mark uses the word "immediately" forty-two times. Mark does this to make the events more exciting and vivid. It moves the reader quickly from one event to the next.

What are the major issues in the text of the Book of Mark?

The following verses are found in older versions of the Bible but are not included in most modern versions. Translators are advised not to include these verses. However, if in the translators' region there are older versions of the Bible that include one or more of these verses, the translators can include them. If they are included, they should be put inside square brackets ([]) to indicate that they were probably not original to Mark's Gospel.

- "If any man has ears to hear, let him hear." (7:16)
- "where their worm never dies and the fire is not put out" (9:44)
- "where their worm never dies and the fire is not put out" (9:46)
- "And the scripture was fulfilled that says, 'He was counted with the lawless ones'" (15:28)

The following passage is not found in the earliest manuscripts. Most Bibles include this passage, but modern Bibles put it in brackets ([]) or indicate in some way that this passage may not have been original to Mark's Gospel. Translators are advised to do something similar to what is done in the modern versions of the Bible.

- "Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who were with him, while they were mourning and weeping. They heard that he was alive and that he had been seen by her, but they did not believe. After these things he appeared in a different form to two of them, as they were walking out into the country. They went and told the rest of the disciples, but they did not believe them. Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. He said to them, 'Go into all the world, and preach the gospel to the entire creation. He who believes and is baptized will be saved, and he who does not believe will be condemned. These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well.' After the Lord had spoken to them, he was taken up into heaven and sat down at the right hand of God. The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them." (16:9-20)

Mark

Chapter 1

¹ This is the beginning of the gospel of Jesus Christ, the Son of God.

² As it is written in Isaiah the prophet,

"Look, I am sending my messenger before your face,
the one who will prepare your way.

³ The voice of one crying out in the wilderness,
'Make ready the way of the Lord;
make his paths straight.'"

⁴ John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. ⁵ The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. ⁶ John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

⁷ He was preaching, saying, "One will come after me who is more powerful than I; the strap of his sandals I am not worthy to stoop down and untie. ⁸ I baptized you with water, but he will baptize you with the Holy Spirit."

⁹ It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. ¹⁰ As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. ¹¹ A voice came out of the heavens, "You are my beloved Son. I am very pleased with you."

¹² Then the Spirit compelled him to go out into the wilderness. ¹³ He was in the wilderness forty days being tempted by Satan. He was with the wild animals, and the angels served him.

¹⁴ Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God. ¹⁵ He said, "The time is fulfilled, and the kingdom of God is near. Repent and believe the gospel."

¹⁶ When he was walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. ¹⁷ Jesus said to them, "Come, follow me, and I will make you fishers of men." ¹⁸ Then immediately they left the nets and followed him. ¹⁹ As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. ²⁰ He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

²¹ Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. ²² They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes. ²³ Just then a man in their synagogue who had an unclean spirit cried out, ²⁴ saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"

²⁵ Jesus rebuked the demon and said, "Be quiet and come out of him!" ²⁶ The unclean spirit threw him down and went out from him while crying out with a loud voice. ²⁷ All the people were amazed, so they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him!" ²⁸ The news about him went out everywhere into the whole region of Galilee.

²⁹ After coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John. ³⁰ Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. ³¹ So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

³² That evening after the sun had set, they brought to him all who were sick or possessed by demons. ³³ The whole city gathered together at the door. ³⁴ He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

³⁵ He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. ³⁶ Simon and those who were with him searched for him. ³⁷ They found him and they said to him, "Everyone is looking for you."

³⁸ He said, "Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here." ³⁹ He went throughout all of Galilee, preaching in their synagogues and casting out demons.

⁴⁰ A leper came to him. He was begging him; he knelt down and said to him, "If you are willing, you can make me clean."

⁴¹ Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." ⁴² Immediately the leprosy left him, and he was made clean. ⁴³ Jesus strictly warned him and sent him away. ⁴⁴ He said to him, "Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them." ⁴⁵ But he went out and began to declare it freely and spread the word, so much so that Jesus could no longer enter a town openly but he stayed out in remote places. Yet people were still coming to him from everywhere.

Mark 1 General Notes

Structure and formatting

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

Special concepts in this chapter

"You can make me clean"

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

Prophecy

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

Repentance

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

The work of Jesus

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

Mark 1:1

General Information:

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

Son of God

This is an important title for Jesus.

Mark 1:2

General Information:

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

before your face

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

your face ... your way

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

the one

This refers to the messenger.

will prepare your way

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

Mark 1:3

Connecting Statement:

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

The voice of one crying out in the wilderness

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

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

These two phrases mean the same thing.

Make ready the way of the Lord

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

Mark 1:4

General Information

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

John came

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

Mark 1:5

The whole country of Judea and all the people of Jerusalem

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

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

They did these things at the same time. The people were baptized because they repented of their sins. Alternate translation: "When they repented of their sins, John baptized them in the Jordan River"

Mark 1:6

he ate locusts and wild honey

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

Mark 1:7

He was preaching

"John was preaching"

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

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

the strap of his sandals

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

stoop down

"bend down"

Mark 1:8

but he will baptize you with the Holy Spirit

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

Mark 1:9

It happened in those days

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

he was baptized by John

This can be stated in active form. Alternate translation: "John baptized him"

Mark 1:10

the Spirit coming down on him like a dove

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

Mark 1:11

A voice came out of the heavens

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

beloved Son

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

Mark 1:12

Connecting Statement:

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

compelled him to go out

"forced Jesus to go out"

Mark 1:13

He was in the wilderness

"He stayed in the wilderness"

forty days

"40 days"

He was with

"He was among"

Mark 1:14

after John was arrested

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

proclaiming the gospel

"telling many people about the good news"

Mark 1:15

The time is fulfilled

"It is now time"

the kingdom of God is near

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

Mark 1:16

he saw Simon and Andrew

"Jesus saw Simon and Andrew"

casting a net in the sea

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

Mark 1:17

Come, follow me

"Follow me" or "Come with me"

I will make you fishers of men

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

men

human beings, persons, people, not specifically males

Mark 1:18

General Information:

This page has intentionally been left blank.

Mark 1:19

in the boat

This was probably James and John's boat.

mending the nets

"repairing the nets"

Mark 1:20

called them

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

hired servants

"servants who worked for them"

they followed him

James and John went with Jesus.

Mark 1:21

Connecting Statement:

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

came into Capernaum

"arrived at Capernaum"

Mark 1:22

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

The idea of "teach" can be stated clearly when talking about "someone who has authority" and "the scribes." Alternate translation: "for he was teaching them as someone who has authority teaches and not as the scribes teach"

Mark 1:23

General Information:

This page has intentionally been left blank.

Mark 1:24

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

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

we ... us

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

Have you come to destroy us?

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

Mark 1:25

General Information:

This page has intentionally been left blank.

Mark 1:26

threw him down

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

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

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

Mark 1:27

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

The people used a question to show how amazed they were. It can be expressed as an exclamation.
Alternate translation: "so they said to each other, 'This is amazing! ... they obey him!'"

A new teaching with authority!

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

He even commands the unclean spirits and they obey him!

This was evidence of Jesus' authority.

Mark 1:28

General Information:

This page has intentionally been left blank.

Mark 1:29

General Information:

This page has intentionally been left blank.

Mark 1:30

Now Simon's mother-in-law was lying sick with a fever
The word "Now" marks a pause in the story. In this sentence, Mark introduces Simon's mother-in-law

to the story and gives background information about her.

Mark 1:31

raised her up

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

the fever left her

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

she started serving them

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

Mark 1:32

they brought to him

"the people brought to Jesus"

all who were sick or possessed by demons

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

Mark 1:33

The whole city gathered together at the door

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

Mark 1:34

He healed

"Jesus healed"

Mark 1:35

Connecting Statement:

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

He got up

"Jesus got up"

a solitary place

"a place where he could be alone"

Mark 1:36

Simon and those who were with him

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

Mark 1:37

Everyone is looking for you

The word "Everyone" is an exaggeration to emphasize that many people were looking for Jesus. Alternate translation: "Many people are looking for you"

Mark 1:38

General Information:

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

Let us go elsewhere

"We need to go to some other place." Here Jesus uses the word "us" to refer to himself, along with Simon, Andrew, James, and John.

Mark 1:39

He went throughout all of Galilee

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

Mark 1:40

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

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

If you are willing, you can make me clean

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

are willing

"want" or "desire"

you can make me clean

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

Mark 1:41

Moved with compassion, Jesus

Here the word "moved" is an idiom meaning to feel emotion about another's need. Alternate translation: "Having compassion for him, Jesus" or "Jesus felt compassion for the man, so he"

I am willing

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

Mark 1:42

General Information:

This page has intentionally been left blank.

Mark 1:43

General Information:

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

Mark 1:44

Be sure to say nothing to anyone

"Be sure to not say anything to anyone"

show yourself to the priest

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

show yourself

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

a testimony to them

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

Mark 1:45

But he went out

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

began to declare it freely

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

so much so that

The man spread the news so much that

that Jesus could no longer enter a town openly

This was the result of the man spreading the news so much. Here "openly" is a metaphor for "publicly." Jesus could not enter the towns because many people would crowd around him. Alternate translation: "that Jesus could no longer enter a town publicly" or "that Jesus could no longer enter the towns in a way that many people would see him"

remote places

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

from everywhere

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

from. Alternate translation: "from all over the region"

Chapter 2

¹ When Jesus came back to Capernaum after a few days, it was heard that he was at home. ² So many gathered there that there was no more space, not even at the door, and he spoke the word to them. ³ Then some men came to him who were bringing a paralyzed man; four people were carrying him. ⁴ When they could not get near him because of the crowd, they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on. ⁵ Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

⁶ Now some of the scribes were sitting there, and they reasoned in their hearts, ⁷ "How can this man speak this way? He blasphemes! Who can forgive sins but God alone?"

⁸ Immediately Jesus knew in his spirit what they were thinking within themselves. He said to them, "Why are you thinking this in your hearts? ⁹ Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take up your mat and walk'? ¹⁰ But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, ¹¹ "I say to you, get up, take up your mat, and go to your house."

¹² He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

¹³ He went out again by the lake, and all the crowd came to him, and he taught them. ¹⁴ As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

¹⁵ Jesus was having a meal in Levi's house and many tax collectors and sinners were dining with him and his disciples, for there were many and they followed him. ¹⁶ When the scribes, who were Pharisees, saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

¹⁷ When Jesus heard this he said to them, "People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinners."

¹⁸ Now John's disciples and the Pharisees were fasting. Some people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

¹⁹ Jesus said to them, "Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast. ²⁰ But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. ²¹ No one sews a piece of new cloth on an old garment. Otherwise the patch tears away from it, the new from the old, and there is a worse tear. ²² No one puts new wine into old wineskins. Otherwise the wine will burst the skins and both the wine and the wineskins are lost. Instead, new wine is put into fresh wineskins."

²³ On the Sabbath day Jesus went through some grainfields, and his disciples began picking heads of grain as they made their way. ²⁴ The Pharisees said to him, "Look, why are they doing something that is not lawful on the Sabbath day?"

²⁵ He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— ²⁶ how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?" ²⁷ Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. ²⁸ Therefore, the Son of Man is Lord, even of the Sabbath."

Mark 2 General Notes

Special concepts in this chapter

"Sinners"

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

Fasting and Feasting

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

Important figures of speech in this chapter

Rhetorical Questions

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

Mark 2:1

Connecting Statement:

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

it was heard that he was at home

This can be stated in active form. Alternate translation: "the people there heard that he was staying at his home"

Mark 2:2

So many gathered there

The word "there" refers to the house that Jesus stayed at in Capernaum. Alternate translation: "So many people gathered there" or "So many people came to the house"

there was no more space

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

he spoke the word to them

"Jesus spoke his message to them"

Mark 2:3

four people were carrying him

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

were bringing a paralyzed man

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

Mark 2:4

could not get near him

"could not get close to where Jesus was"

they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on

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

Mark 2:5

Seeing their faith

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

Son

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

your sins are forgiven

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

Mark 2:6

reasoned in their hearts

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

Mark 2:7

How can this man speak this way?

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

Who can forgive sins but God alone?

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

Mark 2:8

in his spirit

"in his inner being" or "in himself"

they were thinking within themselves

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

Why are you thinking this in your hearts?

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

this in your hearts

The word "hearts" is a metonym for their inner thoughts and desires. Alternate translation: "this inside yourselves" or "these things"

Mark 2:9

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

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

Mark 2:10

But in order that you may know

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

that the Son of Man has authority

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

Mark 2:11

General Information:

This page has intentionally been left blank.

Mark 2:12

in front of everyone

"while all the people there were watching"

Mark 2:13

Connecting Statement:

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

the lake

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

the crowd came to him

"the people went where he was"

Mark 2:14

Levi son of Alphaeus

Alpheus was Levi's father.

the tax collector's tent

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

Mark 2:15

Connecting Statement:

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

Levi's house

"the home of Levi"

sinners

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

for there were many and they followed him

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

Mark 2:16

Why does he eat with tax collectors and sinners?

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

Mark 2:17

Connecting Statement:

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

he said to them

"he said to the scribes"

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

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

strong in body

"healthy"

I did not come to call righteous people, but sinners

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

but sinners

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

Mark 2:18

Connecting Statement:

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

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

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

Some people

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

came and said to him

"came and said to Jesus"

Mark 2:19

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

Jesus uses this question to remind the people of something they already know and to encourage

them to apply it to him and his disciples. Alternate translation: "Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

Mark 2:20

the bridegroom will be taken away

This can be stated in active form. Alternate translation: "the bridegroom will go away"

away from them ... they will fast

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

Mark 2:21

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

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

Mark 2:22

Connecting Statement:

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

new wine

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

old wineskins

This refers to wineskins that have been used many times.

wineskins

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

the wine will burst the skins

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

are lost

"will be ruined"

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that have never been used.

Mark 2:23

Connecting Statement:

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

began picking heads of grain

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

heads of grain

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

as they made their way

"as they walked along"

Mark 2:24

Connecting Statement:

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

doing something that is not lawful on the Sabbath day

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

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

The Pharisees ask Jesus a question to condemn him. This can be translated as a statement. Alternate translation: "Look! They are breaking the Jewish law concerning the Sabbath."

Look

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

Mark 2:25

Connecting Statement:

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

He said to them

"Jesus said to the Pharisees"

Have you never read what David did

This question ends in 2:26. Jesus is reminding the scribes and Pharisees of something David did on the Sabbath. If this rhetorical question is translated as a statement or a command, then the question mark in 2:26 should become a period. Alternate translation: "You have read what David did" or "Remember what you read about what David did"

read what David did

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

Mark 2:26

Connecting Statement:

Jesus finishes asking the question he began in verse 25.

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

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

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

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

how he went

The word "he" refers to David.

the bread of the presence

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

Mark 2:27

The Sabbath was made for mankind

Jesus makes clear why God established the Sabbath. This can be stated in active form. Alternate translation: "God made the Sabbath for mankind"

mankind

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

not mankind for the Sabbath

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

Mark 2:28

General Information:

This page has intentionally been left blank.

Chapter 3

¹ Again Jesus walked into the synagogue, and there was a man with a withered hand. ² Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him. ³ Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." ⁴ Then he said to the people, "Is it lawful to do good on the Sabbath day or to do harm; to save a life or to kill?" But they were silent. ⁵ He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

⁷ Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea ⁸ and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him. ⁹ He told his disciples to have a small boat ready for him because of the crowd, so that they would not press against him. ¹⁰ For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him. ¹¹ Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, "You are the Son of God." ¹² He strictly ordered them not to make him known.

¹³ He went up on the mountain, and he called for those he wanted, and they came to him. ¹⁴ He appointed the twelve (whom he named apostles) so that they might be with him and he might send them to proclaim the message, ¹⁵ and to have authority to cast out demons. ¹⁶ He appointed the twelve: Simon, to whom he gave the name Peter; ¹⁷ James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, sons of thunder; ¹⁸ and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, ¹⁹ and Judas Iscariot, who would betray him.

²⁰ Then he went home, and the crowd came together again, so that they could not even eat bread. ²¹ When his family heard about it, they went out to seize him, for they said, "He is out of his mind."

²² The scribes who came down from Jerusalem said, "He is possessed by Beelzebul" and "By the ruler of the demons he drives out demons."

²³ Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? ²⁴ If a kingdom is divided against itself, that kingdom cannot stand. ²⁵ If a house is divided against itself, that house will not be able to stand. ²⁶ If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. ²⁷ But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house. ²⁸ Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, ²⁹ but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

³⁰ Jesus said this because they were saying, "He has an unclean spirit."

³¹ Then his mother and his brothers came and stood outside. They sent for him, summoning him. ³² A crowd was sitting around him and they said to him, "Your mother and your brothers and your sisters are outside, and they are looking for you."

³³ He answered them, "Who are my mother and my brothers?" ³⁴ He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! ³⁵ For whoever does the will of God, that person is my brother, and sister, and mother."

Mark 3 General Notes

Special concepts in this chapter

Sabbath

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

"Blasphemy against the Spirit"

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

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

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

In Mark:

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

In Luke:

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

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

Mark 3:1

Connecting Statement:

Jesus heals a man on the Sabbath in the synagogue and shows how he feels about what the Pharisees had done with the Sabbath rules. The Pharisees and Herodians begin planning to put Jesus to death.

a man with a withered hand

"a man with a crippled hand"

Mark 3:2

Some people watched him closely to see if he would heal him

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

Some people

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

so that they could accuse him

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

Mark 3:3

in the middle of everyone

"in the middle of this crowd"

Mark 3:4

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

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

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

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

to save a life or to kill

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

to save a life

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

But they were silent

"But they refused to answer him"

Mark 3:5

He looked around

"Jesus looked around"

was grieved

"was deeply saddened"

by their hardness of heart

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

Stretch out your hand

"Reach out with your hand"

his hand was restored

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

Mark 3:6

began to plot

"began to make a plan"

the Herodians

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

how they might put him to death

"how they might kill Jesus"

Mark 3:7

Connecting Statement:

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

the sea

This refers to the Sea of Galilee.

Mark 3:8

Idumea

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

the things he was doing

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

came to him

"came to where Jesus was"

Mark 3:9

General Information:

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

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

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

Mark 3:10

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

This tells why so many people were crowding around Jesus that he thought they might crush him. Alternate translation: "For, because Jesus had healed many people, everyone ... to touch him"

For he healed many

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

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

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

Mark 3:11

saw him

"saw Jesus"

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

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

they fell down before him

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

You are the Son of God

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

Son of God

This is an important title for Jesus.

Mark 3:12

He strictly ordered them

"Jesus strictly ordered the unclean spirits"

not to make him known

"not to reveal who he was"

Mark 3:13

General Information:

Jesus chooses the men he wants to be his apostles.

Mark 3:14

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

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

Mark 3:15

General Information:

This page has intentionally been left blank.

Mark 3:16

Simon, to whom he gave the name Peter

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

Mark 3:17

to whom he gave

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

the name Boanerges, that is, sons of thunder

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

Mark 3:18

Thaddaeus

This is the name of a man.

Mark 3:19

who would betray him

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

Mark 3:20

Then he went home

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

they could not even eat bread

The word "bread" represents food. Alternate translation: "Jesus and his disciples could not eat at all" or "they could not eat anything"

Mark 3:21

they went out to seize him

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

for they said

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

out of his mind

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

Mark 3:22

By the ruler of the demons he drives out demons

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

Mark 3:23

Connecting Statement:

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

Jesus called them to himself

"Jesus called the people to come to him"

How can Satan cast out Satan?

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

Mark 3:24

If a kingdom is divided against itself

The word "kingdom" is a metonym for the people who live in the kingdom. Alternate translation: "If the people who live in a kingdom are divided against each other"

cannot stand

Here "stand" is a metaphor that means endure, or continue to exist. Alternate translation: "cannot endure" or "will end"

Mark 3:25

house

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

Mark 3:26

If Satan has risen up against himself and is divided

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

is not able to stand

Here "stand" is a metaphor that means endure, or stay strong. Alternate translation: "cannot endure" or "cannot stay strong"

Mark 3:27

plunder

to steal a person's valuables and possessions

Mark 3:28

Truly I say to you

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

the sons of men

"those who have been born of man." This expression is used to emphasize peoples' humanity. Alternate translation: "people"

utter

speak

Mark 3:29

will never have forgiveness

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

is guilty of an eternal sin

"Eternal sin" is a metonym for "a sin that will be eternally punished." Alternate translation: "is guilty of a sin that will be punished eternally"

Mark 3:30

they were saying

"the people were saying"

has an unclean spirit

This is an idiom that means to be possessed by an unclean spirit. Alternate translation: "is possessed by an unclean spirit"

Mark 3:31

Then his mother and his brothers came

"Then Jesus's mother and brothers came"

They sent for him, summoning him

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

Mark 3:32

are looking for you

"are asking for you"

Mark 3:33

Who are my mother and my brothers?

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

Mark 3:34

here are my mother and my brothers

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

Mark 3:35

whoever does ... that person is

"those who do ... they are"

that person is my brother, and sister, and mother

This is a metaphor that means Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family. Alternate translation: "that person is like a brother, sister, or mother to me"

Chapter 4

¹ Again he began to teach beside the sea, and a large crowd gathered around him. He stepped into a boat that was on the sea, and he sat down in it. The whole crowd was on the shore beside the sea. ² He taught them many things in parables, and in his teaching, this is what he said to them. ³ "Listen! A farmer went out to sow his seed. ⁴ As he sowed, some seed fell beside the road, and the birds came and devoured it. ⁵ Other seed fell on the rocky ground, where it did not have much soil. Immediately it sprang up, because it did not have deep soil. ⁶ But when the sun rose, the plants were scorched, and because they had no root, they dried up. ⁷ Other seed fell among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop. ⁸ Other seed fell into good soil and it produced a crop growing up and increasing and yielding thirty, sixty, and even a hundred times." ⁹ Then he said, "Whoever has ears to hear, let him hear!"

¹⁰ When Jesus was alone, those around him with the twelve asked him about the parables. ¹¹ He said to them, "To you is given the mystery of the kingdom of God. But to those outside everything is in parables,

¹² so that when they look,
yes they look,
but do not see,
and so that when they hear,
yes they hear,
but do not understand,
or else they would turn
and God would forgive them."

¹³ He said to them, "Do you not understand this parable? How then will you understand all the parables?"

¹⁴ The sower sows the word. ¹⁵ These are the ones beside the road, where the word is sown. When they hear, Satan immediately comes and takes away the word that is sown in them. ¹⁶ And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with joy. ¹⁷ But they do not have root in themselves, but they endure for a while. Afterward when tribulation or persecution arises on account of the word, they immediately fall away. ¹⁸ Still others are the ones sown among the thorns. They are those who hear the word, ¹⁹ but the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word, and it is unproductive. ²⁰ Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit, thirty, sixty, or even a hundred times as much.

²¹ Jesus said to them, "Do you bring a lamp inside the house to put it under a basket or under the bed? You bring it in and you put it on a lampstand. ²² For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. ²³ If anyone has ears to hear, let him hear!" ²⁴ He said to them, "Pay attention to what you hear, for the measure you use will be measured to you, and more will be added to you. ²⁵ Because whoever has, to him will be given more, and whoever does not have, even what he has will be taken."

²⁶ He also said, "The kingdom of God is like a man who sows his seed on the ground. ²⁷ He sleeps at night and gets up by day, and the seed sprouts and grows, though he does not know how. ²⁸ The earth bears grain by itself: First the blade, then the ear, then the mature grain in the ear. ²⁹ When the crop is ripe, he immediately sends in the sickle because the harvest has come."

³⁰ Again he said, "To what can we compare the kingdom of God, or what parable can we use to explain it?"

³¹ It is like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. ³² Yet, when it is sown, it grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven can make their nests in its shade."

³³ With many parables like this he spoke the word to them, as much as they were able to understand, ³⁴ and he did not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

³⁵ On that day, when evening had come, he said to them, "Let us go over to the other side." ³⁶ So they left the crowd, taking Jesus with them, just as he was, in the boat. There were other boats going along with

him. ³⁷ Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water. ³⁸ But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, "Teacher, do you not care that we are about to die?"

³⁹ He got up, rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a great calm. ⁴⁰ Then he said to them, "Why are you afraid? Do you still not have faith?"

⁴¹ They were filled with great fear and said to one another, "Who then is this, because even the wind and the sea obey him?"

Mark 4 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Parables

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

Mark 4:1

Connecting Statement:

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

the sea

This is the Sea of Galilee.

Mark 4:2

General Information:

This page has intentionally been left blank.

Mark 4:3

Listen!

"Pay attention!"

A farmer went out to sow his seed

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

Mark 4:4

some seed ... devoured it

"some seeds ... devoured them"

Mark 4:5

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

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

it sprang up

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

soil

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

Mark 4:6

the plants were scorched

This may be stated in active form. Alternate translation: "it scorched the young plants"

because they had no root, they dried up

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

Mark 4:7

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

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

Mark 4:8

yielding thirty, sixty, and even a hundred times

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

thirty ... sixty ... a hundred

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

Mark 4:9

Whoever has ears to hear, let him hear

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

Whoever has ... let him hear

Since Jesus wanted his audience to pay attention, this can also be expressed with the word "you." Alternate translation: "If you have ears to hear, then hear" or "If you are willing to understand, then understand and obey"

Mark 4:10

When Jesus was alone

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

Mark 4:11

To you is given

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

to those outside

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

everything is in parables

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

Mark 4:12

when they look ... when they hear

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

they look, but do not see

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

Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

they would turn

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

Mark 4:13

He said to them

"Then Jesus said to his disciples"

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

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

Mark 4:14

General Information:

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

The sower

"The farmer who sows his seed"

sows the word

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

the word

The phrase "the word" represents God's message. Alternate translation: "God's message"

Mark 4:15

These are the ones beside the road

Here Jesus speaks about people. Alternate translation: "These people are the seeds that fall beside the road" or "These people are like seeds that fall beside a road"

When they hear

"When they hear the word"

Mark 4:16

these are the seed sown on the rocky ground

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

Mark 4:17

they do not have root in themselves

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

endure

In this parable, "endure" means "continue to believe." Alternate translation: "continue in their belief"

tribulation or persecution arises on account of the word

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

they immediately fall away

In this parable, "fall away" means "stop believing God's message"

Mark 4:18

Still others are the ones sown among the thorns

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

Mark 4:19

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

The words "cares," "deceitfulness," and "desires" are spoken of as if they were weeds that wrap around plants and keep them from growing. Alternate translation: "the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"

the cares of the world

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

the deceitfulness of wealth

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

it is unproductive

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

Mark 4:20

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

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

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

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

Mark 4:21

Jesus said to them

"Jesus said to the crowd"

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

This question may be written as a statement. Alternate translation: "You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!"

Mark 4:22

For nothing is hidden that will not be known ... come out into the open

This can be stated in positive form. Alternate translation: "For everything that is hidden will be made known, and everything that is secret will come out into to open"

nothing is hidden ... nothing is secret

"there is nothing that is hidden ... there is nothing that is secret" Both of the phrases have the same meaning. Jesus is emphasizing that everything that is secret will be made known.

Mark 4:23

If anyone has ears to hear, let him hear

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

If anyone ... let him hear

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

Mark 4:24

He said to them

"Jesus said to the crowd"

for the measure you use

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

will be measured to you, and more will be added to you.
This can be stated in active form. Alternate translation: "God will measure that amount for you, and he will add it to you"

Mark 4:25

to him will be given more ... even what he has will be taken
This can be stated in active form. Alternate translation: "to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him"

Mark 4:26

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

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

Mark 4:27

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

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

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

Mark 4:28

the blade
the stalk or sprout

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

Mark 4:29

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

sickle
a curved blade or a sharp hook used to cut grain

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

Mark 4:30

To what can we compare the kingdom of God, or what parable can we use to explain it?
Jesus asked this question to cause his hearers to think about what the kingdom of God is like. Alternate translation: "With this parable I can explain what the kingdom of God is like."

Mark 4:31

when it is sown
This can be stated in active form. Alternate translation: "when someone sows it" or "when someone plants it"

Mark 4:32

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

Mark 4:33

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

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

Mark 4:34

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

he explained everything
Here "everything" refers to all his parables. Alternate translation: "he explained all his parables"

Mark 4:35

Connecting Statement:
As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples

are afraid when they see that even the wind and the sea obey Jesus.

he said to them

"Jesus said to his disciples"

the other side

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

Mark 4:36

General Information:

This page has intentionally been left blank.

Mark 4:37

a violent windstorm arose

Here "arose" is an idiom for "began." Alternate translation: "a violent windstorm began"

the boat was almost full of water

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

Mark 4:38

the stern

The stern is the back part of the boat.

They woke him up

The word "they" refers to the disciples.

do you not care that we are about to die?

The disciples asked this question to show that they were in great danger and that they were upset that Jesus was not helping them. This question can be written as a statement. Alternate translation: "you

need to pay attention to what is happening; we are all about to die!"

we are about to die

The word "we" includes the disciples and Jesus.

Mark 4:39

Peace! Be still!

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

a great calm

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

Mark 4:40

Then he said to them

"And Jesus said to his disciples"

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

Jesus asks these questions to make his disciples consider why they are afraid when he is with them. These questions can be written as statements. Alternate translation: "You should not be afraid. You need to have more faith."

Mark 4:41

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

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

Chapter 5

¹ They came to the other side of the sea, to the region of the Gerasenes. ² When Jesus was getting out of the boat, a man with an unclean spirit came up to him out of the tombs. ³ The man lived in the tombs. No one could restrain him anymore, not even with a chain. ⁴ He had been bound many times with shackles and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to subdue him. ⁵ Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. ⁶ When he saw Jesus from a distance, he ran to him and bowed down before him. ⁷ He cried out with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you by God himself, do not torment me." ⁸ For he had been saying to him, "Come out of the man, you unclean spirit."

⁹ He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many." ¹⁰ He begged him again and again not to send them out of the region. ¹¹ Now a great herd of pigs was there feeding on the hill, ¹² and they begged him, saying, "Send us into the pigs; let us enter into them." ¹³ So he allowed them; the unclean spirits came out and entered into the pigs, and the herd rushed down the steep hill into the sea, and about two thousand pigs drowned in the sea. ¹⁴ Then those who were feeding the pigs ran away and reported what had happened in the city and in the countryside, and so people went out to see what had happened. ¹⁵ Then they came to Jesus and they saw the demon-possessed man, the one who had been possessed by Legion, sitting there, clothed and in his right mind; and they were afraid. ¹⁶ Those who had seen what happened to the demon-possessed man told them about it in detail, and they also told them about the pigs. ¹⁷ Then they started to beg him to leave their region.

¹⁸ When he was getting into the boat, the demon-possessed man begged him that he might be with him.

¹⁹ But Jesus did not permit him, but said to him, "Go to your house and to your people and tell them what the Lord has done for you, and how he has shown you mercy." ²⁰ So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

²¹ Now when Jesus had crossed over again to the other side in the boat, a great crowd gathered around him, as he was beside the sea. ²² Then one of the leaders of the synagogue named Jairus came, and when he saw him, fell at his feet. ²³ He begged again and again, saying, "My little daughter is near death. I beg you, come and lay your hands on her that she may be made well and live." ²⁴ So he went with him, and a great crowd followed him and pressed close around him.

²⁵ Now a woman was there who had a flow of blood for twelve years. ²⁶ She had suffered much from many doctors and had spent everything that she had, but instead of getting better she grew worse. ²⁷ When she had heard the reports about Jesus, she came up behind him in the crowd and touched his cloak. ²⁸ For she said, "If I touch just his clothes, I will be healed." ²⁹ When she touched him, the bleeding stopped, and she felt in her body that she was healed from her affliction.

³⁰ Jesus immediately realized in himself that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

³¹ His disciples said to him, "You see this crowd pressed around you, and you say, 'Who touched me?'"

³² But Jesus looked around to see who had done it. ³³ The woman, knowing what had happened to her, feared and trembled. She came and fell down before him and told him the whole truth. ³⁴ He said to her, "Daughter, your faith has made you well. Go in peace and be healed from your affliction."

³⁵ While he was speaking, some people came from the leader of the synagogue, saying, "Your daughter is dead. Why trouble the teacher any longer?"

³⁶ But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do not be afraid. Just believe." ³⁷ He did not permit anyone to accompany him except Peter, James, and John, the brother of James. ³⁸ They came to the house of the leader of the synagogue and he saw there people making a lot of noise; they were weeping and wailing loudly. ³⁹ When he entered the house, he said to them, "Why are you upset and why do you weep? The child is not dead but sleeps." ⁴⁰ They began to mock

him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was. ⁴¹ He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." ⁴² Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. ⁴³ He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

Mark 5 General Notes

Possible translation difficulties in this chapter

"Talitha, koum"

The words "Talitha, koum"

Mark 5:1

Connecting Statement:

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

They came

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

the sea

This refers to the Sea of Galilee.

Gerasenes

This name refers to the people who live in Gerasa.

Mark 5:2

with an unclean spirit

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

Mark 5:3

General Information:

This page has intentionally been left blank.

Mark 5:4

He had been bound many times

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

his shackles were shattered

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

shackles

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

No one had the strength to subdue him

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

subdue him

"control him"

Mark 5:5

cut himself with sharp stones

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

Mark 5:6

When he saw Jesus from a distance

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

bowed down

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

Mark 5:7

General Information:

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

He cried out

"The unclean spirit cried out"

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

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

Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

Son of the Most High God

This is an important title for Jesus.

I beg you by God himself

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

Mark 5:8

General Information:

This page has intentionally been left blank.

Mark 5:9

He asked him

"And Jesus asked the unclean spirit"

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

Mark 5:10

He begged him

"The unclean spirit begged Jesus"

not to send them

"not to send him and the other unclean spirits"

Mark 5:11

General Information:

This page has intentionally been left blank.

Mark 5:12

they begged him

"the unclean spirits begged Jesus"

Mark 5:13

he allowed them

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

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

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

about two thousand pigs

"about 2,000 pigs"

Mark 5:14

reported what had happened in the city and in the countryside

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

Mark 5:15

Legion

This was the name of the many demons that had been in the man. See how you translated this in Mark 5:9.

in his right mind

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

they were afraid

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

Mark 5:16

Those who had seen what happened

"The people who had witnessed what had happened"

Mark 5:17

General Information:

This page has intentionally been left blank.

Mark 5:18

the demon-possessed man

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

Mark 5:19

But Jesus did not permit him

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

Mark 5:20

Decapolis

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

everyone was amazed

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

Mark 5:21

Connecting Statement:

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

the other side

This refers to the other side of the sea

beside the sea

"on the seashore" or "on the shore"

the sea

This is the Sea of Galilee.

Mark 5:22

Jairus

This is the name of a man.

Mark 5:23

lay your hands

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

that she may be made well and live

This can be stated in active form. Alternate translation: "and heal her and make her live"

Mark 5:24

So he went with him

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

pressed close around him

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

Mark 5:25

Connecting Statement:

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

Now a woman was there

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

who had a flow of blood for twelve years

The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your

language may have a polite way to refer to this condition.

for twelve years

"for 12 years"

Mark 5:26

she grew worse

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

Mark 5:27

the reports about Jesus

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

cloak

outer garment or coat

Mark 5:28

I will be healed

This can be stated in active form. Alternate translation: "it will heal me" or "his power will heal me"

Mark 5:29

she was healed from her affliction

This can be stated in active form. Alternate translation: "the sickness left her" or "she was no longer sick"

Mark 5:30

that power had gone out from him

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

Mark 5:31

this crowd pressed around you

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

Mark 5:32

General Information:

This page has intentionally been left blank.

Mark 5:33

fell down before him

"knelt down before him." She knelt down before Jesus as an act of honor and submission.

told him the whole truth

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

Mark 5:34

Daughter

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

your faith

"your faith in me"

Mark 5:35

While he was speaking

"While Jesus was speaking"

some people came from the leader of the synagogue

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

the leader of the synagogue

This refers to Jairus ([Mark 5:22](#)).

synagogue, saying

"synagogue, saying to Jairus"

Why trouble the teacher any longer?

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

the teacher

This refers to Jesus.

Mark 5:36

the message that was spoken

This can be stated as in active form. Alternate translation: "the message that they told Jairus"

Just believe

If necessary, you can state what Jesus is commanding Jairus to believe. Alternate translation: "Just believe I can make you daughter live"

Mark 5:37

General Information:

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

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

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

He did not permit

Jesus did not permit

to accompany him

"to come with him." It may be helpful to state where they were going. Alternate translation: "to accompany him to Jairus' house"

Mark 5:38

General Information:

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

he saw

Jesus saw

Mark 5:39

he said to them

"Jesus said to the people who were weeping"

Why are you upset and why do you weep?

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

The child is not dead but sleeps

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

Mark 5:40

They began to mock him

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

put them all outside

"sent all the other people outside the house"

those who were with him

This refers to Peter, James, and John.

went in where the child was

It may be helpful to state where the child is.

Alternate translation: "went into the room where the child was lying"

Mark 5:41

Talitha, koum

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

Mark 5:42

she was twelve years of age

"she was 12 years old"

Mark 5:43

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

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

He strictly ordered them

"He strongly commanded them"

Then he told them to give her something to eat.

This can be stated as a direct quote. Alternate translation: "And he told them, 'Give her something to eat.'"

Chapter 6

¹ He went out from there and came to his hometown, and his disciples followed him. ² When the Sabbath came, he taught in the synagogue. Many people heard him and they were amazed. They said, "Where did he get these teachings?" "What is this wisdom that has been given to him?" "What are these miracles that he does with his hands?" ³ "Is this not the carpenter, the son of Mary and the brother of James and Josés and Judas and Simon? Are his sisters not here with us?" They were offended by Jesus. ^[1]

⁴ Then Jesus said to them, "A prophet is not without honor, except in his hometown and among his own relatives and in his own household." ⁵ He could not do any mighty work, except to lay his hands on a few sick people and heal them. ⁶ He was amazed at their unbelief. Then he went around the villages teaching.

⁷ Then he called the twelve and began to send them out two by two, and he gave them authority over the unclean spirits, ⁸ and instructed them to take nothing for their journey, except a staff—no bread, no bag, and no money in their belts— ⁹ but to wear sandals, and not to wear two tunics. ¹⁰ He said to them, "Whenever you enter a house, remain until you go away from there. ¹¹ If any town will not receive you or listen to you, when you leave that place, shake the dust off your feet as a testimony to them." ¹² They went out and proclaimed that people should repent. ¹³ They cast out many demons, and anointed many sick people with oil and healed them.

¹⁴ King Herod heard this, for Jesus' name had become well known. Some were saying, "John the Baptist has been raised from the dead, and that is why these miraculous powers are at work in him." ¹⁵ Some others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

¹⁶ But when Herod heard this he said, "John, whom I beheaded, has been raised."

¹⁷ For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his brother Philip's wife), because he had married her. ¹⁸ For John told Herod, "It is not lawful for you to have your brother's wife." ¹⁹ But Herodias held on to anger against him and wanted to kill him, but she could not, ²⁰ for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe. Listening to him made him greatly perplexed, yet he heard him gladly.

²¹ Then an opportunity came when Herod had his birthday and he made a dinner for his officials and for the commanders and leaders of Galilee. ²² The daughter of Herodias herself came in and danced for them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want and I will give it to you." ²³ He swore to her saying, "Whatever you ask of me, I will give you, up to half of my kingdom."

²⁴ She went out and said to her mother, "What should I ask him for?"

She said, "The head of John the Baptist."

²⁵ She immediately hurried back to the king, and she asked, saying, "I want you to give me, right now, the head of John the Baptist on a wooden platter." ²⁶ Though this deeply grieved the king, he could not refuse her request because of the oath he had made and because of his dinner guests. ²⁷ So the king sent a soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him in the prison. ²⁸ He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. ²⁹ When his disciples heard of this, they came and took his body and placed it in a tomb.

³⁰ The apostles came together with Jesus and told him all that they had done and taught. ³¹ Then he said to them, "Come away by yourselves into a deserted place and rest a while." For many were coming and going, and they did not even have time to eat. ³² So they went away in the boat to a deserted place by themselves. ³³ But 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. ³⁴ When they came ashore, he saw a great crowd and he had compassion on them because they were like sheep without a shepherd. So he began to teach them many things.

³⁵ When the hour was late, his disciples came to him and said, "This is a deserted place and the hour is already late. ³⁶ Send them away so that they may go into the nearby countryside and villages to buy something to eat for themselves."

³⁷ But he answered and said to them, "You give them something to eat."

They said to him, "Can we go and buy two hundred denarii worth of bread and give it to them to eat?"

³⁸ He said to them, "How many loaves do you have? Go and see."

When they found out, they said, "Five loaves and two fish." ³⁹ He commanded all the people to sit down in groups upon the green grass. ⁴⁰ They sat down in groups of hundreds and fifties. ⁴¹ He took the five loaves and the two fish, and looking up to heaven he blessed and broke the loaves and gave them to the disciples to set before the people. He also divided the two fish among them all. ⁴² They all ate until they were satisfied. ⁴³ They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. ⁴⁴ There were five thousand men who ate the loaves.

⁴⁵ Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while he sent the crowd away. ⁴⁶ After taking leave of them, he went up the mountain to pray. ⁴⁷ Evening came, and the boat was now in the middle of the sea, and he was alone on land. ⁴⁸ He saw that they were straining against the oars, for the wind was against them. About the fourth watch of the night he came to them, walking on the sea, and he wanted to pass by them. ⁴⁹ But when they saw him walking on the sea, they thought he was a ghost and cried out, ⁵⁰ because they saw him and were troubled. Immediately he spoke to them and said to them, "Be courageous! It is I! Do not be afraid!" ⁵¹ He got into the boat with them, and the wind ceased blowing. They were completely amazed. ⁵² For they had not understood what the loaves meant. Instead, their hearts were hardened.

⁵³ When they had crossed over, they came to land at Gennesaret and anchored the boat. ⁵⁴ When they came out of the boat, the people recognized him immediately, ⁵⁵ and they ran throughout the whole region and began to bring the sick on their mats to wherever they heard he was. ⁵⁶ Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces. They begged him to let them touch the edge of his garment, and as many as touched him were healed.

Footnotes

6:3 ^[1]The man called Josès here is called

Mark 6 General Notes

Special concepts in this chapter

"Anointed with oil"

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

Mark 6:1

Connecting Statement:

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

his hometown

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

Mark 6:2

What is this wisdom that has been given to him?

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

that he does with his hands

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

Mark 6:3

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

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

Mark 6:4

to them
"to the crowd"

A prophet is not without honor, except
This sentence uses a double negative to emphasize the positive. Alternate translation: "A prophet is always honored, except" or "People always honor prophets, except those"

Mark 6:5

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

Mark 6:6

General Information:
This page has intentionally been left blank.

Mark 6:7

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

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

two by two
"2 by 2" or "in pairs"

Mark 6:8

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

to take nothing for their journey, except a staff
This double negative emphasizes that a staff is the only thing that they were to take. Alternate translation: "to take only a staff for their journey"

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

Mark 6:9

General Information:
This page has intentionally been left blank.

Mark 6:10

He said to them
"Jesus said to the twelve"

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

Mark 6:11

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

Mark 6:12

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

repent
"stop sinning"

Mark 6:13

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

Mark 6:14

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

King Herod heard this
The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.

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

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

Mark 6:15

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

Mark 6:16

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

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

Mark 6:17

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

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

on account of Herodias
"because of Herodias"

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

because he had married her
"because Herod had married her"

Mark 6:18

General Information:
This page has intentionally been left blank.

Mark 6:19

Herodias held on to anger against him
"Herodias continued to be angry at John"

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

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

Mark 6:20

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

he knew that he was a righteous
"Herod knew that John was a righteous"

Listening to him
"Listening to John"

Mark 6:21

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

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

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

a dinner
a formal meal or banquet

Mark 6:22

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

came in
"came into the room"

Mark 6:23

Whatever you ask ... my kingdom

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

Mark 6:24

went out

"went out of the room"

Mark 6:25

on a wooden platter

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

Mark 6:26

because of the oath he had made

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

and because of his dinner guests

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

Mark 6:27

General Information:

This page has intentionally been left blank.

Mark 6:28

on a platter

"on a tray"

Mark 6:29

When his disciples

"When John's disciples"

Mark 6:30

Connecting Statement:

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

Mark 6:31

a deserted place

a place where there are no people

many were coming and going

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

they did not even

The word "they" refers to the apostles.

Mark 6:32

So they went away

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

Mark 6:33

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

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

on foot

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

Mark 6:34

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

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

they were like sheep without a shepherd

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

Mark 6:35

When the hour was late

This means it was late in the day. Alternate translation: "When it was getting late" or "Late in the afternoon"

a deserted place

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

Mark 6:36

General Information:

This page has intentionally been left blank.

Mark 6:37

But he answered and said to them

"But Jesus answered and said to his disciples"

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

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. Alternate translation: "We could not buy

enough bread to feed this crowd, even if we had two hundred denarii!"

two hundred denarii

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

Mark 6:38

loaves

lumps of bread dough that have been shaped and baked

Mark 6:39

green grass

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

Mark 6:40

in groups of hundreds and fifties

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

Mark 6:41

looking up to heaven

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

he blessed

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

He also divided the two fish among them all

"he divided the two fish so that everyone could have some"

Mark 6:42

General Information:

This page has intentionally been left blank.

Mark 6:43

They took up

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

broken pieces of bread, twelve baskets full

"twelve baskets full of broken pieces of bread"

twelve baskets

"12 baskets"

Mark 6:44

There were five thousand men who ate the loaves

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

five thousand men

"5,000 men"

Mark 6:45

to the other side

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

Bethsaida

This is a town on the northern shore of the Sea of Galilee.

Mark 6:46

After taking leave of them

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

Mark 6:47

General Information:

This page has intentionally been left blank.

Mark 6:48

Connecting Statement:

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

fourth watch

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

Mark 6:49

a ghost

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

Mark 6:50

General Information:

This page has intentionally been left blank.

Mark 6:51

They were completely amazed

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

Mark 6:52

what the loaves meant

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

their hearts were hardened

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

Mark 6:53

Connecting Statement:

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

Gennesaret

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

Mark 6:54

General Information:

This page has intentionally been left blank.

Mark 6:55

they ran throughout the whole region

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

they ran ... they heard

The word "they" refers to the people who recognized Jesus, not to the disciples.

the sick

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

Mark 6:56

Wherever he entered

"Wherever Jesus entered"

they would put

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

the sick

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

They begged him

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

let them touch

The word "them" refers to the sick.

the edge of his garment

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

as many as

"all those who"

Chapter 7

¹ The Pharisees and some of the scribes who had come from Jerusalem gathered around him. ² They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. ³ (For the Pharisees and all the Jews do not eat unless they wash their hands carefully, because they hold to the tradition of the elders. ⁴ When the Pharisees come from the marketplace, they do not eat unless they bathe themselves, and they hold to many other things they have received, such as the washing of cups, pots, copper vessels, and the couches upon which they eat.) ⁵ The Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?"

⁶ But he said to them, "Isaiah prophesied well about you hypocrites. As it is written,

'This people honors me with their lips,
but their heart is far from me.

⁷ In vain they worship me,
teaching the commands of men as their doctrines.'

⁸ You abandon the commandment of God and hold on to the tradition of men." ⁹ He also said to them, "How well you reject the commandment of God so you may keep your tradition! ¹⁰ For Moses said, 'Honor your father and your mother,' and, 'He who speaks evil of his father or mother will surely be put to death.' ¹¹ But you say, 'If a man says to his father or mother, "Whatever help you would have received from me is Corban"' (that is to say, 'a Gift'), ¹² then you no longer permit him to do anything for his father or his mother. ¹³ You are making the word of God void by your tradition which you have handed down. And many similar things you do." ¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." ¹⁶^[1]¹⁷ Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. ¹⁸ Jesus said, "Are you also still without understanding? Do you not know that whatever enters into a person from outside cannot defile him, ¹⁹ because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine?" With this statement Jesus declared all foods clean. ²⁰ He said, "It is that which comes out of the person that defiles him. ²¹ For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, ²² adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. ²³ All these evils come from within, and they are what defile a person."

²⁴ He got up from there and went away to the region of Tyre and Sidon. There he went into a house, and he wanted no one to know where he was, yet he could not be hidden. ²⁵ But immediately ^[2] a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. ²⁶ Now the woman was a Greek, a Syrophenician by descent. She begged him to cast out the demon from her daughter. ²⁷ He said to her, "Let the children first be fed. For it is not proper to take the children's bread and throw it to the dogs."

²⁸ But she answered and said to him, "Yes, Lord, even the dogs under the table eat the children's crumbs."

²⁹ He said to her, "Because of what you have said, you are free to go. The demon has gone out of your daughter." ³⁰ She went back to her house and found the child lying on the bed, and the demon was gone.

³¹ Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region of the Decapolis. ³² They brought to him someone who was deaf and had difficulty speaking, and they begged him to lay his hand on him. ³³ Then taking him aside away from the crowd privately, he put his fingers into his ears, and then he spit and touched his tongue. ³⁴ Then he looked up to heaven, sighed, and said to him, "Ephphatha," that is to say, "Open!" ³⁵ At once his ears were opened, the bond of his tongue was released, and he began to speak plainly.

³⁶ Jesus ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. ³⁷ They were extremely astonished, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

Footnotes

7:16 ^[1]The best ancient copies do not have verse 16.

7:25 ^[2]Some ancient copies do not have the words,

Mark 7 General Notes

Structure and formatting

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

Special concepts in this chapter

Hand washing

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

Other possible translation difficulties in this chapter

"Ephphatha"

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

Mark 7:1

Connecting Statement:

Jesus rebukes the Pharisees and scribes.

gathered around him

"gathered around Jesus"

Mark 7:2

They saw

"The Pharisees and the scribes saw"

that is, unwashed

The word "unwashed" explains why the disciples' hands were defiled. It can be expressed in active form. Alternate translation: "that is, with hands that they had not washed" or "that is, they had not washed their hands"

Mark 7:3

General Information:

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

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

The words "do not" and "unless" are a double negative. This can be stated in a positive way.

Alternate translation: "For the Pharisees and all the Jews eat only after they wash their hands carefully"

unless they wash their hands carefully

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

elders

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

Mark 7:4

they hold to many other things they have received

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

copper vessels

"copper kettles" or "metal containers"

the couches upon which they eat

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

Mark 7:5

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

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

unclean

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

bread

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

Mark 7:6

General Information:

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

with their lips

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

but their heart is far from me

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

Mark 7:7

General Information:

This page has intentionally been left blank.

Mark 7:8

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

You abandon the commandment of God

"You refuse to obey the commandment of God"

hold on to

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

Mark 7:9

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

Jesus uses this ironic statement to rebuke his listeners for forsaking God's commandment. Alternate translation: "You think you have done well

in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"

How well you reject

"How skillfully you reject"

Mark 7:10

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

This may be stated in active form. Alternate translation: "The authorities must execute a person who speaks evil about his father or mother"

who speaks evil of

"who curses"

Mark 7:11

General Information:

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

is Corban

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

Whatever help you would have received from me is Corban

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

a Gift

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

Mark 7:12

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

Possible meanings are that by telling people that they could say that their possessions are Corban, 1) the Pharisees did not allow people to help their parents, or 2) the Pharisees allowed people to refuse to help their parents. Alternate translation:

"then you permit him to do nothing for his father or his mother"

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

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

Mark 7:13

the word of God

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

void

canceled or done away with

many similar things you do

"you are doing many other things similar to this"

Mark 7:14

Connecting Statement:

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

He called

"Jesus called"

Listen to me, all of you, and understand

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

understand

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

Mark 7:15

nothing from outside of a person

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

It is what comes out of the person

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

Mark 7:16

General Information:

This page has intentionally been left blank.

Mark 7:17

Connecting Statement:

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

Now

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

Mark 7:18

Connecting Statement:

Jesus begins to teach his disciples by asking a question.

Are you also still without understanding?

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

Mark 7:19

Connecting Statement:

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

because ... latrine?

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

it cannot go into his heart

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

because it

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

all foods clean

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

Mark 7:20

He said
"Jesus said"

It is that which comes out of the person that defiles him
"What defiles a person is what comes out of him"

Mark 7:21

out of the heart, proceed evil thoughts
Here "heart" is a metonym for a person's inner being or mind. Alternate translation: "out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

Mark 7:22

sensuality
not controlling one's lustful desires

slander
or blasphemy

Mark 7:23

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

Mark 7:24

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

Mark 7:25

had an unclean spirit
This is an idiom meaning that she was possessed by the unclean spirit. Alternate translation: "was possessed by an unclean spirit"

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

Mark 7:26

Now the woman was a Greek, a Syrophenician 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.

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

Mark 7:27

Let the children first be fed. For it is not proper ... throw it to the dogs
Here Jesus speaks about the Jews as if they are children and the Gentiles as if they are dogs. Alternate translation: "Let the children of Israel first be fed. For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"

Let the children first be fed
This can be stated in active form. Alternate translation: "We must first feed the children of Israel"

proper
morally right

bread
This refers to food in general. Alternate translation: "food"

dogs
This refers to small dogs kept as pets.

Mark 7:28

General Information:
This page has intentionally been left blank.

Mark 7:29

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

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

Mark 7:30

General Information:
This page has intentionally been left blank.

Mark 7:31

Connecting Statement:
After healing people in Tyre, Jesus goes to the Sea of Galilee. There he heals a deaf man, which amazes the people.

went out again from the region of Tyre
"left the region of Tyre"

up into the region

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

Decapolis

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

Mark 7:32

They brought

"And people brought"

who was deaf

"who was not able to hear"

they begged him to lay his hand on him

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

Mark 7:33

Then taking him ... privately, he

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

he put his fingers into his ears

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

then he spit and touched his tongue

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

Mark 7:34

looked up to heaven

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

sighed

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

said to him

"said to the man"

Ephphatha

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

Mark 7:35

his ears were opened

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

the bond of his tongue was released

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

Mark 7:36

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

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

the more abundantly

"the more widely" or "the more"

Mark 7:37

were extremely astonished

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

the deaf hear and the mute speak

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

Chapter 8

¹ In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and said to them, ² "I have compassion on the crowd because they continue to be with me already for three days and have nothing to eat. ³ If I send them away to their home without eating, they may faint on the way. Some of them have come a long way."

⁴ His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to satisfy these people?"

⁵ He asked them, "How many loaves do you have?"

They said, "Seven." ⁶ He commanded the crowd to sit down on the ground. He took the seven loaves, gave thanks, and broke them. He gave them to his disciples to set before them, and they set them before the crowd. ⁷ They also had a few small fish, and after he gave thanks for them, he commanded the disciples to serve these as well. ⁸ They ate and were satisfied, and they picked up the remaining broken pieces, seven large baskets. ⁹ There were about four thousand people. Then he sent them away. ¹⁰ Immediately he got into the boat with his disciples, and they went into the region of Dalmanutha.

¹¹ Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. ¹² He sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." ¹³ Then he left them, got into a boat again, and went away to the other side.

¹⁴ Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in the boat. ¹⁵ He instructed them, saying, "Keep watch and be on guard against the yeast of the Pharisees and the yeast of Herod."

¹⁶ The disciples were arguing with one another about having no bread.

¹⁷ When he understood this, he asked them, "Why are you arguing about having no bread? Do you still not see or understand? Do you have hardened hearts? ¹⁸ You have eyes, do you not see? You have ears, do you not hear? Do you not remember? ¹⁹ When I broke the five loaves among the five thousand, how many baskets full of broken pieces of bread did you take up?"

They said to him, "Twelve."

²⁰ "When I broke the seven loaves among the four thousand, how many basketfuls of broken pieces of bread did you take up?"

They said to him, "Seven."

²¹ He said, "Do you not yet understand?"

²² They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him.

²³ Jesus took hold of the blind man by the hand and led him out of the village. When he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?"

²⁴ He looked up, and said, "I see men who look like walking trees."

²⁵ Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and he saw all things clearly. ²⁶ Jesus sent him away to his home and said, "Do not enter the village."

²⁷ Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do the people say that I am?"

²⁸ They answered him and said, "John the Baptist. Others say, 'Elijah,' and others, 'One of the prophets.'"

²⁹ He asked them, "But who do you say that I am?"

Peter said to him, "You are the Christ." ³⁰ Jesus warned them not to tell anyone about him.

³¹ He began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. ³² He spoke that message openly. Then Peter took him aside and began to rebuke him. ³³ But Jesus turned and looked at his disciples and then he rebuked Peter and said, "Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people." ³⁴ Then he called the crowd and his disciples together, and he said to them, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. ³⁵ For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel will save it. ³⁶ What does it profit a person to gain the whole world and then forfeit his life? ³⁷ What can a person give in exchange for his life? ³⁸ Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels."

Mark 8 General Notes

Special concepts in this chapter

Bread

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

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

"Adulterous generation"

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

Important figures of speech in this chapter

Rhetorical Questions

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

Other possible translation difficulties in this chapter

Paradox

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

Mark 8:1

Connecting Statement:

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

In those days

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

Mark 8:2

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

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

Mark 8:3

they may faint

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

Mark 8:4

Where can we get enough loaves of bread in such a deserted place to satisfy these people?

The disciples are expressing surprise that Jesus would expect them to be able to find enough food. Alternate translation: "This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

loaves of bread

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

Mark 8:5

He asked them
"Jesus asked his disciples"

Mark 8:6

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

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

Mark 8:7

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

he gave thanks for them
"Jesus gave thanks for the fish"

Mark 8:8

They ate
"The people ate"

they picked up
"the disciples picked up"

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

Mark 8:9

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

Mark 8:10

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

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

Mark 8:11

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

They sought from him
"They asked him for"

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

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

Mark 8:12

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

in his spirit
"in himself"

Why does this generation seek for a sign?
Jesus is scolding them. This question may be written as a statement. Alternate translation: "This generation should not seek a sign."

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

no sign will be given
This can be stated in active form. Alternate translation: "I will not give a sign"

Mark 8:13

he left them, got into a boat again
Jesus's disciples went with him. Some information can be made explicit. Alternate translation: "he left them, got into a boat again with his disciples"

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

Mark 8:14

Connecting Statement:

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

Now

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

no more than one loaf

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

Mark 8:15

Keep watch and be on guard

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

the yeast of the Pharisees and the yeast of Herod

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

Mark 8:16

no bread

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

Mark 8:17

Why are you arguing about having no bread?

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

Do you still not see or understand?

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

Do you have hardened hearts?

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

slow to understand what I mean!" or "You are unwilling to understand what I mean!"

Mark 8:18

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

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

Mark 8:19

the five thousand

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

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

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

Mark 8:20

the four thousand

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

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

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

Mark 8:21

Do you not yet understand?

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

Mark 8:22

Connecting Statement:

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

Bethsaida

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

to touch him

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

Mark 8:23

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

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

Mark 8:24

He looked up

"The man looked up"

I see men who look like walking trees

The man sees men walking around, yet they are not clear to him, so he compares them to trees.

Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees"

Mark 8:25

Then he again

"Then Jesus again"

and the man opened his eyes, his sight was restored

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

Mark 8:26

General Information:

This page has intentionally been left blank.

Mark 8:27

Connecting Statement:

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

Mark 8:28

They answered him and said

"They answered him, saying,"

John the Baptist

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

Others say ... others

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

Mark 8:29

He asked them

"Jesus asked his disciples"

Mark 8:30

Jesus warned them not to tell anyone about him.

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

Mark 8:31

Son of Man

This is an important title for Jesus.

would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up

This can be stated in active form. Alternate translation: "that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up"

Mark 8:32

He spoke that message openly

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

began to rebuke him

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

Mark 8:33

Connecting Statement:

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

Get behind me, Satan

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

Get behind me

"Get away from me"

Mark 8:34

follow me

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

must deny himself

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

take up his cross, and follow me

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

follow me

Following Jesus here represents obeying him. Alternate translation: "obey me"

Mark 8:35

For whoever wants

"For anyone who wants"

life

This refers to both physical life and spiritual life.

for my sake and for the gospel

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

Mark 8:36

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

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

to gain the whole world and then forfeit his life

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

to gain the whole world

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

forfeit

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

Mark 8:37

What can a person give in exchange for his life?

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

What can a person give

If in your language "giving" requires someone to receive what is given, "God" can be stated as the receiver. Alternate translation: "What can a person give to God"

Mark 8:38

ashamed of me and my words

"ashamed of me and my message"

in this adulterous and sinful generation

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

the Son of Man will be ashamed

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

when he comes

"when he comes back"

in the glory of his Father

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

with the holy angels

"accompanied by the holy angels"

Chapter 9

¹ He said to them, "Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power."

² Six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. ³ His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them. ⁴ Then Elijah with Moses appeared to them, and they were talking with Jesus. ⁵ Peter answered and said to Jesus, "Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah." ⁶ (For he did not know what to say, for they were terrified.)

⁷ A cloud came and overshadowed them. Then a voice came out of the cloud, "This is my beloved Son. Listen to him." ⁸ Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

⁹ As they were coming down the mountain, he commanded them to tell no one what they had seen until the Son of Man had risen from the dead. ¹⁰ So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean. ¹¹ They asked him, "Why do the scribes say that Elijah must come first?"

¹² He said to them, "Elijah does come first to restore all things. Why then is it written that the Son of Man must suffer many things and be despised? ¹³ But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

¹⁴ When they came to the disciples, they saw a great crowd around them, and scribes were arguing with them. ¹⁵ As soon as they saw Jesus, the whole crowd was amazed and as they ran up to him they greeted him. ¹⁶ He asked his disciples, "What are you arguing with them about?"

¹⁷ Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. ¹⁸ It seizes him and it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out of him, but they could not."

¹⁹ He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me." ²⁰ They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. ²¹ Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood. ²² It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

²³ Jesus said to him, "'If you are able'? All things are possible for the one who believes."

²⁴ Immediately the father of the child cried out and said, "I believe! Help my unbelief!"

²⁵ When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, "You mute and deaf spirit, I command you, come out of him, and never enter into him again."

²⁶ It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, "He is dead." ²⁷ But Jesus took him by the hand and lifted him up, and the boy stood up.

²⁸ When Jesus came into the house, his disciples asked him privately, "Why could we not cast it out?"

²⁹ He said to them, "This kind cannot be cast out except by prayer."

³⁰ They went out from there and passed through Galilee. He did not want anyone to know where they were, ³¹ for he was teaching his disciples. He said to them, "The Son of Man will be given over into the

hands of men, and they will put him to death. When he has been put to death, after three days he will rise again." ³² But they did not understand this statement, and they were afraid to ask him.

³³ Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?" ³⁴ But they were silent. For they had been arguing with one with another on the way about who was the greatest. ³⁵ Sitting down, he called the twelve together and he said to them, "If anyone wants to be first, he must be last of all and servant of all." ³⁶ He took a little child and placed him in their midst. He took him in his arms and said to them, ³⁷ "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

³⁸ John said to him, "Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us."

³⁹ But Jesus said, "Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me. ⁴⁰ Whoever is not against us is for us. ⁴¹ Whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will not lose his reward. ⁴² Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. ⁴³ If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire. ⁴⁴^[1]⁴⁵ If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. ⁴⁶^[2]⁴⁷ If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, ⁴⁸ where their worm does not die, and the fire is not put out. ⁴⁹ For everyone will be salted with fire. ⁵⁰ Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

Footnotes

9:44 ^[1]The best ancient copies do not have this phrase, and verse 44 is not included in the ULB,

9:46 ^[2]The best ancient copies do not have this phrase, and verse 46 is not included in the ULB,

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 9:1

He said to them

"Jesus said to his disciples"

the kingdom of God come with power

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

Mark 9:2

alone by themselves

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

he was transfigured

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

before them

"in front of them"

Mark 9:3

radiantly brilliant

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

extremely

"very"

whiter than any bleacher on earth could bleach them

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

Mark 9:4

Elijah with Moses appeared

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

they were talking

The word "they" refers to Elijah and Moses.

Mark 9:5

Peter answered and said to Jesus

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

it is good for us to be here

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

shelters

simple, temporary places in which to sit or sleep

Mark 9:6

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

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

they were terrified

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

Mark 9:7

came and overshadowed

"appeared and covered"

Then a voice came out of the cloud

Here "a voice came out" is a metonym for someone speaking. It can also be stated clearly who spoke. Alternate translation: "Then someone spoke from the cloud" or "Then God spoke from the cloud"

This is my beloved Son. Listen to him

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

beloved Son

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

Mark 9:8

when they looked

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

Mark 9:9

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

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

risen from the dead

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

Mark 9:10

rising from the dead

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

So they kept the matter to themselves

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

Mark 9:11

Connecting Statement:

Though Peter, James, and John wondered what Jesus might mean by "rising from the dead," they asked him instead about Elijah's coming.

They asked him

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

Why do the scribes say that Elijah must come first?

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

Mark 9:12

Elijah does come first to restore all things

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

Why then is it written ... be despised?

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

be despised

This may be stated in active form. Alternate translation: "people would hate him"

Mark 9:13

they did whatever they wanted to him

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

Mark 9:14

Connecting Statement:

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

When they came to the disciples

Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.

they saw a great crowd around them

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

scribes were arguing with them

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

Mark 9:15

was amazed

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

Mark 9:16

General Information:

This page has intentionally been left blank.

Mark 9:17

He has a spirit

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

Mark 9:18

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

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

becomes rigid

"becomes stiff" or "his body becomes rigid"

they could not

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

Mark 9:19

He answered them

Though it was the boy's father who made a request of Jesus, Jesus responds to the whole crowd. This can be made clear. Alternate translation: "Jesus responded to the crowd"

Unbelieving generation

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

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

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

bear with you

"endure you" or "put up with you"

Bring him to me

"Bring the boy to me"

Mark 9:20

spirit

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

convulsion

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

Mark 9:21

For how much time

"How long"

Since childhood

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

Mark 9:22

have pity

"have compassion"

Mark 9:23

'If you are able'?

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

'If you are able'?

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

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

All things are possible for the one who believes

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

for the one

"for the person" or "for anyone"

believes

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

Mark 9:24

Help my unbelief

The man is asking Jesus to help him overcome his unbelief and increase his faith. Alternate translation: "Help me when I do not believe" or "Help me have more faith"

Mark 9:25

the crowd running to them

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

You mute and deaf spirit

The words "mute" and "deaf" can be explained. Alternate translation: "You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

Mark 9:26

It cried out

"The unclean spirit cried out"

convulsed the boy greatly

"shook the boy violently"

came out

It is implied that the spirit came out of the boy. Alternate translation: "came out of the boy"

The boy looked like one who was dead

The boy's appearance is compared to that of a dead person. Alternate translation: "The boy appeared dead" or "The boy looked like a dead person"

so that many

"so that many people"

Mark 9:27

took him by the hand

This means that Jesus grasped the boy's hand with his own hand. Alternate translation: "grasped the boy by the hand"

lifted him up
"helped him get up"

Mark 9:28

privately
This means they were alone.

cast it out
"cast the unclean spirit out." This refers to casting the spirit out of the boy. Alternate translation: "cast the unclean spirit out of the boy"

Mark 9:29

This kind cannot be cast out except by prayer
The words "cannot" and "except" are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer"

This kind
This describes unclean spirits. Alternate translation: "This kind of unclean spirit"

Mark 9:30

Connecting Statement:
After he heals the demon-possessed boy, Jesus and his disciples leave the house where they are staying. He takes time to teach his disciples alone.

They went out from there
"Jesus and his disciples left that region"

passed through
"traveled through" or "passed by"

Mark 9:31

for he was teaching his disciples
Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. Alternate translation: "for he was teaching his disciples privately"

The Son of Man will be given over
This can be translated in active form. Alternate translation: "Someone will give the Son of Man over"

The Son of Man
Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. "I, the Son of Man,"

into the hands of men
Here "hands" is a metonym for control. Alternate translation: "into the control of men" or "so that men will be able to control him"

When he has been put to death, after three days he
This can be stated in active form. Alternate translation: "After they have put him to death and three days have passed, he"

Mark 9:32

they were afraid to ask him
They were afraid to ask Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant"

Mark 9:33

Connecting Statement:
When they come to Capernaum, Jesus teaches his disciples about being humble servants.

they came to
"they arrived at." The word "they" refers to Jesus and his disciples.

were you discussing
"were you discussing with one another"

Mark 9:34

they were silent
They were silent because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed"

who was the greatest
Here "the greatest" refers to "the greatest" among the disciples. Alternate translation: "who was the greatest among them"

Mark 9:35

If anyone wants to be first, he must be last of all
Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "most important" as being "first" and of being the "least important" as being "last." Alternate translation: "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all"

of all ... of all
"of all people ... of all people"

Mark 9:36

in their midst
"among them." The word "their" refers to the crowd.

He took him in his arms
This means that he hugged the child or picked him up and placed him on his lap.

Mark 9:37

such a child
"a child like this"

in my name
This means to do something because of love for Jesus. Alternate translation: "because he loves me" or "for my sake"

the one who sent me
This refers to God, who has sent him to earth. Alternate translation: "God, who has sent me"

Mark 9:38

John said to him
"John said to Jesus"

driving out demons
"sending away demons." This refers to casting demons out of people. Alternate translation: "driving demons out of people"

in your name
Here "name" is associated with Jesus's authority and power. Alternate translation: "by the authority of your name" or "by the power of your name"

he does not follow us
This means that he is not among their group of disciples. Alternate translation: "he is not one of us" or "he does not walk with us"

Mark 9:39

General Information:
This page has intentionally been left blank.

Mark 9:40

is not against us
"is not opposing us"

is for us
It can be explained clearly what this means. Alternate translation: "is trying to achieve the same goals that we are"

Mark 9:41

gives you a cup of water to drink in my name because you belong to Christ
Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way.

not lose
This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "definitely receive"

Mark 9:42

millstone
a large, round stone used for grinding grain into flour

Mark 9:43

If your hand causes you to stumble
Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: "If you want to do something sinful with one of your hands"

to enter into life maimed
"to be maimed and then to enter into life" or "to be maimed before entering into life"

to enter into life
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

maimed
missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. Alternate translation: "without a hand" or "missing a hand"

into the unquenchable fire
"where the fire cannot be put out"

Mark 9:44

General Information:
This page has intentionally been left blank.

Mark 9:45

If your foot causes you to stumble
Here the word "foot" is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: "If you want to do something sinful with one of your feet"

to enter into life lame
"to be lame and then to enter into life" or "to be lame before entering into life"

to enter into life
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

lame
"unable to walk easily." Here it refers not being able to walk well because of missing a foot. Alternate translation: "without a foot" or "missing a foot"

be thrown into hell

This can be stated in active form. Alternate translation: "for God to throw you into hell"

Mark 9:46

General Information:

This page has intentionally been left blank.

Mark 9:47

If your eye causes you to stumble, tear it out

Here the word "eye" is a metonym for either 1) desiring to sin by looking at something. Alternate translation: "If you want to do something sinful by looking at something, tear your eye out" or 2) Desiring to sin because of what you have looked at. Alternate translation: "If you want to do something sinful because of what you look at, tear your eye out"

to enter into the kingdom of God with one eye than to have two eyes

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: "to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

to be thrown into hell

This can be stated in the active form. Alternate translation: "for God to throw you into hell"

Mark 9:48

where their worm does not die

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die"

Mark 9:49

everyone will be salted with fire

This can be stated in active form. Alternate translation: "God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

will be salted with fire

Here "fire" is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So "will be salted with fire" is a metaphor for being purified through suffering. Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified as a sacrifice is purified with salt"

Mark 9:50

its saltiness

"its salty taste"

how can you make it salty again?

This can be written as a statement. Alternate translation: "you cannot make it salty again."

salty again

"taste salty again"

Have salt among yourselves

Jesus speaks of doing good things for one another as if good things were salt that people possess. Alternate translation: "Do good to each other, like salt adds flavor to food"

Chapter 10

¹ Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. ² Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

³ He answered, "What did Moses command you?"

⁴ They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

⁵ "It was because of your hard hearts that he wrote you this law," Jesus said to them. ⁶ "But from the beginning of creation, 'God made them male and female.'

⁷ 'For this reason
a man will leave his father and mother
and be united to his wife,

⁸ and the two will become one flesh.'

So they are no longer two, but one flesh. ⁹ Therefore what God has joined together, let no man tear apart."

¹⁰ When they were in the house, the disciples asked him again about this. ¹¹ He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. ¹² If she divorces her husband and marries another man, she commits adultery."

¹³ Then they brought their little children to him so that he might touch them, but the disciples rebuked them. ¹⁴ But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. ¹⁵ Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." ¹⁶ Then he took the children into his arms and blessed them as he placed his hands on them.

¹⁷ When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

¹⁸ Jesus said, "Why do you call me good? No one is good except God alone. ¹⁹ You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

²⁰ The man said, "Teacher, all these things I have obeyed from the time I was a youth."

²¹ Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." ²² But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

²³ Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" ²⁴ The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

²⁶ They were greatly astonished and said to each other, "Then who can be saved?"

²⁷ Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

²⁸ Peter began to speak to him, "Look, we have left everything and have followed you."

²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel ³⁰ who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with

persecutions, and in the world to come, eternal life. ³¹ But many who are first will be last, and the last first."

³² They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. ³³ "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. ³⁴ They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

³⁵ James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

³⁶ He said to them, "What do you want me to do for you?"

³⁷ They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

³⁸ But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

³⁹ They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. ⁴⁰ But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." ⁴¹ When the other ten disciples heard about this, they began to be very angry with James and John. ⁴² Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. ⁴³ But it is not this way among you. Whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. ⁴⁵ For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

⁴⁶ They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. ⁴⁷ When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

⁴⁸ Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

⁴⁹ Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." ⁵⁰ He threw aside his coat, sprang up, and came to Jesus.

⁵¹ Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

⁵² Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

Mark 10 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 10:7-8.

Special concepts in this chapter

Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

Important figures of speech in this chapter

Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" ([Mark 10:43](#)).

Mark 10:1

Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

He was teaching them again

The word "them" refers to the crowds.

he was accustomed to do

"was his custom" or "he usually did"

Mark 10:2

General Information:

This page has intentionally been left blank.

Mark 10:3

What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

Mark 10:4

a certificate of divorce

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

Mark 10:5

"It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete

quote. Alternate translation: "Jesus said to them, 'It was because ... this law.'"

because of your hard hearts that he wrote you this law

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

your hard hearts

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

Mark 10:6

God made them

"God made people"

Mark 10:7

Connecting Statement:

Jesus continues to quote what God said in the book of Genesis.

For this reason

"Therefore" or "Because of this"

be united to his wife

"join with his wife"

Mark 10:8

and the two ... one flesh

Jesus finishes quoting what God said in the book of Genesis.

they are no longer two, but one flesh

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

Mark 10:9

Therefore what God has joined together, let no man tear apart

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart"

Mark 10:10

When they were

"When Jesus and his disciples were"

were in the house

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

asked him again about this

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

Mark 10:11

Whoever

"Anyone who"

commits adultery against her

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

Mark 10:12

she commits adultery

In this situation she commits adultery against her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

Mark 10:13

Connecting Statement:

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

Then they brought

"Now people were bringing." This is the next event in the story.

he might touch them

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

rebuked them

"rebuked the people"

Mark 10:14

Jesus noticed it

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

was angry

Jesus was angry with the disciples.

Permit the little children to come to me, and do not forbid them

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: "Be sure to allow the little children to come to me"

do not forbid

"allow"

for the kingdom of God belongs to those who are like them

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

Mark 10:15

whoever will not receive ... child will definitely not enter it

"if anyone will not receive ... child, he will definitely not enter it"

as a little child

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: "in the same manner as a little child would"

will not receive the kingdom of God

"will not accept God as their king"

definitely not enter it

The word "it" refers to the kingdom of God.

Mark 10:16

he took the children into his arms

"he hugged the children"

Mark 10:17

to inherit eternal life

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

Mark 10:18

Why do you call me good?

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

No one is good except God alone

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God"

Mark 10:19

do not testify falsely

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

Mark 10:20

General Information:

This page has intentionally been left blank.

Mark 10:21

One thing you lack

"There is one thing you are missing." Here "lack" is a metaphor for needing to do something. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" or

give it to the poor

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: "give the money to the poor"

the poor

This refers to poor people. Alternate translation: "poor people"

treasure

wealth, valuable things

Mark 10:22

had many possessions

"owned many things"

Mark 10:23

How difficult it is

"It is very difficult"

Mark 10:24

Jesus said to them again

"Jesus said to his disciples again"

Children, how

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

how hard it is

"it is very hard"

Mark 10:25

It is easier for a camel ... kingdom of God

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

It is easier for a camel

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

the eye of a needle

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

Mark 10:26

They were

"The disciples were"

Then who can be saved?

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

Mark 10:27

With people it is impossible, but not with God

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

Mark 10:28

Look, we have left everything and have followed you

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. Alternate translation: "We have left everything and have followed you"

have left everything

"have left everything behind"

Mark 10:29

Truly I say to you, there is no one

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not

receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

or lands

"or plots of ground" or "or the land that he owns"

for my sake

"for my cause" or "for me"

for the gospel

"to proclaim the gospel"

Mark 10:30

who will not receive

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

this age

"the world as you know it" or "this present age"

brothers and sisters and mothers and children

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

with persecutions, and in the world to come, eternal life

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

in the world to come

"in the future world" or "in the future"

Mark 10:31

are first will be last, and the last first

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

the last first

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

Mark 10:32

They were on the road ... and Jesus was going ahead of them

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

those who were following behind

"those who were following behind them." Some people were walking behind Jesus and his disciples.

Mark 10:33

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

the Son of Man will

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

the Son of Man will be given over to

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

They will condemn

The word "They" refers to the chief priests and the scribes.

give him over to the Gentiles

"betray him to the Gentiles" or "put him under the control of the Gentiles"

Mark 10:34

They will mock

"People will mock"

put him to death

"kill him"

he will rise

This refers to rising from the dead. Alternate translation: "he will rise from being dead"

Mark 10:35

we ... us

These words refer only to James and John.

Mark 10:36

General Information:

This page has intentionally been left blank.

Mark 10:37

in your glory

"when you are glorified." The phrase "in your glory" refers to when Jesus is glorified and rules over his kingdom. Alternate translation: "when you rule in your kingdom"

Mark 10:38

You do not know
"You do not understand"

drink the cup which I will drink
Here "cup" refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

be baptized with the baptism with which I will be baptized
Here "baptism" and being baptized represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "endure the baptism of suffering which I will suffer"

Mark 10:39

We are able
They respond this way, meaning that they are able to drink the same cup and endure the same baptism.

you will drink
"you will drink as well"

Mark 10:40

But who is to sit at my right hand or at my left hand is not mine to give
"But I am not the one who allows people to sit at my right hand or my left hand"

but it is for those for whom it has been prepared
"but those places are for those for whom they have been prepared." The word "it" refers to the places to his right hand and to his left hand.

it has been prepared
This can be stated in active form. Alternate translation: "God has prepared it" or "God has prepared them"

Mark 10:41

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

Mark 10:42

Jesus called them
"Jesus called his disciples"

those who are considered rulers of the Gentiles
This can be stated in active form. Possible meanings are 1) people in general consider these people the rulers of the Gentiles. Alternate translation: "those whom people consider to be the

rulers of the Gentiles" or 2) the Gentiles consider these people their rulers. Alternate translation: "those whom the Gentiles think of as their rulers"

dominate
have control or power over

exercise authority
"flaunt their authority." This means that they show or use their authority in an overbearing way.

Mark 10:43

But it is not this way among you
This refers back to the previous verse about the Gentile rulers. This can be stated clearly. Alternate translation: "But do not be like them"

become great
"be highly respected"

Mark 10:44

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

Mark 10:45

For the Son of Man did not come to be served
This can be translated in active form. Alternate translation: "For the Son of Man did not come to have people serve him"

to be served, but to serve
"to be served by people, but to serve people"

for many
"for many people"

Mark 10:46

Connecting Statement:
As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.

the son of Timaeus, Bartimaeus, a blind beggar
"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

Mark 10:47

When he heard that it was Jesus
Bartimaeus heard people saying that it was Jesus. Alternate translation: "When he heard people saying that it was Jesus"

Son of David
Jesus is called the Son of David because he is a descendant of King David. Alternate translation:

"You who are the Messiah descended from King David"

Mark 10:48

Many rebuked
"Many people rebuked"

all the more
"even more"

Mark 10:49

commanded him to be called.
This can be translated in active form or as as a direct quote. Alternate translation: "commanded others to call him." or "commanded them, 'Call him to come over here.'"

They called
The word "They" refers to the crowd.

Be brave
"Have courage" or "Do not be afraid"

He is calling for you
"Jesus is calling for you"

Mark 10:50

sprang up
"jumped up"

Mark 10:51

answered him
"answered the blind man"

to receive my sight
"to be able to see"

Mark 10:52

Your faith has healed you
This phrase is written this way to place emphasis on the man's faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you have believed in me"

he followed him
"he followed Jesus"

Chapter 11

¹ Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent out two of his disciples ² and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. ³ If anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

⁴ They went away and found a colt tied at a door outside in the street, and they untied it. ⁵ Some people were standing there and said to them, "What are you doing, untying that colt?" ⁶ They spoke to them as Jesus told them, and the people let them go their way. ⁷ They brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸ Many people spread their garments on the road, and others spread branches they had cut from the fields. ⁹ Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one
who comes in the name of the Lord.

¹⁰ Blessed is the coming kingdom of our father David!
Hosanna in the highest!"

¹¹ Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time being late, he went out to Bethany with the twelve. ¹² The next day while they were going out from Bethany, he was hungry. ¹³ Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

¹⁵ They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. ¹⁶ He did not allow anyone to carry anything through the temple that could be sold. ¹⁷ He taught them and said, "Is it not written,

'My house will be called
a house of prayer for all the nations'?

But you have made it a den of robbers."

¹⁸ The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they feared him because the entire crowd was amazed at his teaching. ¹⁹ When evening came, they left the city.

²⁰ As they walked by in the morning, they saw the fig tree withered away to its roots. ²¹ Peter remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

²² Jesus answered them, "Have faith in God. ²³ Truly I say to you that if anyone says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do. ²⁴ Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. ²⁵ When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your trespasses." ²⁶^[1]

²⁷ They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. ²⁸ They said to him, "By what authority do you do these things, and who gave you the authority to do them?"

²⁹ Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. ³⁰ The baptism of John, was it from heaven or from men? Answer me." ³¹ They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' ³² But if we say, 'From men,'" They were afraid of the people, for everyone was convinced that John was a prophet. ³³ Then they answered Jesus and said, "We do not know."

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

Footnotes

11:26 ^[1]The best ancient copies of Mark do not have this sentence:

Mark 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:9-10, 17, which is from the Old Testament.

Special concepts in this chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Mark 11:1

Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives
 "When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany, near the Mount of Olives" They have come to Bethphage and Bethany in the vicinity of Jerusalem.

Bethphage

This is the name of a village.

Mark 11:2

opposite us
 "ahead of us"

a colt

This refers to a young donkey that is large enough to carry a man.

that has never been ridden

This can be written in active form. Alternate translation: "that no one has ever ridden"

Mark 11:3

Why are you doing this

It can be written clearly what the word "this" refers to. Alternate translation: "Why are you untying and taking the colt"

has need of it
 "needs it"

will immediately send it back here

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it"

Mark 11:4

They went

"The two disciples went"

colt

This refers to a young donkey that is large enough to carry a man. See how you translated this in Mark 11:2.

Mark 11:5

What are you doing, untying that colt?

The people wanted to know why the two men were untying the colt. They may have been concerned that the two men were doing something they should not have been doing. Alternate translation: "Why are you untying that colt?"

Mark 11:6

They spoke

"They responded"

as Jesus told them

"as Jesus had told them to respond." This refers to how Jesus had told them to respond to people's questions about taking the colt.

let them go their way

This means that they allowed them to continue doing what they were doing. Alternate translation: "let them take the donkey with them"

Mark 11:7

They brought the colt to Jesus

The word "They" refers to the two disciples.

threw their cloaks on it, and he sat on it

"laid their cloaks on its back and Jesus sat on it." It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples put their cloaks on it.

cloaks

"coats" or "robes"

Mark 11:8

Many people spread their garments on the road

It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. Alternate translation: "Many people spread their garments on the road to honor him"

others spread branches they had cut from the fields

It was a tradition to lay palm branches on the road in front of important people to honor them. Alternate translation: "others spread on the road branches that they had cut from the fields to honor him"

Mark 11:9

who followed

"who followed him"

Hosanna

This word means "save us," but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write "Hosanna" using your language's way of spelling that word. Alternate translation: "Praise God"

Blessed is the one

This is referring to Jesus. This can be stated clearly. Alternate translation: "Blessed are you, the one"

in the name of the Lord

This is a metonym for the Lord's authority. Alternate translation: "with the authority of the Lord"

Blessed is

"May God bless"

Mark 11:10

Blessed is the coming kingdom of our father David

"Blessed is our father David's coming kingdom." This refers to Jesus coming and ruling as king. The word "blessed" can be translated as an active verb. Alternate translation: "Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"

of our father David

Here David's descendant who will rule is referred to as David himself. Alternate translation: "of the greatest descendant of our father David" or "that David's greatest descendant will rule"

Hosanna in the highest

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

the highest

Here heaven is spoken of as "the highest." Alternate translation: "the highest heaven" or "heaven"

Mark 11:11

the time being late

"because it was late in the day"

he went out to Bethany with the twelve

"he and his twelve disciples left Jerusalem and went to Bethany"

Mark 11:12

he was hungry

"Jesus was hungry"

Mark 11:13

Connecting Statement:

This happens while Jesus and his disciples are walking to Jerusalem.

if he could find any fruit on it

"if there was any fruit on it"

he found nothing but leaves

This means that he did not find any figs. Alternate translation: "he found only leaves and no figs on the tree"

the season

"the time of year"

Mark 11:14

He spoke to it, "No one will ever eat fruit from you again

Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him.

He spoke to it
"He spoke to the tree"

his disciples heard it
The word "it" refers to Jesus speaking to the fig tree.

Mark 11:15

They came
"Jesus and his disciples came"

began to cast out the sellers and the buyers in the temple
Jesus is driving these people out of the temple. This can be written clearly. Alternate translation: "began to drive the sellers and buyers out of the temple"

the sellers and the buyers
"the people who were buying and selling"

Mark 11:16

to carry anything through the temple that could be sold
"to carry anything that could be sold through the temple"

Mark 11:17

General Information:
God had said earlier in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.

Is it not written, 'My house will be called ... the nations'?
Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

But you have made it a den of robbers
Jesus compares the people to robbers and the temple to a robbers' den. Alternate translation: "But you are like robbers who have made my house into a robbers' den"

a den of robbers
"a cave where robbers hide"

Mark 11:18

they looked for a way
"they sought a way" or "they tried to find a way"

to destroy him
"to kill him"

Mark 11:19

When evening came
"In the evening"

they left the city
"Jesus and his disciples left the city"

Mark 11:20

Connecting Statement:
Jesus uses the example of the fig tree to remind the disciples to have faith in God.

walked by
"were walking along the road"

they saw the fig tree withered away to its roots
Translate this statement to clarify that the tree died. Alternate translation: "they saw that the fig tree had withered away down to its roots and died"

withered away
"dried up"

Mark 11:21

Peter remembered
It may be helpful to state what Peter remembered. Alternate translation: "Peter remembered what Jesus had said to the fig tree"

Mark 11:22

Jesus answered them
"Jesus replied to his disciples"

Mark 11:23

Truly I say to you
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

if he does not doubt in his heart but believes
Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes"

God will do
"God will make happen"

Mark 11:24

Therefore I say to you
"So I tell you"

it will be yours
It is understood that this will happen because God will provide what you ask for. This can be stated clearly. Alternate translation: "God will give it to you"

Mark 11:25

When you stand and pray

It is common in Hebrew culture to stand when praying to God. Alternate translation: "When you pray"

whatever you have against anyone

"whatever grudge you have against anyone." Here the word "whatever" refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

Mark 11:26

General Information:

This page has intentionally been left blank.

Mark 11:27

Connecting Statement:

The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them a question that they were not willing to answer.

They came to

"Jesus and his disciples came to"

Jesus was walking in the temple

This means that Jesus was walking around inside of the temple; he was not walking into the temple.

Mark 11:28

They said to him

The word "They" refers to the chief priests, the scribes, and the elders.

By what authority do you do these things, and who gave you the authority to do them?

Possible meanings: 1) Both of these questions have the same meaning and are asked together to strongly question Jesus's authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

you do these things

The words "these things" refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught. Alternate translation: "things like those you did here yesterday"

Mark 11:29

Tell me

"Answer me"

Mark 11:30

The baptism of John

"The baptism that John performed"

was it from heaven or from men

"was it authorized by heaven or by men"

from heaven

Here "heaven" refers to God. Alternate translation: "from God"

from men

"from people"

Mark 11:31

If we say, 'From heaven,'

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'"

From heaven

Here "heaven" refers to God. See how you translated this in [Mark 11:30]

not believe him

The word "him" refers to John the Baptist.

Mark 11:32

But if we say, 'From men,'

The religious leaders imply that they will suffer from the people if they give this answer. This refers to the source of the baptism of John. Alternate translation: "But if we say, 'The baptism of John was from men,'" or "But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

From men

"It came from a person"

They were afraid of the people

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. This can be stated clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people"

Mark 11:33

We do not know

This refers to the baptism of John. This understood information may be supplied. Alternate translation:

"We do not know where the baptism of John came from"

Chapter 12

¹ Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on a journey. ² At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. ³ But they took him, beat him, and sent him away empty-handed. ⁴ Again he sent to them another servant, and they wounded him in the head and treated him shamefully. ⁵ He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others. ⁶ He had still one more person to send, a beloved son. He was the last one he sent to them. He said, 'They will respect my son.'

⁷ "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' ⁸ They seized him, killed him, and threw him out of the vineyard. ⁹ Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

¹⁰ Have you not read this scripture?

'The stone which the builders rejected
has been made the cornerstone.

¹¹ This was from the Lord,
and it is marvelous in our eyes.'"

¹² After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the parable against them. But they were afraid of the crowd. So they left him and went away.

¹³ Then they sent some of the Pharisees and the Herodians to him to trap him with words. ¹⁴ When they came, they said to him, "Teacher, what people think is not a concern to you because you do not show partiality to anyone. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?"

¹⁵ But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it." ¹⁶ They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

¹⁷ Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at him.

¹⁸ Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, ¹⁹ "Teacher, Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man should take the brother's wife, and raise up children for his brother.' ²⁰ There were seven brothers; the first took a wife and then died, having no children. ²¹ Then the second took her and died, leaving no child, and the third in the same way. ²² The seven left no children. Last of all, the woman also died. ²³ In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

²⁴ Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? ²⁵ For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in heaven. ²⁶ But concerning the dead that are raised, have you not read in the book of Moses, in the account about the bush, how God spoke to him and said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? ²⁷ He is not the God of the dead, but of the living. You are quite mistaken."

²⁸ One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him, "What commandment is the most important of all?"

²⁹ Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. ³⁰ You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' ³¹ The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

³² The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. ³³ To love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself is even more than all burnt offerings and sacrifices."

³⁴ When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God." After that, no one dared to ask Jesus any more questions.

³⁵ While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, said,

'The Lord said to my Lord,
"Sit at my right hand
until I put your enemies under your feet.'"

³⁷ David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

³⁸ In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the marketplaces, ³⁹ and have the most important seats in the synagogues and the places of honor at feasts.

⁴⁰ They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

⁴¹ Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped their money into the box. Many rich people put in large amounts of money. ⁴² Then a poor widow came and put in two mites, worth about a penny. ⁴³ He called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all of them who contributed to the offering box. ⁴⁴ For all of them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she had to live on."

Mark 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:10-11, 36, which is from the Old Testament.

Mark 12:1

Connecting Statement:

Jesus speaks this parable against the chief priests, the scribes, and the elders.

Then Jesus began to teach them

The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

put a hedge around it

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

dug a pit for a winepress

This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. Alternate translation: "carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"

leased the vineyard to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

Mark 12:2

At the right time

This refers to the time of harvest. This can be made clear. Alternate translation: "When the time came to harvest the grapes"

Mark 12:3

But they took him

"But the vine growers took the servant"

empty-handed

This means that they did not give him any of the fruit. Alternate translation: "without any grapes"

Mark 12:4

he sent to them

"the owner of the vineyard sent to the vine growers"

they wounded him in the head

This can be written more clearly. Alternate translation: "they beat that one on the head, and they hurt him terribly"

Mark 12:5

yet another ... many others

These phrases refer to other servants. Alternate translation: "yet another servant ... many other servants"

They treated many others in the same way

This refers to servants that the owner sent. The phrase "in the same way" refers to them being mistreated. This can be written clearly. Alternate translation: "They also mistreated many other servants whom he sent"

Mark 12:6

a beloved son

It is implied that this is the owner's son. Alternate translation: "his beloved son"

Mark 12:7

the heir

This is the owner's heir, who would inherit the vineyard after his father died. Alternate translation: "the owner's heir"

the inheritance

The tenants are referring to the vineyard as "the inheritance." Alternate translation: "this vineyard"

Mark 12:8

They seized him

"The vine growers seized the son"

Mark 12:9

Therefore, what will the owner of the vineyard do?

Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. Alternate translation: "So I will tell you what the owner of the vineyard will do."

Therefore

Jesus has finished telling the parable and is now asking the people what they think will happen next.

destroy
kill

will give the vineyard to others

The word "others" refers to other vine growers who will care for the vineyard. Alternate translation: "he will give the vineyard to vine growers to care for it"

Mark 12:10

General Information:

This scripture was written long before in God's word.

Have you not read this scripture?

Jesus reminds the people of a scripture passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. Alternate translation: "Surely you have read this scripture." or "You should remember this scripture."

has been made the cornerstone

This can be stated in active form. Alternate translation: "the Lord made into the cornerstone"

Mark 12:11

This was from the Lord

"The Lord has done this"

it is marvelous in our eyes

Here "in our eyes" stands for seeing, which is a metaphor for the people's opinion. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful"

Mark 12:12

sought a way

"wanted to find a way"

they were afraid of the crowd

They were afraid of what the crowd would do to them if they arrested Jesus. This can be made clear. Alternate translation: "but they feared what the crowd would do if they arrested him"

against them

"to accuse them"

Mark 12:13

Connecting Statement:

In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.

Then they sent

"Then the Jewish leaders sent"

the Herodians

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

to trap him

Here the author describes tricking Jesus as trying to "trap him." Alternate translation: "to trick him"

Mark 12:14

When they came, they said

Here "they" refers to those sent from among the Pharisees and the Herodians.

what people think is not a concern to you

The abstract noun "concern" may be translated as a verb. Alternate translation: "you are not concerned about what people think of you" or "you do not try to win people's favor"

you do not show partiality to anyone

"you do not judge people by how they look" or "you judge people by what is in their hearts"

Mark 12:15

Jesus knew their hypocrisy

They were acting hypocritically. This can be explained more clearly. Alternate translation: "Jesus knew that they did not really want to know what God wanted them to do"

Why do you test me?

Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. Alternate translation: "I know you are trying to make me say something wrong so you can accuse me."

denarius

This coin was worth a day's wages.

Mark 12:16

They brought one

"The Pharisees and the Herodians brought a denarius"

likeness and inscription

"picture and name"

They said, "Caesar's"

Here "Caesar's" refers to his likeness and inscription. Alternate translation: "They said, 'They are Caesar's likeness and inscription'"

Mark 12:17

Give to Caesar the things that are Caesar's

Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing Caesar to Roman government. Alternate translation: "Give to the Roman government the things that belong to the Roman government"

and to God

The understood verb may be supplied. Alternate translation: "and give to God"

They marveled at him

They were amazed at what Jesus had said. This can be made explicit. Alternate translation: "They marveled at him and at what he had said"

Mark 12:18

who say there is no resurrection

This phrase explains who the Sadducees were. This can be written more clearly. Alternate translation: "who say there is no resurrection from the dead"

Mark 12:19

Moses wrote for us, 'If a man's brother dies ... brother.'

The Sadducees are quoting what Moses had written in the law. Moses's quote can be expressed as an indirect quote. Alternate translation: "Moses wrote for us that if a man's brother dies ... brother."

wrote for us

"wrote for us Jews." The Sadducees were a group of Jews. Here they use the word "us" to refer to themselves and all Jews.

the man should take the brother's wife

"the man should marry his brother's wife"

raise up children for his brother

"have a son for his brother." The man's first son would be considered to be the dead brother's son, and the son's descendants would be considered to be the dead brother's descendants. This can be stated clearly. Alternate translation: "have a son who will be considered to be the dead brother's son"

Mark 12:20

There were seven brothers

The Sadducees tell Jesus a story because they want to ask him a question about it to test him. The story is not about things that really happened. Alternate translation: "Suppose there were seven brothers"

the first

the first brother

the first took a wife

"the first brother married a woman." Here marrying a woman is spoken of as "taking" her.

Mark 12:21

the second ... the third

These numbers refer to each of the brothers and can be expressed as such. Alternate translation: "the second brother ... the third brother"

the second took her

"the second married her." Here marrying a woman is spoken of as "taking" her.

the third in the same way

"the third brother married her as his other brothers had done, and he also died leaving no children"

Mark 12:22

The seven

This refers to all the brothers. Alternate translation: "The seven brothers"

The seven left no children

Each of the brothers married the woman and then died before he had any children with her. This can be stated clearly. Alternate translation: "Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died"

Mark 12:23

In the resurrection, when they rise again, whose wife will she be?

The Sadducees are testing Jesus by asking this question. If your readers can only understand this as a request for information, this can be written as a statement. Alternate translation: "Now tell us whose wife she will be in the resurrection, when they all rise again."

Mark 12:24

Is this not the reason you are mistaken, because ... power of God?

Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. Alternate translation: "You are mistaken because ... power of God."

you do not know the scriptures

This means that they do not understand what is written in the Old Testament scriptures.

the power of God

"how powerful God is"

Mark 12:25

For when they rise

Here the word "they" refers to the brothers and the woman from the example.

rise

Waking and getting up from sleep is a metaphor for becoming alive after having been dead.

from the dead

The expression "the dead" describes all dead people together in the underworld. To rise from among

them speaks of becoming alive again. Alternate translation: "from among all those who have died"

they neither marry nor are given in marriage

"they do not marry, and they are not given in marriage"

nor are given in marriage

This can be stated in active form. Alternate translation: "and no one gives them in marriage"

heaven

This refers to the place where God lives.

Mark 12:26

that are raised

This can be expressed with an active verb. Alternate translation: "who rise" or "who rise to live again"

the book of Moses

"the book that Moses wrote"

the account about the bush

This refers to the part of the book of Moses that tells about when God spoke to Moses out of a bush that was burning but that did not burn up. Alternate translation: "the passage about the burning bush" or "the words about the fiery bush"

the bush

This refers to a shrub, a woody plant that is smaller than a tree.

how God spoke to him

"about when God spoke to Moses"

I am the God of Abraham ... Isaac ... Jacob

This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.

Mark 12:27

not the God of the dead, but of the living

Here "the dead" refers to people who are dead, and "the living" refers to people who are alive. Also, the words "the God" can be stated clearly in the second phrase. Alternate translation: "not the God of dead people, but the God of living people"

the living

This includes people who are alive physically and spiritually.

You are quite mistaken

It may be helpful to state what they are mistaken about. Alternate translation: "When you say that dead people do not rise again, you are quite mistaken"

quite mistaken

"completely mistaken" or "very wrong"

Mark 12:28

He asked him
"The scribe asked Jesus"

Mark 12:29

The most important is
"The most important" refers to the most important commandment. Alternate translation: "The most important commandment is"

Hear, Israel, the Lord our God, the Lord is one
"Listen, O Israel! The Lord our God is one Lord"

Mark 12:30

with all your heart, with all your soul, with all your mind, and with all your strength
Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

Mark 12:31

love your neighbor as yourself
Jesus uses this simile to compare how people are to love each other with the same love as they love themselves. Alternate translation: "love your neighbor as much as you love yourself"

than these
Here the word "these" refers to the two commandments that Jesus had just told the people.

Mark 12:32

Good, Teacher
"Good answer, Teacher" or "Well said, Teacher"

God is one
This means that there is only one God. Alternate translation: "there is only one God"

that there is no other
The word "God" is understood from the previous phrase. Alternate translation: "that there is no other God"

Mark 12:33

with all the heart ... all the understanding ... all the strength
Here "heart" is a metonym for person's thoughts, feelings, or inner being. These three phrases are used together to mean "completely" or "earnestly."

to love one's neighbor as oneself
This simile compares how people are to love each other with the same love that they love themselves. Alternate translation: "to love your neighbor as much as you love yourself"

is even more than

This idiom means that something is more important than something else. In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. Alternate translation: "is even more important than" or "is even more pleasing to God than"

Mark 12:34

You are not far from the kingdom of God
This can be stated in positive form. Here Jesus speaks of the man being ready to submit to God as king as being physically close to the kingdom of God, as if it were a physical place. Alternate translation: "You are close to submitting to God as king"

no one dared
This can be stated in positive form. Alternate translation: "everyone was afraid"

Mark 12:35

While Jesus was teaching in the temple courts, he said
Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. Alternate translation: "Later, while Jesus was teaching in the temple area, he said to the people"

How is it that the scribes say the Christ is the son of David?
Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. Alternate translation: "Consider why the scribes say the Christ is the son of David."

the son of David
"a descendant of David"

Mark 12:36

David himself
This word "himself" refers to David and is used to place emphasis on him and what he said. Alternate translation: "It was David who"

in the Holy Spirit
This means that he was inspired by the Holy Spirit. That is, the Holy Spirit directed David in what he said. Alternate translation: "inspired by the Holy Spirit"

said, 'The Lord said to my Lord
Here David calls God "The Lord" and calls the Christ "my Lord." This can be written more clearly. Alternate translation: "said about the Christ, 'The Lord God said to my Lord'"

Sit at my right hand

Jesus is quoting a psalm. Here God is speaking to the Christ. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

until I put your enemies under your feet

In this quote, God speaks of defeating enemies as putting them under the feet of the victor. Alternate translation: "until I completely defeat your enemies"

Mark 12:37

calls him 'Lord,'

Here the word "him" refers to the Christ.

so how can the Christ be David's son?

This can be written as a statement. Alternate translation: "so consider how the Christ can be a descendant of David"

Mark 12:38

be greeted in the marketplaces

This can be expressed with an active form. These greetings showed that the people respected the scribes. Alternate translation: "to have people greet them respectfully in the marketplaces"

Mark 12:39

the most important seats ... the places of honor

You may want to make explicit that the scribes liked to sit in these places. Alternate translation: "to sit in the most important seats ... to have people seat them in the places of honor"

Mark 12:40

They also devour widows' houses

Here Jesus describes the scribes' cheating of widows and stealing of their houses as "devouring" their houses. Alternate translation: "They also cheat widows in order to steal their houses from them"

widows' houses

The words "widows" and "houses" are synecdoches for helpless people and all of a person's important possessions, respectively. Alternate translation: "everything from helpless people"

These men will receive greater condemnation

This can be stated in active form. Alternate translation: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely"

will receive greater condemnation

The word "greater" implies a comparison. Here the comparison is to other men who are punished. Alternate translation: "will receive greater condemnation than other people"

Mark 12:41

Connecting Statement:

Still in the temple area, Jesus comments on the value of the widow's offering.

an offering box

This box, which everyone could use, held temple offerings.

Mark 12:42

two mites

"two small copper coins." These were the least valuable coins available.

worth about a penny

"worth very little." A penny is worth very little. Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

Mark 12:43

General Information:

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44 he tells his reason for saying that. The information can be reordered so that Jesus tells his reason first and then says that the widow put in more, as in the UDB.

He called

"Jesus called"

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

all of them who contributed to

"all the other people who put money into"

Mark 12:44

abundance

much wealth, many valuable things

her poverty

"lack" or "the little she had"

to live on

"to survive on"

Chapter 13

¹ As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

² Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

³ As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ⁴ "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

⁵ Jesus began to say to them, "Be careful that no one leads you astray. ⁶ Many will come in my name and say, 'I am he,' and they will lead many astray. ⁷ When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

⁹ "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. ¹⁰ But the gospel must first be proclaimed to all the nations. ¹¹ When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. ¹² Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ¹³ You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

¹⁴ "When you see the abomination of desolation standing where it should not be standing," (let the reader understand) "let those who are in Judea flee to the mountains, ¹⁵ let him who is on the housetop not go down into the house or take anything out of it, ¹⁶ and let him who is in the field not return to take his cloak. ¹⁷ But woe to those who are pregnant and to those who are nursing infants in those days! ¹⁸ Pray that it might not occur in the winter. ¹⁹ For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. ²⁰ Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days. ²¹ Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. ²² For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. ²³ Be on guard! I have told you all these things ahead of time.

²⁴ "But after the tribulation of those days,

'the sun will be darkened,
the moon will not give its light,

²⁵ the stars will fall from the sky,
and the powers that are in the heavens
will be shaken.'

²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

²⁸ Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these things happening, recognize that he is near, close to the gates. ³⁰ Truly I say to you, this generation will not pass away until all of these things occur.

³¹ Heaven and earth will pass away, but my words will never pass away. ³² But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

³³ "Be alert! Watch, because you do not know what time it is. ³⁴ It is like a man who goes on a journey—he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert. ³⁵ Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the

morning. ³⁶ If he comes suddenly, do not let him find you sleeping. ³⁷ What I say to you I say to everyone: Watch!"

Footnotes

13:33 ^[1] Some ancient copies of the Greek text read:

Mark 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:24-25, which is from the Old Testament.

Special concepts in this chapter

The return of Christ

Jesus said much about what would happen before he returned ([Mark 13:6-37](#)). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

Mark 13:1

General Information:

As they leave the temple area, Jesus tells his disciples what will happen to the wonderful temple that Herod the Great has built.

the wonderful stones and wonderful buildings

The "stones" refer to the stones that the buildings were built with. Alternate translation: "the wonderful buildings and the wonderful stones that they are made of"

Mark 13:2

Do you see these great buildings? Not one stone

This question is used to draw attention to the buildings. This can be written as a statement. Alternate translation: "Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"

Not one stone will be left on another which will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"

Mark 13:3

Connecting Statement:

In answer to the disciples' questions about the temple's destruction and what is going to happen, Jesus tells them what was going to take place in the future.

As he sat on the Mount of Olives opposite the temple, Peter

It can be expressed clearly that Jesus and his disciples had walked to the Mount of Olives. Alternate translation: "After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"

privately
when they were alone

Mark 13:4

these things happen ... are about to happen

This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear. Alternate translation: "these things happen to the buildings of the temple ... are about to happen to the temple buildings"

when all these things
"that all these things"

Mark 13:5

to them
"to his disciples"

leads you astray
Here "leads you astray" is a metaphor for "persuades you to believe what is not true." Alternate translation: "deceives you"

Mark 13:6

lead many astray
Here "lead many astray" is a metaphor "persuades many to believe what is not true." Alternate translation: "deceive many people"

in my name

This is metonym. Possible meanings are 1) Alternate translation: "claiming my authority" or 2) Alternate translation: "claiming that God sent them."

I am he

"I am the Christ"

Mark 13:7

hear of wars and rumors of wars

"hear of wars and reports about wars." Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

but the end is not yet

"but it is not yet the end" or "but the end will not happen until later" or "but the end will be later"

the end

This probably refers to the end of the world.

Mark 13:8

will rise against

This idiom means to fight against one another. Alternate translation: "will fight against"

kingdom against kingdom

The words "will rise" are understood from the previous phrase. Alternate translation: "kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

These are the beginnings of birth pains

Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child"

Mark 13:9

Be on your guard

"Be ready for what people will do to you"

will give you over to councils

"take you and put you under the control of councils"

you will be beaten

This can be stated in active form. Alternate translation: "people will beat you"

You will stand before

This means to be put on trial and judged. Alternate translation: "You will be put on trial before" or "You will be brought to trial and judged by"

for my sake

"because of me" or "on account of me"

as a testimony to them

This means they will testify about Jesus. This can be made clear. Alternate translation: "and testify to them about me" or "and you will tell them about me"

Mark 13:10

But the gospel must first be proclaimed to all the nations

Jesus is still speaking about things that must happen before the end comes. This can be made clear. Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come"

Mark 13:11

hand you over

Here this means to put people under the control of the authorities. Alternate translation: "give you over to the authorities"

but the Holy Spirit

The words "who will speak" are understood from the previous phrase. Alternate translation: "but the Holy Spirit, who will speak through you"

Mark 13:12

Brother will deliver up brother to death

"One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them." This will happen many times to many different people. Jesus is not speaking of just one person and his brother.

Brother ... brother

This refers to both brothers and sisters. Alternate translation: "People ... their siblings"

a father his child

The words "will deliver up to death" are understood from the previous phrase. This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

Children will rise up against their parents

This means that children will oppose their parents and betray them. Alternate translation: "Children will oppose their parents"

cause them to be put to death

This means that the authorities will sentence the parents to be put to death. This can be stated in active form. Alternate translation: "cause the

authorities to sentence the parents to die" or "the authorities will kill the parents"

Mark 13:13

You will be hated by everyone

This can be stated in active form. Alternate translation: "Everyone will hate you"

because of my name

Jesus uses the metonym "my name" to refer to himself. Alternate translation: "because of me" or "because you believe in me"

whoever endures to the end, that person will be saved

This may be stated in active form. Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end"

whoever endures to the end

Here "endures" represents continuing to be faithful to God even while suffering. Alternate translation: "whoever suffers and stays faithful to God to the end"

to the end

Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"

Mark 13:14

the abomination of desolation

This phrase is from the book of Daniel. Jesus's audience would have been familiar with this passage and the prophecy about the abomination entering the temple and defiling it. Alternate translation: "the shameful thing that defiles the things of God"

standing where it should not be standing

Jesus's audience would have known that this refers to the temple. This can be made explicit. Alternate translation: "standing in the temple, where it should not be standing"

let the reader understand

Mark added this to get the readers' attention, so that they would think about what Jesus meant when he spoke about the abomination of desolation standing where it should not be standing. Alternate translation: "may everyone who reads this understand what it means"

Mark 13:15

on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

Mark 13:16

not return

This refers to returning to his house. This can be made explicit. Alternate translation: "not return to his house"

to take his cloak

"to get his cloak"

Mark 13:17

those who are nursing infants

women who give babies breast milk

Mark 13:18

Pray that it

"Pray that these times" or "Pray that these things"

the winter

"the cold season" or "the cold, rainy season." This refers to the time of year when it is cold and unpleasant and difficult to travel.

Mark 13:19

such as has not been from the beginning

"greater than there has ever been since the beginning of the world." This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

the beginning of creation, which God created

the beginning of creation, when God created the world

no, nor ever will be again

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

Mark 13:20

Unless the Lord had shortened the days

The writer uses past tense to describe a future event. Alternate translation: "If the Lord had not decided that he would shorten those days"

had shortened the days

"had shortened the time." It may be helpful to specify which "days" are referred to. Alternate translation: "had reduced the days of suffering" or "had shortened the time of suffering"

no flesh would be saved

The word "flesh" refers to people, and "saved" refers to physical salvation. Alternate translation: "no one would be saved" or "everyone would die"

for the sake of the elect

"in order to help the elect"

the elect, those whom he chose

The phrase "those whom he chose" means the same thing as "the elect." Together, they emphasize that God chose these people.

Mark 13:21

General Information:

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UDB.

Mark 13:22

false Christs

"people who claim they are Christ"

so as to deceive

"in order to deceive" or "hoping to deceive" or "trying to deceive"

so as to deceive, if possible, even the elect

The phrase "even the elect" implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect. Alternate translation: "in order to deceive people, and even deceive the elect, if that is possible"

the elect

"the people whom God has chosen"

Mark 13:23

Be on guard

"Be watchful" or "Be alert"

I have told you all these things ahead of time

Jesus told them these things to warn them. Alternate translation: "I have told you all these things ahead of time to warn you"

Mark 13:24

the sun will be darkened

This can be stated in active form. Alternate translation: "the sun will become dark"

the moon will not give its light

Here the moon is spoken of as if it were alive and able to give something to someone else. Alternate translation: "the moon will not shine" or "the moon will be dark"

Mark 13:25

the stars will fall from the sky

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: "the stars will fall from their places in the sky"

the powers that are in the heavens will be shaken

This can be stated in active form. Alternate translation: "the powers in the heavens will shake" or "God will shake the powers that are in the heavens"

the powers that are in the heavens

"the powerful things in the heavens." These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

in the heavens

"in the sky"

Mark 13:26

Then they will see

"Then people will see"

with great power and glory

"powerfully and gloriously"

Mark 13:27

he will gather

The word "he" refers to God and is a metonym for his angels, as they are the ones who will gather the elect. Alternate translation: "they will gather" or "his angels will gather"

the four winds

The whole earth is spoken of as "the four winds," which refer to the four directions: north, south, east, and west. Alternate translation: "the north, south, east, and west" or "all parts of the earth"

from the ends of the earth to the ends of the sky

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: "from every place on earth"

Mark 13:28

Connecting Statement:

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen.

the branch becomes tender and puts out its leaves

The phrase "the branch" refers to the branches of the fig tree. Alternate translation: "its branches become tender and put out their leaves"

tender

"green and soft"

puts out its leaves

Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. Alternate translation: "its leaves begin to sprout"

summer

the warm part of the year or the growing season

Mark 13:29

these things

This refers to the days of tribulation. Alternate translation: "these things I have just described"

recognize that he is near

Many modern translations read, "you recognize" or "you know." It is not clear whether Jesus is stating a fact or issuing a command.

he is near

"the Son of Man is near"

close to the gates

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: "and is almost here"

Mark 13:30

Truly I say to you

This indicates that the statement that follows is especially important. See how you translated this in Mark 3:28.

will not pass away

"Pass away" is a polite way of saying "die." Alternate translation: "will not die" or "will not end"

until all of these things

The phrase "these things" refers to the days of tribulation.

Mark 13:31

Heaven and earth

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them"

will pass away

"will cease to exist." Here this phrase refers to the world ending.

my words will never pass away

Jesus speaks of words not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power"

Mark 13:32

that day or that hour

This refers to the time that the Son of Man will return. Alternate translation: "that day or that hour"

that the Son of Man will return" or "the day or the hour that I will return"

no one knows, not even the angels in heaven, nor the Son, but the Father

These words specify some of those who do not know when the Son of Man will return, different from the Father, who does know. Alternate translation: "no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

the angels in heaven

Here "heaven" refers to the place where God lives.

but the Father

It is best to translate "Father" with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: "but only the Father knows"

Mark 13:33

what time it is

It can be stated clearly what "time" refers to here. Alternate translation: "when all these events will happen"

Mark 13:34

each one with his work

"telling each one what work he should do"

Mark 13:35

it could be in the evening

"he could return in the evening"

rooster crows

The rooster is a bird that "crows" very early in the morning by making a loud call.

Mark 13:36

find you sleeping

Here Jesus speaks of not being ready as "sleeping." Alternate translation: "find you not ready for his return"

Mark 13:37

General Information:

This page has intentionally been left blank.

Chapter 14

¹ It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. ² For they were saying, "Not during the festival, so that a riot does not arise among the people."

³ While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. ⁴ But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? ⁵ This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

⁶ But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. ⁷ You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. ⁸ She has done what she could. She has anointed my body for burial. ⁹ Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

¹⁰ Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. ¹¹ When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

¹² On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

¹³ He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. ¹⁴ Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"'" ¹⁵ He will show you a large furnished upper room that is ready. Make the preparations for us there." ¹⁶ The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

¹⁷ When it was evening, he came with the twelve. ¹⁸ As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

¹⁹ They were all very sorrowful, and one by one they said to him, "Surely not I?"

²⁰ Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. ²¹ For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

²² As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." ²³ He took a cup, gave thanks, and gave it to them, and they all drank from it. ²⁴ He said to them, "This is my blood of the covenant, the blood that is poured out for many. ²⁵ Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

²⁶ When they had sung a hymn, they went out to the Mount of Olives. ²⁷ Jesus said to them, "All of you will fall away, for it is written,

'I will strike the shepherd
and the sheep will be scattered.'

²⁸ But after I am raised up, I will go ahead of you into Galilee."

²⁹ Peter said to him, "Even if all fall away, I will not."

³⁰ Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

³¹ But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

³² They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." ³³ He took Peter, James, and John with him and began to be distressed and deeply troubled. ³⁴ He said to them, "My soul is deeply grieved, even to the point of death. Remain here and watch." ³⁵ Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. ³⁶ He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours." ³⁷ He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for one hour? ³⁸ Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." ³⁹ Again he went away and prayed, and he used the same words. ⁴⁰ When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to him. ⁴¹ He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. ⁴² Get up; let us go. Look, the one who is betraying me is near."

⁴³ While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ Now his betrayer had given them a sign, saying, "The one I kiss is the man. Seize him and lead him away under guard." ⁴⁵ When Judas arrived, immediately he came up to Jesus and said, "Rabbi," and he kissed him. ⁴⁶ Then they laid hands on him and seized him. ⁴⁷ But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

⁴⁸ Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? ⁴⁹ When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled." ⁵⁰ All those with Jesus left him and ran away.

⁵¹ A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him, ⁵² he left the linen garment and ran away naked.

⁵³ They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. ⁵⁴ Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers, warming himself near the fire. ⁵⁵ Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. ⁵⁶ For many brought false testimony against him, but even their testimony did not agree. ⁵⁷ Some stood up and brought false testimony against him; they said, ⁵⁸ "We heard him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" ⁵⁹ Yet even their testimony did not agree.

⁶⁰ The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify against you?" ⁶¹ But he was silent and answered nothing. Again the high priest questioned him and said, "Are you the Christ, the Son of the Blessed One?"

⁶² Jesus said, "I am;

and you will see the Son of Man
when he sits at the right hand of power
and comes with the clouds of heaven."

⁶³ The high priest tore his garments and said, "Do we still need witnesses? ⁶⁴ You have heard the blasphemy. What is your decision?" They all condemned him as one who deserved death.

⁶⁵ Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophecy!" The officers took him and beat him.

⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came to him. ⁶⁷ She saw Peter warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

68 But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the gateway. And the rooster crowed. ^[1]

69 But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

70 But he denied it again. After a little while those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

71 But he began to put himself under curses and to swear, "I do not know this man you are talking about."

72 The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

Footnotes

14:68 ^[1]Some ancient copies do not have,

Mark 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:27, 62, which is from the Old Testament.

Special concepts in this chapter

The eating of the body and blood

[Mark 14:22-25](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

Other possible translation difficulties in this chapter

Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it.

"Son of Man"

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

Mark 14:1

Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

stealthily

without people noticing

Mark 14:2

For they were saying

The word "they" refers to the chief priests and the scribes.

Not during the festival

This refers to them not arresting Jesus during the festival. Alternate translation: "We must not do it during the festival"

Mark 14:3

Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

Simon the leper

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot.

he was reclining at the table

In Jesus's culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.

alabaster jar

This is a jar made from alabaster. Alabaster is a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar"

of very expensive perfume, which was pure nard

"that contained expensive, fragrant perfume called nard." Nard is a very expensive, sweet-smelling oil used to make perfume.

on his head

"on Jesus's head"

Mark 14:4

What is the reason for the waste of this perfume?

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!"

Mark 14:5

This perfume could have been sold

This can be stated in active form. Alternate translation: "We could have sold this perfume" or "She could have sold this perfume"

three hundred denarii

"300 denarii." Denarius is the singular form of denarii. A denarius is a roman silver coin and it is worth one day's wage.

given to the poor

The phrase "the poor" refers to poor people. This refers to giving the money from the sale of the perfume to the poor. Alternate translation: "the money given to poor people"

Mark 14:6

Why are you troubling her?

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. Alternate translation: "You should not trouble her!"

Mark 14:7

the poor

This refers to poor people. Alternate translation: "poor people"

Mark 14:8

General Information:

This page has intentionally been left blank.

Mark 14:9

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

wherever the gospel is preached

This can be stated in active form. Alternate translation: "wherever my followers preach the gospel"

what this woman has done will be spoken of

"what this woman has done will also be spoken of"

Mark 14:10

Connecting Statement:

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

so that he might give him over to them

Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them.

Alternate translation: "in order to arrange with them that he would give Jesus over to them"

give him over

"bring him to them so they could capture him" or "put him in their power" or "betray him"

Mark 14:11

When the chief priests heard it

It may be helpful to state clearly what the chief priests heard. Alternate translation: "When the chief priests heard what he was willing to do for them"

to give him money

"to give him silver coins"

give him over to them

"put them in their power" or "betray him to them"

Mark 14:12

Connecting Statement:

Jesus sends two of the disciples to prepare the Passover meal.

when they sacrificed the Passover lamb

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb.

Alternate translation: "when it was customary to sacrifice the Passover lamb"

eat the Passover

Here the "Passover" refers to the Passover meal. Alternate translation: "eat the Passover meal"

Mark 14:13

bearing a pitcher of water
"carrying a large jar full of water"

Mark 14:14

The Teacher says, "Where is my guest room ... with my disciples?"

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

guest room
a room for visitors

Mark 14:15

Make the preparations for us there
They were to prepare the meal for Jesus and his disciples to eat. Alternate translation: "Prepare the meal for us there"

Mark 14:16

The disciples left
"The two disciples left"

as he had said
"as Jesus had said"

Mark 14:17

Connecting Statement:
That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

he came with the twelve
It may be helpful to state where they came to. Alternate translation: "he came with the twelve to the house"

Mark 14:18

lying down at the table
In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

Truly I say to you
This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

Mark 14:19

one by one
This means that "one at a time" each disciple asked him.

Surely not I?

Possible meanings are 1) this was a question for which the disciples expected the answer to be no or 2) this was a rhetorical question that did not require a response. Alternate translation: "Surely I am not the one who will betray you!"

Mark 14:20

It is one of the twelve, the one now
"He is one of the twelve of you, the one now"

dipping bread with me in the bowl
In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

Mark 14:21

For the Son of Man will go as it is written about him
Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. Alternate translation: "For the Son of Man will die in the way that the scriptures say"

it is written
"the scripture says" or "as they wrote in the scripture"

through whom the Son of Man is betrayed
This can be stated more directly. Alternate translation: "who betrays the Son of Man"

Mark 14:22

bread
This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.

broke it
This means that he broke the bread into pieces for the people to eat. Alternate translation: "broke it into pieces"

Take this. This is my body
"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

Mark 14:23

He took a cup
Here "cup" is a metonym for wine. Alternate translation: "He took the cup of wine"

Mark 14:24

This is my blood of the covenant, the blood that is poured out for many

The covenant is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

This is my blood

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

Mark 14:25

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

fruit of the vine

"wine." This is a descriptive way to refer to wine.

new

Possible meanings are 1) "again" or 2) "in a new way"

Mark 14:26

hymn

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

Mark 14:27

Jesus said to them

"Jesus said to his disciples"

will fall away

This is an idiom that means leave. Alternate translation: "will leave me"

I will strike

"kill." Here "I" refers to God.

the sheep will be scattered

This can be stated in active form. Alternate translation: "I will scatter the sheep"

Mark 14:28

I am raised up

This idiom means that God will cause Jesus to become alive again after he has died. This can be written in active form. Alternate translation: "God raises me from the dead" or "God makes me alive again"

I will go ahead of you

"I will go before you"

Mark 14:29

all fall away

"everyone else falls away" or "everyone else leaves you"

Mark 14:30

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

rooster crows

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

twice

two times

you will deny me

"you will say that you do not know me"

Mark 14:31

said emphatically

"said insistently" or "said strongly"

If I must die

"Even if I must die"

They all made the same promise

This means that all of the disciples said the same thing that Peter said.

Mark 14:32

Connecting Statement:

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

They came to the place

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

Mark 14:33

distressed

overwhelmed with sorrow

deeply troubled

The word "deeply" refers to Jesus being greatly troubled in his soul. Alternate translation: "extremely troubled"

Mark 14:34

My soul is

Jesus speaks of himself as his "soul." Alternate translation: "I am"

even to the point of death

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

watch

The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

Mark 14:35

if it were possible

This means that if God would allow it to happen. Alternate translation: "if God would allow it"

the hour might pass

Here "this hour" refers to Jesus's time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering"

Mark 14:36

Abba

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

Father

This is an important title for God.

Remove this cup from me

Jesus speaks of the suffering that he must endure as if it were a cup.

But not my will, but yours

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want"

Mark 14:37

found them sleeping

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

Simon, are you asleep? Could you not watch for one hour?

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

Mark 14:38

that you do not enter into temptation

Jesus speaks of being tempted as if it were entering into a physical place. Alternate translation: "that you are not tempted"

The spirit indeed is willing, but the flesh is weak

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: "You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

The spirit ... the flesh

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

Mark 14:39

used the same words

"prayed again what he prayed before"

Mark 14:40

found them sleeping

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

for their eyes were heavy

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." Alternate translation: "for they were so sleepy they were having a hard time keeping their eyes open"

Mark 14:41

He came the third time

Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. Alternate translation: "Then he went and prayed again. He returned the third time"

Are you still sleeping and taking your rest?

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: "You are still sleeping and resting!"

The hour has come

The time of Jesus's suffering and betrayal is about to begin.

Look!

"Listen!"

The Son of Man is being betrayed

Jesus warns his disciples that his betrayer is approaching them. This can be stated in active

form. Alternate translation: "I, the Son of Man, am being betrayed"

Mark 14:42

General Information:

This page has intentionally been left blank.

Mark 14:43

one of the twelve

"one of the twelve disciples"

Mark 14:44

General Information:

Here Mark gives background information about how Judas had arranged with the Jewish leaders to betray Jesus.

his betrayer

This refers to Judas.

The one I kiss is the man

Here "the man" refers to the man that Judas was going to identify. Alternate translation: "The man I kiss is the one you want"

Mark 14:45

he kissed him

"Judas kissed him"

Mark 14:46

laid hands on him and seized him

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: "grabbed Jesus and seized him" or "seized him"

Mark 14:47

who stood by

"who was standing nearby"

Mark 14:48

Jesus said to them

"Jesus said to the crowd"

Do you come out as against a robber, with swords and clubs, to arrest me?

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

Mark 14:49

But this was done that

"But this has happened so that"

Mark 14:50

All those with Jesus

This refers to the disciples.

Mark 14:51

linen

cloth made from the fibers of a flax plant

that was wrapped around him

This can be stated in active form. Alternate translation: "that he had wrapped around himself"

When the men seized him

"When the men seized that man"

Mark 14:52

he left the linen garment

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

Mark 14:53

Connecting Statement:

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

There were gathered with him all the chief priests, the elders, and the scribes

This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"

Mark 14:54

Now

This word is used here to mark a change in the story as the author tells us about Peter.

as far as the courtyard of the high priest

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he went as far as the courtyard of the high priest"

He sat among the officers

Peter sat with the officers who were working at the courtyard. Alternate translation: "He sat in the courtyard among the officers"

the officers

These were probably the servants of the "the chief priests, the elders, and the scribes" ([Mark 14:54](#)).

Mark 14:55

Now

This word is used here to mark a change in the story as the author returns to telling us about Jesus being put on trial.

they might put him to death

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "they might have Jesus executed" or "they might have someone execute Jesus"

But they did not find any

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "But they did not find any testimony with which to convict him"

Mark 14:56

brought false testimony against him

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

their testimony did not agree

"they contradicted each other"

Mark 14:57

brought false testimony against him

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

Mark 14:58

We heard him say

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

made with hands ... made without hands

Here "hands" refers to men. Alternate translation: "made by men ... without man's help" or "built by men ... without man's help"

in three days

"within three days." This means that the temple would be built within a three-day period.

will build another

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "will build another temple"

Mark 14:59

their testimony did not agree

"these witnesses contradicted each other"

Mark 14:60

Connecting Statement:

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

stood up among them

Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood up to speak. Alternate translation: "stood up among the chief priests, scribes, and elders"

Have you no answer? What is it these men testify against you?

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

Mark 14:61

the Son of the Blessed One

Here God is called "the Blessed One." It is best to translate "Son" with the same word your language would naturally use to refer to a "son" of a human father. Alternate translation: "the Son of God"

Mark 14:62

I am

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

he sits at the right hand of power

Here "power" is a metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God"

comes with the clouds of heaven

Here the clouds are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky"

Mark 14:63

tore his garments

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said. Alternate translation: "tore his garments in outrage"

Do we still need witnesses?

This can be written as a statement. Alternate translation: "We certainly do not need any more people who will testify against this man!"

Mark 14:64

You have heard the blasphemy

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: "You have heard the blasphemy he has spoken"

They all

all the people in the room

Mark 14:65

Some began to

some of the people in the room

to cover his face

They covered his face with a cloth or blindfold, so he could not see. Alternate translation: "to cover his face with a blindfold"

Prophecy

They mocked him, asking him to prophesy who was hitting him. Alternate translation: "Prophecy who hit you"

officers

men who guarded the governor's house

Mark 14:66

Connecting Statement:

As Jesus had predicted, Peter denies Jesus three times before the rooster crows.

below in the courtyard

"outside in the courtyard"

one of the servant girls of the high priest

The servant girls worked for the high priest. Alternate translation: "one of the servant girls who worked for the high priest"

Mark 14:67

General Information:

This page has intentionally been left blank.

Mark 14:68

denied

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

neither know nor understand what you are talking about

Both "know" and "understand" have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about"

Mark 14:69

the servant girl

This is the same servant girl who identified Peter previously.

one of them

The people were identifying Peter as one of Jesus's disciples. This can be made clearer. Alternate translation: "one of Jesus's disciples" or "one of those who have been with that man they arrested"

Mark 14:70

General Information:

This page has intentionally been left blank.

Mark 14:71

to put himself under curses

If in your language you have to name the person who curses someone, state God. Alternate translation: "to say for God to curse him"

Mark 14:72

rooster immediately crowed

The rooster is a male bird that calls out loudly very early in the morning. If he has made that sound he has "crowed."

a second time

"Second" here is an ordinal number.

he broke down

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: "he was overwhelmed with grief" or "he lost control of his emotions"

Chapter 15

¹ Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. ² Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." ³ The chief priests were accusing him of many things.

⁴ Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" ⁵ But Jesus no longer answered Pilate, and that amazed him.

⁶ Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested.

⁷ There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. ⁸ The crowd came to Pilate and began to ask him to do for them as he had done in the past. ⁹ Pilate answered them and said, "Do you want me to release to you the King of the Jews?" ¹⁰ For he knew that it was because of envy that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. ¹² Pilate answered them again and said, "What then should I do with the King of the Jews?"

¹³ They shouted again, "Crucify him!"

¹⁴ Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." ¹⁵ Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

¹⁶ The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. ¹⁷ They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. ¹⁸ They began to salute him and say, "Hail, King of the Jews!" ¹⁹ They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. ²⁰ When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. ²¹ A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

²² The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). ²³ They offered him wine mixed with myrrh, but he did not drink it. ²⁴ They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. ²⁵ It was the third hour when they crucified him. ²⁶ On a sign they wrote the charge against him, "The king of the Jews." ²⁷ With him they crucified two robbers, one on the right of him and one on his left. ²⁸^[1]²⁹ Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, ³⁰ save yourself and come down from the cross!"

³¹ In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. ³² Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

³³ At the sixth hour, darkness came over the whole land until the ninth hour. ³⁴ At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" ³⁵ Some of those standing by heard his words and said, "Look, he is calling for Elijah."

³⁶ Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." ³⁷ Then Jesus cried out with a loud voice and died.

³⁸ The curtain of the temple was split in two from the top to the bottom. ³⁹ When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." ⁴⁰ There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), ^[2] and Salome. ⁴¹ When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

⁴² When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, ⁴³ Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. ⁴⁴ Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. ⁴⁵ When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. ⁴⁶ Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Jesus saw the place where Jesus was buried.

Footnotes

15:28 ^[1]The best ancient copies do not have Mark 15:28,

15:40 ^[2]The man called

Mark 15 General Notes

Special concepts in this chapter

"The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

Both by pretending to worship Jesus ([Mark 15:19](#)) and by pretending to speak to a king ([Mark 15:18](#)), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: and mock)

Other possible translation difficulties in this chapter

Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning.

Mark 15:1

Connecting Statement:

When the chief priests, the elders, the scribes, and the council give Jesus over to Pilate, they accuse Jesus of doing many bad things. When Pilate asks if what they had said is true, Jesus does not answer him.

they bound Jesus and led him away

They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. Alternate translation: "they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away"

They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

Mark 15:2

You say so

Possible meanings are 1) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" or 2) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said"

Mark 15:3

were accusing him of many things

"were saying that Jesus had done many bad things"

Mark 15:4

Pilate again asked him

"Pilate asked Jesus again"

Do you give no answer

This can be stated in positive form. Alternate translation: "Do you have an answer"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Mark 15:5

that amazed him

It surprised Pilate that Jesus did not reply and defend himself.

Mark 15:6

Connecting Statement:

Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

Now

This word is used here to mark a pause in the story as the author tells background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas.

Mark 15:7

General Information:

The writer continues giving background information that will enable the reader to understand the part of the story that follows.

the rebels who had committed murder during the rebellion

The writer writes as though he believes that the readers know which rebels and which rebellion he is talking about, not as though he is introducing new participants to the story.

Mark 15:8

to do for them as he had done in the past

This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: "to release a prisoner to them as he had done in the past"

Mark 15:9

General Information:

This page has intentionally been left blank.

Mark 15:10

For he knew that it was because of envy ... Jesus over to him

This is background information about why Jesus was handed over to Pilate.

it was because of envy that the chief priests

They envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: "the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

Mark 15:11

stirred up the crowd

The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. Alternate translation: "roused the crowd" or "urged the crowd"

released instead

They requested Barabbas to be released instead of Jesus. Alternate translation: "released instead of Jesus"

Mark 15:12

Connecting Statement:

The crowd asks for Jesus's death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

What then should I do with the King of the Jews

Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews"

Mark 15:13

General Information:

This page has intentionally been left blank.

Mark 15:14

Pilate said to them

"Pilate said to the crowd"

Mark 15:15

to satisfy the crowd

"make the crowd happy by doing what they wanted him to do"

He scourged Jesus

Pilate did not actually scourge Jesus but rather his soldiers did.

scourged

"flogged." To "scourge" is to beat with an especially painful whip.

then handed him over to be crucified

Pilate told his soliders to take Jesus away to crucify him. This can be stated in active form. Alternate translation: "told his soldiers to take him away and crucify him"

Mark 15:16

the courtyard (which is the government headquarters)

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: "the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

the whole company of soldiers

"the whole unit of soldiers" "the whole cohort of soldiers"

Mark 15:17

They put a purple robe on Jesus

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

a crown of thorns

"a crown made of thorny branches"

Mark 15:18

began to salute him

The reader should understand that they were mocking Jesus by pretending to salute him.

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

Mark 15:19

a reed

"a stick" or "a staff"

went to their knees

"kneeled" or "knelt" or "got on their knees"

Mark 15:20

General Information:

This page has intentionally been left blank.

Mark 15:21

Simon ... Alexander ... Rufus

These are names of men.

Cyrene

This is the name of a place.

from the country

"from outside the city"

he was the father of Alexander and Rufus

This is background information about the man whom the soldiers forced to carry Jesus's cross.

they forced him to carry his cross

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

Mark 15:22

Connecting Statement:

The soldiers bring Jesus to Golgotha, where they crucify him with two others. Many people mock him.

Place of a Skull

"Skull Place" or "Place of the Skull." This the name of a place. It does not mean that there are lots of skulls there.

Skull

A skull is the head bones, or a head without any flesh on it.

Mark 15:23

wine mixed with myrrh

It may be helpful to explain that myrrh is a pain-relieving medicine. Alternate translation: "wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

Mark 15:24

General Information:

This page has intentionally been left blank.

Mark 15:25

the third hour

"Third" here is a ordinal number. This refers to nine o'clock in the morning. Alternate translation: "nine o'clock in the morning"

Mark 15:26

On a sign

The soldiers attached this sign to the cross above Jesus. Alternate translation: "They attached to the cross above Jesus's head a sign on which"

the charge against him

"the crime they were accusing him of doing"

Mark 15:27

one on the right of him and one on his left

This can be written more clearly. Alternate translation: "one on a cross on the right side of him and one on a cross on the left side of him"

Mark 15:28

General Information:

This page has intentionally been left blank.

Mark 15:29

shaking their heads

This action showed that the people disapproved of Jesus.

Aha!

This is a exclamation of mockery. Use the appropriate exclamation in your language.

You who would destroy the temple and rebuild it in three days

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days"

Mark 15:30

General Information:

This page has intentionally been left blank.

Mark 15:31

In the same way

This refers to the way that the people who were walking by Jesus were mocking him.

were mocking him with each other

"were saying mocking things about Jesus among themselves"

Mark 15:32

Let the Christ, the King of Israel, come down

The leaders did not believe that Jesus is the Christ, the King of Israel. Alternate translation: "He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

believe

The means to believe in Jesus. Alternate translation: "believe in him"

insulted

mocked, slandered

Mark 15:33

the sixth hour

This refers to noon or 12 p.m.

darkness came over the whole land

Here the author describes it becoming dark outside as if the darkness were a wave that moved over the land. Alternate translation: "the whole land became dark"

Mark 15:34

At the ninth hour

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

Eloi, Eloi, lama sabachthani

These are Aramaic words that should be copied as is into your language with similar sounds.

is interpreted

"means"

Mark 15:35

Some of those standing by heard his words and said

It can be stated clearly that they misunderstood what Jesus said. Alternate translation: "When some of those standing there heard his words, they misunderstood and said"

Mark 15:36

sour wine

"vinegar"

reed staff

"stick." This was a staff made from a reed.

gave it to him

"gave it to Jesus." The man held up the staff so that Jesus could drink wine from the sponge. Alternate translation: "held it up to Jesus"

Mark 15:37

General Information:

This page has intentionally been left blank.

Mark 15:38

The curtain of the temple was split in two

Mark is showing that God himself split the temple curtain. This can be translated in active form.

Alternate translation: "God split the curtain of the temple in two"

Mark 15:39

the centurion

This is the centurion who supervised the soldiers who crucified Jesus.

who stood and faced Jesus

Here "faced" is an idiom that means to look towards someone. Alternate translation: "who stood in front of Jesus"

that he had died in this way

"how Jesus had died" or "the way Jesus had died"

Son of God

This is an important title for Jesus.

Mark 15:40

looked on from a distance

"watched from far away"

(the mother of James ... and of Joses)

"who was the mother of James ... and of Joses." This can be written without the parentheses.

James the younger

"the younger James." This man was referred to as "the younger" probably to distinguish him from another man named James.

Joses

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

Salome

Salome is the name of a woman.

Mark 15:41

When he was in Galilee they followed him ... with him to Jerusalem

"When Jesus was in Galilee these women followed him ... with him to Jerusalem." This is background information about the women who watched the crucifixion from a distance.

came up with him to Jerusalem

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going up to Jerusalem and going down from it.

Mark 15:42

Connecting Statement:

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

evening had come

Here evening is spoken of as if it were something that is able to "come" from one place to another.

Alternate translation: "it had become evening" or "it was evening"

Mark 15:43

Joseph of Arimathea came there. He was a respected

The phrase "came there" refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your language. Alternate translation: "Joseph of Arimathea was a respected"

Joseph of Arimathea

"Joseph from Arimathea." Joseph is the name of a man, and Arimathea is the name of the place he is from.

He was a respected member of the council ... for the kingdom of God

This is background information about Joseph.

went in to Pilate

"went to Pilate" or "went in to where Pilate was"

asked for the body of Jesus

It can be stated clearly that he wanted to get the body so that he could bury it. Alternate translation: "asked for permission to get the body of Jesus in order to bury it"

Mark 15:44

Pilate was amazed that Jesus was already dead; he called the centurion

When Pilate heard that Jesus was dead, he was surprised, so he asked the centurion if it was true. This can be made clear. Alternate translation: "Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

Mark 15:45

he gave the body to Joseph

"he permitted Joseph to take Jesus's body"

Mark 15:46

linen

Linen is cloth made from the fibers of a flax plant. See how you translated this in Mark 14:51.

He took him down ... Then he rolled a stone

You may need to make explicit that Joseph probably had help from other people when he took Jesus's body down from the cross, prepared it for the tomb, and closed the tomb. Alternate translation: "He and others took him down ... Then they rolled a stone"

a tomb that had been cut out of a rock

This can be stated in active form. Alternate translation: "a tomb that someone had previously cut out of solid rock"

a stone against

"a huge flat stone in front of"

Mark 15:47

Josef

This Josef was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

the place where Jesus was buried

This can be stated in active form. Alternate translation: "the place where Joseph and the others buried Jesus's body"

Chapter 16

¹ When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. ² Very early on the first day of the week, they went to the tomb when the sun had come up. ³ They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" ⁴ When they looked up, they saw that the stone had been rolled away, for it was very large. ⁵ They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

⁶ He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. ⁷ But go, tell his disciples and Peter, 'He is going ahead of you to Galilee. There you will see him, just as he told you.'"

⁸ They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. ⁹^[1] [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She went and told those who were with him, while they were mourning and weeping. ¹¹ They heard that he was alive and that he had been seen by her, but they did not believe.

¹² After these things he appeared in a different form to two of them as they were walking out into the country. ¹³ They went back and told the rest, but they did not believe them.

¹⁴ Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. ¹⁵ He said to them, "Go into all the world, and preach the gospel to the entire creation. ¹⁶ He who believes and is baptized will be saved, and he who does not believe will be condemned. ¹⁷ These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. ¹⁸ They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well."

¹⁹ After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. ²⁰ The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] ^[2]

Footnotes

16:9 ^[1]The best ancient copies do not have Mark 16:9-20.

16:20 ^[2]See the note on Mark 16:9.

Mark 16 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Other possible translation difficulties in this chapter

A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Mark 16:1

Connecting Statement:

On the first day of the week, women come early because they expect to use spices to anoint Jesus's body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

When the Sabbath day was over

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

Mark 16:2

General Information:

This page has intentionally been left blank.

Mark 16:3

General Information:

This page has intentionally been left blank.

Mark 16:4

the stone had been rolled away

This can be stated in active form. Alternate translation: "someone had rolled away the stone"

Mark 16:5

General Information:

This page has intentionally been left blank.

Mark 16:6

He is risen!

The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form. Alternate translation: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

Mark 16:7

General Information:

This page has intentionally been left blank.

Mark 16:8

General Information:

This page has intentionally been left blank.

Mark 16:9

Connecting Statement:

Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.

on the first day of the week
"on Sunday"

Mark 16:10

General Information:

This page has intentionally been left blank.

Mark 16:11

They heard

"They heard Mary Magdalene say"

he had been seen by her

This can be stated in active form. Alternate translation: "Mary Magdalene had seen him" or "she had seen him"

Mark 16:12

he appeared in a different form to two of them

The "two of them" saw Jesus, but he looked different from how he had looked previously.

two of them

"two of his disciples"

Mark 16:13

they did not believe them

The rest of the disciples did not believe what the two who had been walking in the country said.

Mark 16:14

Connecting Statement:

When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.

the eleven

These are the eleven apostles who remain after Judas has left them.

they were reclining at the table

This is a metonym for eating, which was the usual way people in that day ate meals. Alternate translation: "they were eating a meal"

reclining

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

hardness of heart

Jesus is rebuking his disciples because they would not believe in him. Translate this idiom so it is understood that the disciples were not believing Jesus. Alternate translation: "refusal to believe"

Mark 16:15

Go into all the world

Here "the world" is a metonym for the people in the world. Alternate translation: "Go everywhere there are people"

the entire creation

This is an exaggeration and a metonym for people everywhere. Alternate translation: "absolutely everybody"

Mark 16:16

He who believes and is baptized will be saved

The word "He" refers to anyone. This sentence can be made active. Alternate translation: "God will save all people who believe and allow you to baptize them"

he who does not believe will be condemned

The word "he" refers to anyone. This clause can be made active. Alternate translation: "God will condemn all people who do not believe"

Mark 16:17

These signs will go with those who believe

Mark speaks of miracles as though they were people going along with the believers. Alternate translation: "People watching those who believe will see these things happen and know that I am with the believers"

In my name they

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

In my name

Here "name" is associated with Jesus's authority and power. See how "in your name" is translated in [Mark 9:38]

Mark 16:18

General Information:

This page has intentionally been left blank.

Mark 16:19

he was taken up into heaven and sat

This can be stated in active form. Alternate translation: "God took him up into heaven, and he sat"

sat down at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "sat in the place of honor beside God"

Mark 16:20

worked with them

worked together with them, helped them as they worked

confirmed the word

This idiom means they proved that their message was true. Alternate translation: "showed that his message, which they were speaking, was true"

by the signs that went with them

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

Language: Hausa

Book: Mark

Mark

Chapter 1

¹ Wannan itace farkon bisharar Yesu Almasihu, Dan Allah. ² kamar yadda aka rubuta cikin littafin annabi Ishaya. Duba, ina aika manzona, a gabanka, wanda zai shirya maka hanya. ³ Akwai murya mai kira a jeji, tana cewa ka shirya hanyar Ubangiji. ka daidaita ta. ⁴ Yahaya ya zo, yana baptisma acikin jeji yana wa'azin tuba, domin gafarar zunubai. ⁵ Dukan kasar Yahudiya da mutanen Urshalima suka zo wurin sa, a ka kuma yi masu baptisma a kogin urdun. suna furta zunubansu. ⁶ Yahaya yana saye da tufa ta gashin rakumi, yana kuma da damara ta fata a kugunsa, abincinsa fara ce da zuma. ⁷ Yana wa'azi, ya ce "akwai mai zuwa a bayana wanda ya ke da iko fiye da ni. wanda ko maballin takalminsa ban isa in kwance ba. ⁸ Ni ina yi maku baptisma da ruwa, amma mai zuwa a bayana zai yi maku baptisma da Ruhu Mai Tsarki". ⁹ Sai ya kasance a kwanakin nan Yesu ya zo daga Nazarat ta Galili, sai Yahaya ya yi masa baptisma a kogin urdun. ¹⁰ Sa'adda Yesu ya fito daga ruwan, sai sama ta bude, sai Ruhu ya sauko a bisansa da kamanin kurciya. ¹¹ Sai wata murya ta zo daga sama, tana cewa, "Kai kaunataccen Dana ne. zuciyata ta na murna da kai kwarai". ¹² Sai Ruhu ya iza shi zuwa jeji. ¹³ Yana a jeji kwana arba'in, Shaidan yana jarabtar sa. Yana cikin jeji da dabobi, sai malaiku su ka yi masa hidima. ¹⁴ Bayan da aka kama Yahaya, Yesu ya shiga kasar Galili yana wa'azin bisharar Allah. ¹⁵ Yana cewa, "Lokaci ya yi, gama mulkin Allah ya kusato. Ku tuba ku bada gaskiya ga bishara". ¹⁶ Sa'adda ya ke wucewa a gefen takun Galili, sai ya ga Saminu da Andarawus, dan'uwansa suna jefa taru a teku, domin su masunta ne. ¹⁷ Yesu ya ce masu ku zo, ku biyo ni, ni kuwa sai in maisheku masuntan mutane". ¹⁸ Nan da nan suka bar tarun su, suka bi shi. ¹⁹ Sa'adda Yesu ya yi tafiya kadan, sai ya ga Yakubu dan Zabadi da Yahaya dan'uwansa; suna gyaran tarunsu a jirgin ruwa. ²⁰ Sai ya kira su, su kuwa suka bar mahaifinsu Zabadi a jirgin ruwan da ma'aikatarsu, sai su ka bi shi. ²¹ Da su ka shigo cikin kafanahum, a ranar asabar, Yesu ya shiga majami'a ya koya masu. ²² Su ka yi mamakin koyarwarsa, domin ya na koya masu da iko ba kamar marubuta ba. ²³ A nan cikin majami'a akwai wani mutum mai kazamin ruhu, sai ya yi ihu da karfi. ²⁴ Yana cewa Ina ruwan mu da kai, Yesu Banazarat? Ka zo ne domin ka halakar da mu? Na san wanene kai. Kai ne Mai Tsarki na Allah". ²⁵ Sai Yesu ya tsauta wa kazamin ruhun ya ce, "Ka yi shiru ka fita daga cikinsa". ²⁶ Bayan da kazamin ruhun ya buga shi kasa, sai kazamin ruhun ya yi ihu sa'annan ya fita daga jikinsa. ²⁷ Sai dukan mutanen su ka yi mamaki kwarai, suna tambayar junansu menene wannan? wace sabuwar koyarwa ce da iko haka? har yana umartar kazaman ruhohi suna kuwa yi masa biyayya!" ²⁸ Nan da nan labarinsa ya bazu ko'ina a dukkan kewayen kasar Galili. ²⁹ Bayan da suka bar majami'a, sai su ka shiga gidan Saminu da Andarawus, suna kuma tare da Yakubu da Yahaya. ³⁰ Surikar Saminu tana kwance ba lafiya tana fama da zazzabi. Sai suka gaya wa Yesu game da ita. ³¹ Sai ya zo, ya kama hannunta, ya daga ta, sai zazzabin ya sake ta, ta fara yi masu hidima. ³² Da yamman nan, bayan da rana ta fadi, sai su ka kawo masa dukan marasa lafiya da masu fama da aljanu. ³³ Dukan mutanen garin su ka taru a bakin kofa. ³⁴ Ya warkar da masu ciwo da yawa da masu chututtuka iri-iri, ya kuma fitar da bakaken aljanu, amma bai yarda aljanun su yi magana ba domin sun san shi. ³⁵ Ya tashi da sassafe, tun da sauran dare, ya tafi wurin da ba kowa, a can ya yi add'ua. ³⁶ Saminu da wandanda suke tare da shi suka neme shi. ³⁷ Suka sa me shi, sai su ka ce masa, "kowa yana nemanka". ³⁸ Ya ce, bari mu tafi wani wuri, zuwa wadansu garuruwan da ke kewaye, Saboda in yi wa'azi a can kuma. Wannan shi yasa na zo nan". ³⁹ Ya tafi dukan kasar Galili, yana wa'azi a majimi'un su yana kuma fitar da aljanu. ⁴⁰ Wani kuturu ya zo wurinsa. Yana rokonsa, ya durkusa. Ya ce masa, "in ka yarda kana iya warkar da ni. ⁴¹ Sai ya yi juyayi, Yesu ya mi ka hannun sa ya ta ba shi ya na ce masa "Na yarda. Ka sarkaka". ⁴² Nan da nan kuturtar ta barshi, ya kuma sa mu tsarkakewa. ⁴³ Yesu ya yi masa gargadi sosai, ya salame shi. ⁴⁴ Ya ce masa "ka tabbata fa kada ka gayawa kowa, amma ka tafi ka nuna kanka ga firist, sai ka je ka yi hadaya domin tsarkakewa kamar yadda Musa ya umurta, domin shaida. ⁴⁵ Amma da ya fita sai ya fara gaya wa kowa, ya baza maganar a ko'ina, har Yesu bai iya tafiya a sake a garin ba. Ya tafi ya tsaya a wuraren da ba kowa, mutane kuwa su ka zo wurinsa daga ko'ina.

Mark 1:1**Muhumin Bayani:**

littafin Markus ta fara the anabcin annabi Ishaya game da zuwan Yahaya mai baftisma, wanda ya yi wa Yesu baftisma.

Dan Allah

Wannan lafani ne mai mahimanci na Yesu.

a fuskarku

Wannan karin magana ce wanda ke nufin "a gabanku"

fuskarka... hanyarka

A nan, kalman nan "ka"

wanda

Wannan na nufin mai sakon.

zai shirya hanyarka

Yin haka na nufin shirya mutane domin zuwan Ubangiji. AT: "zai shirya mutanen domin zuwanka"

Muryar wani na kira a jeji

Wannan za a iya bayyanata a jimla kamar haka. AT: "an ji muryar wani na kira a jeji" ko kuwa "Sun ji karar wani na kira a jeji"

Shirya hanyar ubangiji ... daidaita hanyarsa

wadannan maganganu suna nufin abu daya ne.

Shirya hanyar Ubangiji

"sa hanyar Ubangiji ta shiryu." yin haka na madadin yin shiri domin sakon Ubangiji in ta zo. mutane na yi haka tawurin tuba daga zunubansu. AT: "shirya domin sakon Ubangiji a sa'ada ta zo" ko kuwa "Tuba da kuma shiri domin zuwan ubangiji"

Mark 1:4**Yahaya ya zo**

Ku tabbatar cewa masu karatu sun fahimci cewa Yahaya ne mai sakon da anabi Ishaya ya yi maganarsa a ayan da ta rigaya.

Dukan kasar Yahudiya da dukan mutanen Urushalima

Kalmomin nan "dukan kasar" misalin ne ta mutanen da ke zama a kasar da kuma wanda ake nufin mafi yawan mutane, ba kowane mutum ba. AT: "Mutane daga Yahudiya da Urushelima"

ya ka kuma yi masu baftisma a Kogin Urdun. suna furta zunubansu.

Sun yi wannan a lokaci d'aya be. An yi wa mutanen baftisma domin sun tuba daga zunubansu. AT: A sa'ada suka tuba da zunubansu, Yahaya ya yi musu baftisma a Kogin Urdun"

abincinsa kuwa fara ce da zuma

Fara da zuma irin abinci biyu ne da Yahaya saba ci a sa'anda ya ke jeji. Wannan bai nuna cewa Yahaya

ya cin wadannan abinci a sa'ada yana yi wa mutanen baftisma ba.

Mark 1:7**ya shaida**

"Yahaya ya shaida"

wanda ko maballin takalminsa ban isa in durkusa in kwance ba

Yahaya ya kwatanta kansa da bawa don ya nuna yadda girman Yesu yake. AT: "ban isa in kaskantarciyar aikin cire takalminsa ba" (Dubi:)

maballin takalminsa

A lwancan okacin da Yesu ke cikin duniya, mutane sun cika sa takalma wanda aka yi da fata suna kuma d'auke kafafunsu da igiyar fata.

sunkuya

"sunkuya"

amma mai zuwa a bayana zai yi maku baptisma da Ruhu Mai Tsarki'

Wannan na kwatanta baftisman Yahaya da ruwa da kuma baftisma mai zuwan nan gaba da Ruhu Mai Tsarki. Wannan na nufin cewa baftisman Yahaya alama ce ta share zunuban mutane. Baftisma ta wurin Ruhu Mai Tsarki lallai zai wanke mutane daga zunubansu. In ya yiwu, yi amfani da kalma d'aya ta "baftisma" anan kamar yadda kun yi amfani da shi ga "Yahaya mai baftisma" don kwatanci tsakanin biyun.

Mark 1:9**ta faru a zamanin can**

Wannan alama ce na farkon wani abu da ya faru a labarin.

An yi masa baftisma ta wurin Yahaya

AT: "Yahaya ya yi masa baftisma"

Ruhun ya sauko a bisan sa kamar kurciya

Ma'ana mai yiwuwa suna kamar haka 1) wannan wa salon magana ne, wato Ruhun ya sako bisa Yesu kamar tsuntsu dake saukowa daga sarari zuwa kasa ko kuwa 2) Ruhun daidai kamar kurciya ya sauko bisa Yesu.

Murya daga sama

Wannan na wakilcin Allah na magana. Wani lokaci mutane na kin kiran sunan Allah domin suna girmama shi. AT: "Allah ya yi magana daga sama"

kaunataccen da

Wannan lakabi ne mai muhimmanci na Yesu. Uban ya kira Yesu "kaunatacciyar da" sa saboda madawammiyar kaunarsa gare shi.

Mark 1:12

Mahadin Zance:

Bayan Baftisman Yesu, yana cikin jeje kwanaki arba'in, ya kuma tafi Galilee don ya koyar ya kuma kira almajiransa.

iza shi ya fita zuwa

"tilasta Yesu ya fita zuwa"

Yana a jeji

"Ya zauna a jeji"

kwanaki hamsi

"kwanaki 40"

Yana tare da

"Yana tsakanin"

Mark 1:14

bayan an kama Yahaya

"bayan an sa Yahaya a kurkuku." AT: "bayan su kama Yahaya"

shalar bishara

"gayawa mutane da yawa game da bisharar"

Lokacin ya yi

"Yanzu ne lokacin"

Mulkin Allah ya kusa

"Lokaci ya kusa da Allah zai fara mulki mutanensa"

Mark 1:16

ya ga Siman da Andarawas

"Yesu ya ga Siman da Andarawas"

suna jefa taru a teku

A nan iya bayyana ma'anar wannan magana a fili.
AT: "jefa taru cikin ruwa don su kama kifi"

Zo, ku bi ni

"Ku bi ni" ko kuwa "Ku zo tare da ni"

Zan mai da ku masuntan mutane

Wannan na nufin cewa Siman Andarawas za su koya wa mutane gaskiyar sakon Allah don wasu ma su bi Yesu. AT: "Zan koya muku yadda za ku tara mutane zuwa gare ni kamar yadda kuna tara kifi"

Mark 1:19

cikin jirgin

Ana iy tsammani cewa jirgin na Yakubu da Yahaya ne. AT: "cikin jirginsu"

dinkin taruna

"gyaran taruna"

kira su

Zai zama da taimako sosai in ab fadfa dalilin da ya sa Yesu ya kira Yakubu da Yahaya. AT: "kira su su zo gare shi"

ma'aikata da aka yi hayar

"bayin da ke yi musu aiki"

sun bi shi

Yakubu da Yahaya sun tafi tare da Yesu.

Mark 1:21

zo cikin Kafarnahum

"shiga Kafarnahum"

don yana koyar da su kamar wanda ke da iko ba kamar marubutan ba

Ra'ayin "koyarwa" ana iya bayana ta a fili in ana magana game da "wani wanda ke da iko" da kuma "marubutan." AT: "domin yana koyar da su kamar yadda wanda ke da ikon ke koyarwa ba kamar yadda marubutan ke koyarwa ba"

Mark 1:23

Ina ruwan mu da kai, Yesu Banazare?

Aljanu sun yi wannan tambaya da ma'anana cewa ba bu wata dalilin da Yesu zai shiga tsakani su kuma suna so ya bar su. AT: "Yesu Banazare, ka bar mu! Babu wata dalilin da zai sa ka shiga tsakanin mu."

Ka zo ne ka hallaka mu?

Ajanun sun yi wannan tambaya don su cewa Yesu kada ya yi musu lahani. AT: "Kada ka hallaka mu!"

wurgar da shi

A nan kalman nan "shi na nufin mutumin nan mai aljanin.

Sa'ad da ya yi kuka da murya mai karfi

Aljan ne ke kuka ba mutumin ba.

Mark 1:27

sun tambaye juna, "Me cece wannan?" Tabdi! sabuwar koyarwa da iko? ... suka kuma yi masa biyayya!"

Mutanen sun yi amfani da tambayoyi biyu don su nuna mamakin su. Ana iya bayana tambayoyin kamar maganar motsin rai. AT: "suka cewa juna, "wannan da mamaki! Ya bada sabuwar koyarwa kuma ya yi magana da iko! ... suka kuma yi masa biyayya!"

Ya umurce

Kalman nan "ya" na nufin Yesu.

Mark 1:29

Yanzu kuwa surukuwar Bitrus na kwanciye ba lafiya, zazzabi na damun ta

Kalman nan "yanzu" na gabatar da surukuwar Siman a labarin da kuma karin haske ga labari game da ita.

tashe ta

"sa ta ta tashi tseye" ko kuwa "ya sa ta ta iya saukowa daga gado"

zazzabin ya bar ta

Ana iya nuna wa a fili wanda ya warkar da ita. AT: "Yesu ya warkar da ita daga zazzabi"

ta yi musu hidima

Ana nufin cewa an ba su abinci. AT: "ta ba su abinci da ruwan sha"

Mark 1:32

duk marasa lafiya ko kuwa masu aljan

Kalman nan "duk" zuguiguci ne da ke nanata gaggaruman lisafin mutanen da suka zo. AT: "yawanci wanda ke rashin lafiya ko kuwa masu aljan"

Dukkan 'yan birnin sun taru a kofar

Kalman nan "birni" na nufin mutanen da ke birnin. A nan kalman nan "dukka" mai yiwuwa na nanata cewa yawancin mutane daga birnin sun taru. AT: "Mutane da yawa daga birnin sun taru a bakin kofar"

Mark 1:35

inda ba kowa

"wurin da zai iya zama shi kadai"

Siman da wafanda ke tare da shi

A nan "shi" na nufin Siman. Wafanda suke tare da shi kuma sune Andarawas, Yakub, Yahaya, mayiwuwa da wasu mutane.

Kowa na neman shi

Kalman nan "kowa" zuguiguci ne da ke nanata cewa mutane da yawa suna neman Yesu. AT: "Mutane da yawa suna neman ka"

Mark 1:38

Mu tafi wani wuri

"Ya kamata mu je wasu wurare." A nan Yesu ya yi amfani da kalman nan "mu" don yana nufin kansa da kuma Siman, Andarawas, Yakub da Yahaya.

Ya gama dukkan kasar Galili

Kalman nan "gama dukkan" zuguiguci ne aka yi amfani da ita don a nanata cewa Yesu ya tafi wurare da yawa lokacin da yake aikinsa. AT: "Ya tafi wurare da yawa a kasar Galili"

Mark 1:40

Wani kuturu ya zo wurinsa, yana rokonsa, ya durkusa yana cewa

"Wani kuturu ya zo wurin Yesu, ya durkusa yana rokon Yesu yana cewa"

In ka yarda, ka tsarkake ni

Cikin jimla ta farko, kalman nan "a tsarkake ni", an fahimce ta saboda jimla ta biyu ne. AT: "In ka yarda ka tsarkake ni, to, za ka iya tsarkake ni"

yarda

"so" ko kuwa "muradi"

za ka iya tsarkake ni

A lokacin littafi Mai Tsarki, mutum da ke da wani cuta da ta shafi fata, ana dubansa mara tsarki, sai ya warke gabakidaya . AT: "za ka iya warkar da ni"

Sai ya yi juyayi, Yesu

A nan kalman nan "ya yi" na nufin a ji tausayi game da bukatan wani. AT: "Da tausayi domin sa, Yesu" ko kuwa "Yesu ya ji tausayi domin mutumin, sai ya"

Na yarda

Zai yi taimako in an ambata abin da Yesu ya yarda ya yi. AT: "Na yarda in tsarkake ka"

Mark 1:43

Ka tabbata ba ka gaya wa kowa ba

"Ka tabbata ba ka gaya wa kowa kome ba"

nu na kanka ga firist

Yesu ya ce wa mutumin ya nuna kansa ga firist domin firist ya duba fatansa ko kuturtan ya barshi da gaske. An bukaci wannan cikin dokar Musa, mutum ya kai kansa gaban firist in an tsarkake shi.

nuna kanka

Kalman nan "kanka" na wakilcin fatan kuturun. AT: "Nuna fatanka"

shiada a gare su

Zai fi kyau a yi amfani da "su" in mai yiwuwa ne a harshen ku. Ma'ana mai yiwuwa suna kamar haka 1) "shaida ga firist" ko kuwa 2) "shaida ga mutanen."

Mark 1:45

Amma ya tafi

Kalman nan "ya" na nufin mutumin da Yesu ya warkar.

ya shiga yada labarin a ko'ina

A nan "yada labarin a ko'ina" na nufin cewa ya yi shaida wa mutane a wurare daban dabam game da abin da ya faru. AT: "fara gaya wa mutane a wurare da yawa game da abin da Yesu ya yi"

har ya kai

Mutumin ya yada labarin har ya kai

cewa Yesu bai iya shiga wani gari a sarari ba

Wannan ita ce sakamakon yada labarin da mutumin ya yi so sai. Anan "sarari" na nufin "a fili."Yesu bai ba iya shigan farin ba domin mutane da yawa sun taru a gefensa. AT; "cewa Yesu bai iya shigar a fili ba" ko kuwa "cewa Yesu bai iya shigar garin ta hanyar da mutane za su iya ganinsa ba"

wuraren da ba kowa

"wuraren kadaici" ko kuwa "wuraren da babu kowa"

daga ko'ina

Kalman nan "ko'ina" an yi amfani da ita don a nanata cewa mutane daga wurare da yawa ne suka zo. AT: "daga dukkan yankin"

Chapter 2

¹ Da ya dawo Kafarnahum bayan yan kwanaki kadan, aka ji cewa yana gida. ² Da yawa suka taru a can, ba wuri har kofa, sai Yesu ya yi masu magana. ³ Sai wadansu mutane su ka zo wurinsa dauke da wuni mutum shanyayye, mutane hudu na dauke da shi. ⁴ Lokacin da ba su iya zuwa kusa da shi ba domin yawan jama'a, sai su ka daye jinkar dakin daidai da inda ya ke. Bayan da suka huda ramin suka saukar da gado wanda shanyayyen ke kwance a kai. ⁵ Da ganin bangaskiyarsu, Yesu ya ce wa shanyayyen mutumin, "Da, an gafarta maka zunuban ka". ⁶ Amma wadansu marubuta da ke zaune a nan, suka yi tunani aransu. ⁷ Yaya wannan mutum zai yi magana haka? Ya yi sabo! wa ke iya gafarta zunubi "sai Allah kadai?" ⁸ Nan da nan Yesu ya sani a ruhunsa, abinda suke tunani a tsakaninsu. Ya ce masu, "Me ya sa kuke tunanin wannan a zuciyarku?" ⁹ Me yafi sauki a cewa shanyayyen mutumin, 'An gafarta maka zunuban ka' ko kwa a ce masa, 'tashi, ka dauki shinfidarka, ka yi tafiyarka?' ¹⁰ Amma domin ku san cewa Dan mutum na da ikon gafarta zunubi a duniya, ya ce wa shanyayyen, ¹¹ "Na ce maka, tashi, dauki tabarmanka, ka tafi gidan ka." ¹² Sai nan da nan ya tashi ya dauki tabarmarsa, ya fita gidan a gabansu, dukansu su ka yi mamaki, su ka girmama Allah, "suka ce ba mu taba ganin abu irin wannan ba." ¹³ Ya sake fita gefen tafki, dukan taron jama'a suka zo wurinsa, sai ya koya masu. ¹⁴ Sa'adda ya na wucewa, ya ga Levi dan Halfa yana zaune a wurin karbar haraji, sai ya ce masa, "Ka biyo ni." Ya tashi, ya bi shi. ¹⁵ Sa'adda Yesu ya shiga gidan Levi yana cin abinci, masu karbar haraji da masu zunubi da yawa su ka zo wurinsa da almajiransa, jama'a masu yawan gaske suka ka bi shi. ¹⁶ Da Marubuta wadanda su ke Farisawa, sun ga cewa Yesu na cin abinci da masu zunubi da masu karbar haraji, sai su ka ce wa almajiransa, "Me ya sa ya ke ci da masu karbar haraji da mutane masu zunubi?" ¹⁷ Da Yesu ya ji wannan ya ce masu, "Mutane wadanda ke da lafiya a jiki ba su bukatar likita; sai dai ko marasa lafiya ke bukatarsa. Ban zo domin in kira mutane masu a dalci ba, amma mutane masu zunubi." ¹⁸ Almajiran Yahaya da Farisawa suna azumi, sai wadansu mutane suka zo suka ce, "Don me almajiran Yahaya da almajiran Farisawa na azumi amma na ka almajiran ba su yi?" ¹⁹ Sai Yesu yace masu, "Abokan ango, za su yi azumi sa'adda ango yake tare da su? muddin suna tare da ango ba za su yi azumi ba." ²⁰ Amma kwanaki za su zo da za a dauki angon daga gare su, a wadancan kwanakin ne, za su yi azumi. ²¹ Babu wanda zai dinka sabuwar riga ya hada ta da tsohuwar riga, sai rigar ta yage, kuma ta yi mummunar yagewa. ²² Babu wanda zai sa sabon ruwan inabi a cikin tsohuwar salka, ai sai salkar ta fashe kuma ruwan inabin ya zube. duka biyu ruwan inabin da salkar arasa su. A maimakon haka, sai ka sanya sabon ruwan inabi cikin sabuwar salka." ²³ A ranar asabar Yesu ya tafi cikin gonakin hatsi, sai almajiransa su ka fara zagar hatsi, ²⁴ Sai Farisawa su ka ce masa, "Duba, don me suke yin abin da bai dace a yi ranar Asabar ba?" ²⁵ Yace masu, Ba ku karanta ba abinda Dauda ya yi sa'adda yake jin yunwa, shi da mutanen da ke tare da shi? ²⁶ Yadda ya shiga gidan Ubangiji, sa'adda Abiyata ya ke babban firist, ya ci gurasa da ke ta firist wadda bai dace wani ya ci ba sai Firistoci. Har kuma ya ba wadanda ke tare da shi?" ²⁷ Yesu yace, "Asabar an yi ta don mutum ne, ba a yi mutum don Asabar ba." ²⁸ Saboda haka, Dan Mutum Ubangiji ne, har da na Asabar."

Mark 2:1

Mahadin Zance:

Bayan wa'azinsa da kuma warkar da mutane da Yesu ya yi a yankin kasar Galili, ya koma kafarnahum inda ya warkar da wani shanyayye mutum ya kuma yafe masa zunubansa.

sai suka ji labarin yana gida

AT: "Mutanen da da ke a wurin sun ji cewa yana zama a gida"

da yawa suka taru a wurin

Kalman nan "a wurin" na nufin in da Yesu ke zama a kafarnahum. AT: "Mutane da yawa sun taru a wurin" ko kuwa "Mutane da yawa sun zo gidan"

har ba sauran wuri

Wannan na nufi babu wurin a cikin gidan. AT: "har babu daki domin su a ciki"

Yesu ya yi magana game da kalman zuwa gare su

"Yesu ya yi wa'azin sakon zuwa a gare su"

Mark 2:3

mutum huɗu na ɗauke da shi

"su huɗu suna ɗauke da shi." Mai yiwuwa akwai mutane fiye da huɗu cikin mutanen da suka kawo mutumin wurin Yesu.

na kawo shanyeyyen mutum

"na kawo mutumin wanda ba iya tafiya ba ko kuwa bai iya amfani da hannayensa ba"

kāsa kusa da shi

"kāsa zuwa kusa da inda Yesu yake"

suka cire rugin ... suka saukar

Gidajen da Yesu ya zauna na da shimfidadden rufi da aka yi da yumɓu aka kuma rufe da fale-falen

abu. Ana iya bayana a fili yadda ake yin rami a rufi ko kuwa ana iya bayana ta ga yadda kowa zai gane ya harshen ku. AT: "suka cire fale-falen abin da aka sa a saman rufi daidai in da Yesu yake. Bayan sun tona rufin yumbun, sai suka saukar" ko kuwa "sun yi rami cikin rufin daidai ta inda Yesu yake, sai suka saukar da

Mark 2:5

da ganin bangaskiyarsu

"da ganin bangaskiyar mutanen." Ma'ana mai yiwuwa suna kamar haka 1) cewa mutanen da suka d'auke shanyeyyen mutumin ne kawai ke da bangaskiya. ko 2) cewa shanyeyyen mutumin da mutanen da suka kawo shi wurin Yesu, dukkan su su na da bangaskiya.

Da

Kalman nan "Da" a nan na nuna cewa Yesu ya kula da shi kamar yadda uba ke kula da fa. AT: "Da na"

an yafe maka zunubanka

In mai yiwuwa ne a juya wannan yadda zai nuna cewa Yesu bai fadi wanda ya yafe zunuban mutumin ba. AT: "zunubanka sun tafi" ko kuwa "ba ka bukatan ka biya domin zunubanka na" ko kuwa "ba a lisafta zunubanka a kanka ba"

tunani a zuciyarsu

A nan "zuciyarsu" na nufin tunanin mutane. AT: "suna tunani da kansu"

Yaya wannan mutu zai yi magana haka?

Marubutan sun yi amfani da wannan tambayar don su nuna fushin su cewa Yesu ya ce "An gafarta maka zunubanka" AT" "Bai kamata wannan mutum ya yi magana haka ba!"

Wa zai iya gafarta zunubi in ba Allah ba?

Marubuta sun yi amfani da wannan tambayar cewa dashike Allah ne kadai ke iya yafe zunubai, to ba kamata Yesu ya ce "An yafe maka zunubanka" ba. AT: "Allah ne kadai ke da iya yafe zunubai!"

Mark 2:8

a ruhunsa

"cikin ransa" ko kuwa "a cikinsa"

suna tunani a junansu

Kowane malamin attaura na tunani da kansa; ba su magana ga juna.

Me yasa kuna tunanin wannan a zuciyarku?

Yesu ya yi amfani da wannan tambayar don ya gaya wa malaman attauran cewa abin nana da suke tunani ba daidai ba ne. AT: "Abin da kuke tunani ba daidai ba ne." ko kuwa "Kada ku yi tunanin cewa ina sabo"

wannan a zuciyarku

Kalman nan "zuciya" na nufin tunaninsu da kuma sha'awace sha'awacensu. AT: "wannan a cikin ku" ko "wadannan abubuwa"

Wanne ya fi sauki ga shanyeyyen mutumin ... d'auki gadonka ka yi tafiyar?

Yesu ya yi amfani da wannan tambayar don ya sa malaman attauran tuna game da abin da zai tabbatar cewa lallai zai iya yafe zunubai ko ba zai iya ba. AT: "Na dai cewa wa shanyeyyen mutumin, 'An yafe maka zunubanka.' Mai yiwuwa kuna tunanin cewa yana da wuya a ce 'Tashi, d'auki gadonka ka yi tafiya,' saboda tabbacin cewa zan iya ko ba zan iya warkar da shi, ba za a nuna ta tawurin tashinsa ya yi tafiya ko kuwa bai tashi ya yi tafiya ba." ko kuwa "Mai yiwuwa kuna tunanin cewa ya fi sauki a ce ma shanyeyyen mutumin 'An yafe maka zunubanka' fiye da a ce 'Tashi, d'auki gadonka ka yi tafiya.'"

Mark 2:10

Amma don ku sani cewa

"Amma don ku sani." Kalman nan "ku" na nufin marubutan da kuma taron jama'an.

cewa Dan Mutum na da ikon

Yesu ya dubi kansa a matsayin "Dan Mutum." AT: "cewa ni Dan Mutum ne kuma ina da iko"

a gaban kowa

"a sa'ad da dukkan mutanen ke kallo"

Mark 2:13

tafki

Wannan tekun Galilli ne wanda ake kiran ta tafkin Janisarata.

taron jama'an sun zo wurinsa

"mutanen sun je in da ya ke"

Lawi dan Halfa

Halfa uban Lawi ne.

Mark 2:15

gidan Lawi

"gidan Lawi"

Mutane masu zunubi

Farisiyawan sun yi amfani da jimlar nan "mutane masu zunubi" don suna nufi mutanen da ba sa bin doka kamar yadda Farisiyawan na nuna su yi.

masu yawan gaske suka bi shi

Ma'ana mai yiwuwa na kamar haka 1) "don akwai masu karɓar haraji masu yawan gaske da mutane masu zunubi wanda suka bi shi" ko kuwa 2)"gama Yesu yana da almajirai masu yawa sun kuma bi shi."

Me ya sa ya ci tare da masu karɓar haraji da masu zunubi?

Malaman attauran da Farisiyawan sun yi wannan tambayar don su nuna cewa ba su yarda da kirkin da Yesu ya nuna ba. Ana iya sa wannan cikin magana. AT: "Bai kamata ya ci da masu zunubi da masu karɓar haraji ba!"

Mark 2:17

Ya ce musu

"ya ce wa malaman attauran"

Mutane masu karfi cikin jiki ba su bukatan likita' sai dai mutane wanda ba su da lafiya

Yesu ya yi amfani da wannan karin magana game da mutane marasa lafiya da likita don ya koya musu cewa mutanen da sun san cewa suna cike da zunubi sun gane cewa suna bukatan Yesu.

masu karfi cikin jiki

"lafiyayyu"

Ba domin in kira masu adalci na zo ba, amma mutane masu zunubi

Yesu na tsammanin masu sauraron sa su fahimci cewa ya zo ne domin waɗanda ke bukatan taimako. AT: "Na zo domin mutanen da sun fahimci cewa su masu zunubi ne, ba domin mutane da sun gaskanta cewa su masu adalci ne ba"

amma mutane masu zunubi

Kalmomin nan "na zo in kira", an fahimci ta ne daga maganar da ke kafin wannan. AT: "amma na zo domin in kira mutane masu zunubi"

Mark 2:18

Farisiyawan na azumi ... almajiran Farisiyawan

Wannan maganganu biyun na nufin kungiyar mutane ɗaya ne, amma ana tabbatar da na biyun. Duka biyun na nufin mabiyar ɗarikar Farisiyawan, amma ba su mayar da hankali ga shugabannen Farisiyawan ba. AT: "almajiran Farisiyawan na azumi ... almajiran Farisiyawan"

Wasu mutane

"Wasu mutane." Zai fi kyau in an juya wannan magana ba tare da an tantance wanene waɗanan mutanen ba. Idan a harshen ku lallai ne a tantance, to ma'ana mai yiwuwa suna kamar haka 1) waɗannan mutanen ba sa cikin almajiran Yahaya ko kuwa almajiran Farisiyawa ba ko kuwa 2) waɗannan mutanen na cikin almajiran Yahaya.

zo sun ce masa

"zo sun ce wa Yesu"

Abokan ango, za su yi azumi sa'adda ango yake tare da su?

Yesu ya yi amfani da wannan tambayar don ya tunashe mutanen abin da sun riga sun sani don kuma ya karfafa su yi amfani da ita da shi da

almajiransa. AT: "Abokan ango, ba sa azumi a sa'ad da ango na tare da su. Maimakon haka suna shagali da taya shi murna."

Mark 2:20

za a dauki angon

AT: "angon zai tafi"

daga wurinsu ... za su yi azumi

Kalman nan "su" na nufin abokan ango.

Babu mutum zai dinka sabuwar riga ya hada ta da tsohuwar tufa

Dinkin riga a kan tsohuwar tufa na sa ramin tsohuwar tufan ta zama mafi ɓaci in gutsuren sabon rigan bai tauye ba. Sabon rigar da tsohon tufan duk za su ɓaci.

Babu mutum.

"Babu mutum." Wannan maganar na nufin dukkan mutane, ba mazaje kawai ba.

Mark 2:22

sabuwun ruwan inabi

"ruwan 'ya'yan itacen inabi." Wannan na nufin ruwan inabi da bai riga ya tashi ba. Inda ba a san inabi a yanki ku ba to a yi amfani da kalman da kowa ya sani na ruwan 'ya'yan itace.

tsorafin salkuna

Wannan na nufin salkunan da aka yi amfani da su sau da dama.

salkuna

Waɗanan jakuna ne da aka yi da fatan dabba. Ana iya kiran su "jakunan inabi" ko "jakunan fata."

ruwan inabi zai fasa fatan

Sabuwar inabi na buduwa a sa'ad da yake tashiwa, saboda da haka zai sa tsohon salkunan fata ta yage.

za a rasa

"zai ɓaci"

sabon salkuna

"sabon salkuna" ko "sabuwar jakunan fata." Wannan na nufin salkunan fatan da ba taba amfani da ita ba.

Mark 2:23

sai almajiransa su ka fara zagar kan hatsi ... yin abin da bai dace a yi ranar Asabar

zagar hatsi cikin gonakin wasu, kuma cin wannan ba a duban ta kamar sata. Tambayar ita ce ko daidai be bisa ga doka a yi wannan ranar Asabar.

zagar kan hatsi

Almajiran na zagar kan hatsi don su ci sabar, ko kwayar da ke cikin su. Ana iya sa wannan cikin kalma don nuna ma'anar gabaki ɗaya. AT: "zagar hatsi suna kuma cin kwayar"

kan hatsi

"kan" saman tsiren alkama wanda ke kamar ciyawa mai tsayi. Kan na rike hatsi ko iri tsiren da ta balaga.

Duba, don me suke yin abin da bai dace a yi ranar Asabar ba?

Farisiyawa sun yi wa Yesu tambaya don su kayar da shi. Ana iya juya wannan kamar magana. AT: "Duba! Su na karya dokar Yahudawa game da ranar Asabar."

Dubi

"Duba wannan" ko "Kassa kunne." Wannan kalma ne da an yi amfani da shi don kama hankalin wani don a nuna musu wani abu. In akwai wata kalm a harshen ku da ake amfani da ita don a jawo hankalin mutu, to ana iya amfani da ita anan.

Mark 2:25

Ba ku karanta ba abinda Dauda ... waƙanda ke tare da shi?

Yesu ya yi wannan tambayar don ya tunashe malaman attauran da Farisiyawa wani abin da Dauda ya yi a ranar Asabar. Tambayar ta yi dogo sosai, don haka ana iya raba shi zuwa jimla biyu.

Ba ku karanta ba abinda Dauda ya yi sa'adda yake jin yunwa, shi da mutanen da ke tare da shi? Yadda ya ... shi?"

Ana iya faɗin wannan kamar umurni. AT: "Ku Tuna abin da kin karanta game da abin da Dauda ... shi."

karanta abin da Dauda

Yesu na nufin karanta game da Dauda cikin Tsohon Alkawari. Wannan ana iya juya shi ta wurin nuna ainihin zancen a fili. AT: "karanta cikin nassosin abin da Dauda"

Yadda ya shiga gidan Allah ... waƙanda ke tare da shi.?

A nan iya bayana wannan a matsayin furuci dabam da aya 25. AT: "Ya shiga gida Allah ... waƙanda ke tare da shi."

yadda ya shiga

Kalman "ya" na nufin Dauda.

gurasa da ke ta

Wannan na nufin gurasa shabiyun wanda aka ajiye kan taburin zinariya wanda ke cikin alfarwa ko ginin haikali, hadaya ga Allah lokacin Tsohuwar Alkawari.

Mark 2:27

Ai Asabar domin mutum aka yi

Yesu ya bayana a fili dalilin da Allah ya yi Asabar. AT: "Allah ya yi Asabar don mutum"

mutum

"mutum" ko "mutane" ko kuwa "bukaton mutane." Wannan kalma na nufin mazaje da mataye duka.

ba mutum domin Asabar ba

Kalmomin nan "aka yi" an fahimci ta daga maganar da ke a baya. Ana iya sake faɗin ta ana. AT: "ba a yi mutum domin Asabar ba" ko kuwa "Allah bai yi mutum domin Asabar ba"

Chapter 3

¹ Sai kuma ya sake tafiya cikin Majami'a sai ga wani Mutum mai shanyayyen hannu. ² Wadansu mutane suna kallonsa sosai, su gani ko zai warkar da shi a ranar Asabar. don su zarge shi. ³ Yesu ya ce wa mai shanyayyen hanun "Ka tashi ka tsaya a tsakiyar kowa." ⁴ Sai ya ce wa mutane, "Ya dace a yi abu mai kyau aranan Asabar ko a yi mugunta; a ceki rai, ko a yi kisa? "Ammam suka yi shiru. ⁵ Sai ya dube su cikin fushi, yana bakin ciki da taurin zuciyar su, ya ce wa mutumin ka mikar da hanunka, sai ya mikar da hanunsa Yesu kuwa ya warkar da shi. ⁶ Sai Farisiyawa suka fita da sauri zuwa wurin mutanen Hirudus suka shirya yadda za su kashe shi. ⁷ Sai Yesu da almajiransa, suka tafi bakin teku. sai mutane dayawa suka bi shi, daga Galili da Yahudiya ⁸ Daga Urushalima da Edom gaba da Urdun da kewayan Taya da Sidon, da baban taro, ya ji abinda yake yi. suka zo wurinsa. ⁹ Ya tambayi almajiransa su shirya masa karamin jirgin ruwa domin yawan mutane, domin kada su murkushe shi. ¹⁰ Ya warkar da mutane da yawa, yadda duk wadanda suke da cuttutuka suna kokari su taba shi. ¹¹ Duk sa'adda kazaman ruhohin suka ganshi, sai su durkusa a gabansa su yi ihu da karfi su ce, kai Dan Allah ne." ¹² Ya umarce su da karfi kada su sa a san shi. ¹³ Ya hau saman dutsen, ya kira wadanda yake bukar su, su zo wurinsa. ¹⁴ Ya zabi guda goma sha biyu (ya kira su manzanni). Wadanda zasu kasance tare da shi, ya kuma aike su, su yi wa, azi, ¹⁵ Ya kuma basu Ikon fitar da aljanu. ¹⁶ Ya zabi guda goma sha biyu wato Saminu kuma yaba shi suna Bitrus. ¹⁷ Yakubu dan Zabadi da Yahaya dan-uwan Yakubu wanda ya basu sunan Buwanarjis watau 'ya'yan tsawa, ¹⁸ da Andarawus da Filibus da Bartalamawus da Matta da Toma da Yakubu dan Halfa, da Taddawus da Saminu Ba-kananiye, ¹⁹ da Yahuza Iskariyoti wanda zai bashe shi. ²⁰ Sa'adda ya shiga gida, Taron kuwa ya sake haduwa, har ya hana su cin abinci, ²¹ Da iyalansa suka ji haka, sai suka fito sun kamo shi, saboda sun ce, "Ai, baya cikin hankalinsa " ²² Marubutan da suka zo daga Urushalima suka ce "Ai Ba'alzabuba ne ya hau shi, da ikon sarkin aljannu kuma yake fitar da aljannu." ²³ Yesu ya kirawo su wurinsa ya ce da su cikin misalai, "Yaya shaidan zai iya fitar da shaidan? ²⁴ idan mulki ya rabu gida biyu ba zai tsayawa ba. ²⁵ Haka in gida ya rabu kashi biyu, gaba da kansa bai zai tsaya ba. ²⁶ Shaidan kuma in ya tayar wa kansa ya rabu, ba zai iya tsayawa ba, gama karshen sa ya zo kenan. ²⁷ Amma ba mai iya shiga gidan kakkarfan mutum ya kwace kayansa, ba tare da ya fara daure kakkarfan mutumin ba, sa'an nan kuma ya kwashe kayan gidansa. ²⁸ Hakika, ina gaya maku, dukan zunuban da mutane suka yi za a gafarta masu, da kowane irin sabon da suka furta, ²⁹ amma fa duk wanda yayi sabon Ruhun Mai Tsarki baza a gafarta masa ba ko kadan, ya zama mai zunubi har abada." ³⁰ "Yesu ya fadi wadannan abubuwa domin suna cewa yana da ba kazamin ruhu," ³¹ Sa'an nan uwatasa, da "Yan'uwansa suka zo suna tsaye a waje. sai suka aika masa, suna kuma umurtar sa ya zo. ³² Taro kuwa na zaune kewaye da shi, sai suka yi magana da shi da cewa, ga uwarka da yan-uwanka suna nan a waje, suna nemanka." ³³ Ya amsa masu, "Dacewa su wanene uwa-ta da "yan'uwa na?" ³⁴ Sai ya waiwayi wadanda suke zaune kewaye da shi, yace, "Ga uwa-ta da yan-uwana anan! ³⁵ Gama duk wanda ke yin abin da Allah yake so, shine dan'uwana da yar, uwata, da kuma uwa-ta."

Mark 3:1

Mahadin Zance:

Yesu ya wakar da wani mutum ranar Asabar a cikin majami'a ya kuma nuna yadda ya ji game da abin da Farisiyawa sun yi da umurni game da Asabar. Farisiyawan da mutanen Hirudus su fara shirin yadda za su kashe Yesu.

wani mutum mai shanyayyen hannu

"wani mutum wanda gurgu ne a hannu"

Wadansu mutane suna kallonsa sosai, su gani ko zai warkar da shi

"Wasu mutane na kallonsa Yesu sosai, su gani ko zai warkar da mutumin wanda ke da shanyayyen hannu"

Wasu mutane

Wasu Farisiyawa." Nan gaba, cikin [Markus: 3:6] wadannan mutanen an gane su Farisiyawa ne.

don su zarge shi

Ida Yesu ya warkar da mutumin a ranar, Farisiyawan za su zarge shi cewa ya karya doka ta wurin yin aiki ranar Asabar. AT: "domin su iya zarginsa cewa bai yi daidai ba" ko "domin su iya zarginsa cewa ya karya dokan"

Mark 3:3

a tsakiyar kowa

"a tsakiyar wannan taron jama'a"

Ya dace a yi abu mai kyau aranan Asabar ... ko a yi kisa?
 Yesu ya fadi wannan domin ya kalubalance su. Ya na so su amince cewa ya halatta a warkar da mutane ranar Asabar.

a yi abu mai kyau aranan Asabar ko a yi mugunta ... a ceci rai, ko a yi kisa
 Waɗannan magana biyun suna da ma'ana kusan iri ɗaya, sai dai na biyun matsananci ne sosai.

a cece rai ko a yi kisa
 Mai yiwuwa zai yi taimako in an nanata "ya halatta" kamar ita ce tambayar da Yesu ya yi kuma a wata hanya. AT: "ya halatta a cece rai ko a yi kisa"

rai
 Wannan na nufi rai na wannan jiki. Ya na kuma nufin mutum. AT: "wani daga mutuwa" ko "ran wani"

Amma suka yi shiru
 "Amma sun ki su amsa masa"

Mark 3:5

Ya dube kewaye
 "Yesu ya dube kewaye"

ya na bakin ciki
 "ya yi fushi sosai"

da taurin zuciyar su
 Wannan ya bayyana yadda Farisiyawa ba sa shirye su ji tausayin mutum mai shanyayyen hannu da tausayi. AT: "domin ba sa shirye su ji tausayin mutumin"

mikar da hannunka
 "Mika hannunka"

hannunsa kuwa ya koma lafiyayye
 AT: "Yesu ya komar masa da hannunsa lafiyayye" ko "Yesu ya sa hannunsa ya zama daidai yadda yake a ɗa"

fara shirya mākirci
 "fara yin dabara"

mutanen Hirudus
 Wannan suna ne na yau da kullum na wata kungiyar siyasa da ke goyon bayan Hirudus Antibas.

yadda za su kashe shi
 "yadda za su kashe Yesu"

Mark 3:7

takun
 Wannan na nufin Tekun Galili.

Idumiya
 Wannan yankin ne wanda a baya an san ta da suna Edom, wanda ya kunshi rabin lardin kudacin Yahudiya.

abubuwa da yake yi
 Wannan na nufin al'ajiban da Yesu ke yi. AT: "babbar abin al'ajiban da Yesu ke yi"

zo wurinsa
 "zo wurin da Yesu yake"

Mark 3:9

Muhimman Bayani:
 Aya 9 ta fadi abin da Yesu ya ce wa almajiransa su yi saboda gaggaruman taron mutane da ke kewaye da shi. Aya 10 ta fadi dalilin da ya sa gaggaruman tarons suna kewaye da Yesu. Bayanin da ke a waɗannan ayoyi sake kasa su don a bayana labarun daidai yadda sun faru, kamar yadda yake cikin UDB.

Ya ce wa almajiransa su shirya masa karamin jirgin ruwa ... kada su murkushe shi
 A sa'ad da gaggaruman taron na kara matsowa kusa da Yesu, yana cikin hatsarin da za su iya murkushe shi. Ba da saninsu za su murkushe shi ba. Amma domin dai kawai akwai mutane da yawa.

Ya ce wa almajiransa
 "Yesu ya gaya wa almajiransa"

Ya warkar da mutane da yawa, yadda duk waɗanda ... taba shi
 Wannan ta gaya mana dalilin da ya sa mutane masu yawa suna kewaye da Yesu har sai da ya yi tunani cewa za su murkushe shi. AT: "Gama, saboda Yesu ya warkar da mutane da yawa, duk waɗanda ... taba shi"

Gama ya warkar da ... da yawa
 Kalman nan "yawa" na nufin gaggaruman mutanen da Yesu ya warkar da su. AT: "Gama ya wakar da mutane da yawa"

duk waɗanda suke da cuta suna kokarin su zo wurin sa don su taba shi
 Sun yi wannan ne saboda sun gaskanta cewa in sun taba Yesu za su warke. A nan iya bayana wannan a fili. AT: " dukkan mutane marasa lafiya sun nace zuwa suna kokarin sun taba shi domin su warke"

Mark 3:11

gan shi
 "gan Yesu"

suka fadi a kasa ... yi ihu da karfi, suka ce
 A nan "su" na nufin aljannun. Sune suke sa mutanen da suka shige su su yi waɗannan abubuwa. Anan iya bayana wannan a fili. AT: "Sun

sa mutanen da suka shige su su fāḍi kasa a gaban shi, su yi kuka a gare shi"

sun fāḍi a gaban shi

Aljannun ba su fāḍi a gaban Yesu saboda suna kaunar shi ba ko suna so su yi masa sujada ba. Sun fāḍi a gabansa domin sun ji tsoronsa ne.

Kai Ḍan Allah ne

Yesu yana da iko a kan aljannun domin shi "Ḍan Allah" ne.

Dan Allah

Wannan laḡani ne mai muhimmanci na Yesu.

Ya umurcesu kwarai da gaske

"Yesu ya umurce aljannun"

kada su bayana shi

"kada su bayana ko shi wanene"

Mark 3:13

don su kasance tare da shi, ya kuma aike su, su yi wa, azi, sakon

"don su kasance tare da shi, shi kuma zai aike su, su yi wa'azi sakon"

Saminu, wanda yaba shi suna Bitrus

Marubucin ya fara lisafta sunayen manzane goma sha biyun. Saminu shi ne na farko da aka ambata.

Mark 3:17

wanda ya ba shi

Maganan nan "wanda" na nufin Yakubu ḡan Zabadi da ḡan'uwansa Yahaya.

suna Buwanarjis, wato 'ya'yan tsawa

Yesu ya kira su da wannan suna domin suna kamar tsawa ne. AT: "suna Buwanarjis, wanda ke nufin mutane da ke kamar tsawa" ko "suna Buwanarjis, wanda ke nufin mutanen tsawa"

Yahuza

Wannan sunan na miji ne.

wanda zai bāshe shi

"wanda zai bāshe da Yesu" Kalman nan "wanda" na nufin Yahuda Iskariyoti.

Mark 3:20

Sai ya tafi gida

"Sai Yesu ya tafi gidan da yake zama."

har ya hana su cin gurasa

Kalman nan "gurasa" na wakilcin abinci. AT: "Yesu da almajiransa ba su iya cin abinci ba ko kaḡan" ko "ba su iya cin komai ba"

sun fito don su kama shi

'Yan iyalinsa sun shiga cikin gidan don su kama shi su sha shi dole ya je gida tare da su.

don ya ce

Ma'ana mai yiwuwa na kalman nan "su" na kamar haka 1) danginsa ko 2) wasu mutane da cikin taron.

ba ya cikin hankalinsa

iyalin Yesu sun yi amfani da wannan karin magana don su bayana yadda suke tunani yake yi. AT: "haukace"

ta wurin sarkin aljannu yake fitar da aljannu

"Ta wurin ikon Ba'alzabul, wanda shine sarkin aljannu, Yesu ke fid da aljannu"

Mark 3:23

Yesu ya kira su wurinsa

"Yesu ya kira mutanen wurinsa"

Yaya shaidan zai iya fitar da shaidan?

Yesu ya yi wannan tambaya don ya amsa maganar malaman attaura da cewa yana fid da aljan ta wurin ikon Ba'alzabul. AT: "Shaidan ba zai iya fid da kansa ba!" ko "Shaidan baya ḡaba da mugayen ruhohinsa!"

Idan mulki ya rabu gida biyu

Kalman nan "mulkin" na nufin mutane da ke wannan mulkin. AT: "Idan mutanen da ke zama cikin mulki sun rabu suna ḡaba da juna"

bai zai tsaya ba

Wannan na nufin cewa mutane ba za su haḡu kuma ba kuma za su faḡi. AT: "ba zai iya jimrewa ba" ko "zai faḡi"

gida

Wannan na nufin mutane da ke zama a gidan. AT: "iyali"

Mark 3:26

Idan Shaidan kuma in ya tayar wa kansa ya rabu

Kalman nan "kansu" na nufin Shaidan, yana kuma nufin mugayen ruhohi. AT: "Idan Shaidan da mugayen ruhohinsa suna faḡa da juna." ko "Idan Shaidan da mugayen ruhohinsa na ḡaba da juna kuma sun rabu"

ba zai iya tsayawa ba

Wannan na nufin cewa zai fāḡi kuma ba zai jimre ba. AT: "ba zai haḡu ba" ko "ba zai jima ba kuma ta zo ga karshe kenan" ko "zai fāḡi kuma ta zo ga karshe kenan"

kwashi

a sata kayan mutum da kuma mallaka

Mark 3:28

Hakika ina gaya maku

Wannan na nuna cewa maganar da za a iya mai muhimmanci ne kuma gaskiya ne.

'ya'yan mutane

"wadanda mutum ne ya haifa." Wannan na nanata cewa 'yan adam ne. AT: "mutane"

magana

magana

sunu cewa

"mutane suna cewa"

na da bakin aljan

Wannan karin magana da ke nufin aljan ya yi mulkin wani. AT: "na da bakin aljani"

Mark 3:31

Sai uwa tasa da 'yan'uwansa suka zo

"Sai uwar Yesu da 'yan'uwansa suka zo"

Sun aika a kira shi, suna kuma umurata ya zo

"Sun aiki wani a ciki ya gaya masa da cewa suna a waje kuma suna so ya zo wurin su"

na neman ka

"na tambaya game da kai"

Mark 3:33

wanene uwa-ta da 'yan'uwa na?

Yesu ya yi amfani da wannan tambaya don ya koya wa mutanen. AT: "Zan gaya maki ko wanene uwata da 'yan'uwana"

Duk wanda ke ... wannan mutum shine

"wadanda ke aikata ... sune"

shine dan'uwana da yar, uwata

Wannan na nufin almajirans Yesu sune iyalinsa na ruhaniya. Wannan ya fi muhimmanci fiye da zama cikin iyalinsa na jiki. AT: "wannan mutum shi kamar dan'uwana, da 'yar'uwata, ko uwa a gare ni"

Chapter 4

¹ Ya kuma fara koyarwa a bakin tekun. Akwai babban taro kewaye da shi, sai ya shiga cikin jirgin ruwa a cikin tekun, ya kuwa zauna. Duk taron kuwa na kan tudu a bakin tekun. ² Ya koya masu abubuwa da yawa da misalai, a cikin koyawarsa ya ce masu, ³ "ku saurara! wani mai shuka ya tafi shuka. ⁴ Yana cikin yafa iri, sai wadansu iri suka fadi a kan hanya, tsuntsaye kuma suka zo suka tsince su. ⁵ Wadansu kuma suka fadi a kan dutse inda ba kasa dayawa. Nan da nan kuwa suka tsiro saboda rashin zurfin kasa. ⁶ Da rana fa ta daga, sai suka yankwane da yake ba su da saiwa sosai, sai suka bushe. ⁷ Wadansu kuma suka fadi cikin kayayuwa su ka yi girma sai kayayuwan suka shake su, ba su yi tsaba ba. ⁸ Wadansu kuma suka fadi a kasa mai kyau, suka yi yabanya, suka yi tsaba, suka yi girma, wadansu ribi talattin wadansu sittin, wadansu kuma dari". ⁹ Sai ya ce, Duk mai kunnen ji, ya ji, " ¹⁰ Sa'adda Yesu yake shi kadai, wadanda suke kusa dashi tare da sha biyun suka tambaye shi ma'anar misalan. ¹¹ Sai ya ce masu, "ku an yardar maku, ku san asirin mulkin Allah, amma ga wadanda ba su cikinku, komai sai a cikin Misalai, ¹² don gani da ido sun gani, amma ba su gane ba. ji kuma, sun ji, amma ba su fahimta ba, don kada su juyo a gafarta masu," ¹³ Ya ce masu, "Ashe, ba ku fahimci wannan misalin ba? yausha za ku fahimci sauran? ¹⁴ Mai shukan nan fa maganar Allah yake shukawa. ¹⁵ Wadanda suka fadi a hanyar kuwa, su ne kwatancin wadanda. a aka shuka mganar a zuciyarsu, Da suka ji, nan da nan sai shaidan ya zo ya dauke Maganar da aka shuka a zuciyarsu. ¹⁶ Haka kuma wadanda aka shuka a wuri mai duwatsu, sune wadanda da zarar sun ji Maganar sai su karba da farin ciki. ¹⁷ Su kuwa basu da tushe, ba su da karfi, idan kunci ko tsanani ya zo saboda kalmar, nan da nan sai su yi tuntube. ¹⁸ Wadansu kuma su ne kwatacin wadanda suka fadi cikin kayayuwa, sune wadanda suka ji Maganar, ¹⁹ amma abubuwan duniya, da rudin dukiya da kuma kwadayin wadansu abubuwa, sukan shiga su shake Maganar, har ta zama marar amfani. ²⁰ Wadanda aka shuka a kasa mai kyau kuwa, sune kwatancin wadanda suke jin Maganar, su karba, su kuma yin amfani da ita wadansu ribi talatin, wadansu sittin, wadansu dari." ²¹ ya ce masu, "Shin, ana kawo fitila a cikin gida don a rufe ta da kwando ko a ajiye ta a karkashin gado? ku kan kawo ta ne don ku dora ta a kan madorinta. ²² Ba abin da yake boye, da baza a sani ba ko kuma ba abinda ke asirce da bazaya bayyana a fili ba. ²³ Bari mai kunnen ji, ya ji!" ²⁴ Sai ya ce masu, ku mai da hankali a kan abin da kuka ji, Mudun da ka auna, da shi za a auna maka, har ma a kara maka. ²⁵ Domin mai abu akan karawa, marar abu kuma za a karba daga wurinsa a kuma karawa mai shi." ²⁶ Sai ya ce, "Mulkin Allah kamar mutum yake mai yafa iri a kasa. ²⁷ A kwana a tashi har irin ya tsiro, ya girma bai kuwa san ta yaya aka yi ba. ²⁸ Kasa da kanta, takan ba da amfani, tsiro shine ne na farko, ²⁹ Sai kai, sa'anan sai kwaya mai kwari. Sa, adda amfani ya nuna, sai ya sa lauje ya yanke nan da nan, wato kaka ta yi kenan." ³⁰ Ya kuma ce, "Da me za mu kwatanta Mulki Allah? ko kuwa da wane misali za mu misalta shi? ³¹ Kamar kwayar zarra yake wadda, in an shuka ta, ko da yake ita ce mafi kankanta cikin kwayoyi a duniya. ³² Duk da haka in an shuka ta, sai ta yi girma fiye da duk sauran ita-tuwan da ke a jeji tayi manyan rassa, har tsuntsaye su iya yin sheka arassanta." ³³ Da misalai da yawa, irin wadannan ya yi masu Magana, dadai gwargwadon ganewarsu, ³⁴ ba ya fada masu kome sai da misali, amma a kebe, yakan bayyana wa almajiransa dukan abu. ³⁵ A ranan nan da yama ta yi yace masu "Mu haye wancan ketaren." ³⁶ Sai suka bar taron, suka tafi tare da shi acikin cikin jirgin. wadansu jirage kuma na tare da shi. ³⁷ Sai babban hadari da iska mai karfi ya taso, rakuman ruwa kuma na ta girgizawa cikin jirgin, har jirgin ya cika. ³⁸ Yesu kuwa na daga karshen bayan jirgin a kan kujera, yana barci, sai suka tashe shi, suka ce masa "Malam za mu hallaka ba ka kula ba?" ³⁹ Sai ya farka, ya tsawata wa Iskar. Ya kuma ce wa ruwan tekun, "Ka natsu! ka yi shiru!" Sai Iskar ta kwanta, wurin duk ya yi shiru. ⁴⁰ Ya ce masu, "Don me kuka firgita haka? Har yanzu baku da bangaskiya ne?" ⁴¹ Sai suka tsorata kwarai suka ce wa juna, "wanene wannan kuma, wanda har Iska da tekun ma suke yi masa biyayya?"

Mark 4:1

Mahadin Zance:

A sa'ada Yesu ya koya masu daga cikin jirgin ruwa a bakin tekun, ya basu misalin kasa.

tekun

Wannan Tekun Galili ne.

Mark 4:3

ku kassa kunne! wani manomi

"Ku saurara! Wani manomi"

iri ... wadansu iri ... tsince su ... Wadansu kuma ... inda ba kasa dayawa ... suka tsiro ... rashin zurfin kasa
An yia maganar dukkan irin da manomin ya shuka kamar iri guda daya ne. "irin ... wadansu ... tsince

su ... Wasu iri ... ba su sami ... suka tsiro ... ba su sami"

Yana cikin yafa iri, sai waɗansu iri suka faɗi a kan hanya
"A sa'ad da ya wasa iri a kasa." A al'adu daban-dabam mutane suna da hanyoyin shukin iri daban-dabam. A wannan misalin an shuka iri ta wurin wasa wa a ginari da aka shirya.

ta tsiro

"irin da aka shuka a gonar da ke da duwasu sun fara girma da sauri"

kasa

Wannan na nufin datti da ke kasa wanda za a iya shuka iri.

Mark 4:6

sai suka yankwane

Wannan na nufin shukin da basu kosa ba. AT: "ta yankwane shukin da basu kosa ba"

da yake ba su da saiwa sosai, sai suka bushe

"domin shuki ba ta da saiwa sosai, sai suka bushe"

Waɗansu iri ... suka shake su ... ba su bada amfani

A nan an yi magana game da duk irin da manomin ya shuka kamar iri guda daya ne. Dubi yadda ka juya wannan cikin [Markus 4:3]. "Wasu iri ... suka shake su ... ba su bada amfani ba"

Mark 4:8

riɓi talattin waɗansu sittin, waɗansu kuma dari

Yawan tsaban da shukin ta bayar an kwatanta shi da iri guda da ya yi girma. AT: "Waɗansu shukin sun bada amfani fiye da irin da mutumin ya shuka sau talatin, waɗansu iiri sun bada tsaba sau sittin, waɗansu kuma sun bada amfanin tsaba sau dari"

talatin ... sittin ... dari

"30 ... 60 ... 100." Za a iya rubuta waɗannan cikin adadi.

Duk ma kunnen ji

Wannan wata hanya ce da ake nufin duk wanda ke wurin wanda kuma na jin abin da Yesu yake faɗa. AT: "Kowa wanda zai iya ji na" ko "Duk wanda zai iya ji na"

yā ji

A nan kalman nan "ji" na nufin saurara. AT: "yā saurara da kyau" ko "lalle ne ya suarari abin da ina faɗa da kyau"

Mark 4:10

Sa'adda Yesu yake shi kadai

Ba wai wannan na nufin cewa Yesu yana nan gabaɗaya shi kadai ba; maimakon haka, abin nufi shine, lokacin da taron sun tafi, Yesu kuma na tare da sha biyun da wasu masubinsa.

an ba ku

AT: "Allah ya ba ku" ko "Na ba ku"

waɗanda ba su cikinku

"amma waɗanda ba sa cikin ku." Wannan na nufin dukkan mutanen da ba sa cikin sha-biyun ko sauran masubi Yesu na kusa.

komai sai a cikin Misalai

Ana iya faɗin cewa Yesu ya ba wa mutanen misalai. AT: "Kowane abin da na faɗa, na yi shi cikin misali"

don gani da ido ... sun ji

Ana ɗaukan cewa Yesu yana magana game da mutane suna ganin abubuwan da ya nuna masu suna kuma jin abin da ya gaya masu. AT: "sa'ad da suna ganin abin da nake yi ... sa'ad da suna jin abin da nake faɗa"

sun gani, amma ba su gane ba

Yesu yana magana game da fahimtar mutane ga abin da suka gani kamar a zahiri suna gani ne. AT: "sun gani ba su kuma gane ba"

za su juyo

"juyo wurin Allah." Anan "juyo" na nufin "tuba," AT: "za su tuba"

Mark 4:13

Sa'an nan ya ce masu

"Sai Yesu ya ce wa almajiransa"

Ashe, ba ku fahimci wannan misalin ba? Ta yaya za ku fahimci sauran?

Yesu ya yi amfani da waɗannan tambayoyi don ya nuna fushin sa cewa almajiransa ba su fahimci misalinsa ba. AT: "Idan ba ku iya fahimtar wannan misalin ba, yi tunani game da zai yi maku wahala ku fahimci sauran misalen."

Manomin da ya shuka irinsa

"Manomi wanda ya shuka irinsa na wakilcin"

Mai shukan nan fa maganar

"maganar" na nufin sakon Allah. Bada sakon na nufin koyar da ita. AT: "wanda yake koyawa mutane sakon Allah"

Waɗannan sune suka faɗi a hanyar

"wasu mutane suna kamar iri da suka faɗi a gefen hanya" ko "wasu mutane suna kamar hanyan da wasu iri suka faɗi"

hanya

"tafarki"

da suka ji ta

A nan "ta" na nufin "maganan" ko "sakon Allah"

Mark 4:16**sune wadanda**

"wasu kuma suna kamar irin." Yesu ya fara bayana yadda wasu mutane suna kamar iri da ta fadi a kan kasa ma duwatsu.

ba su da karfi

Wannan kwatanci ne da shuki da jijiyoyin sa ba su yi zurfi ba. Wannan na nufin cewa mutanen sun yi murna sa'ada suka karfi magana, amma basu dukufa ga maganar ba. AT: "suna kuma kamar shuki da ba shi da jijiya"

ba jijiya

Wannan na nanata rashin zurfin jijiyoyin.

jimre

A wannan misali, "jimre" na nufin "bada gaskiya." AT: "cigaba cikin bangaskiyarsu"

kunci ko tsanani ya zo saboda kalmar

Zai zama da taimako in an bayana cewa kunci na zuwa domin mutane sun bada gaskiya ga sakon Allah. AT: "kunci ko tsanani na zuwa domin sun bada gaskiya ga sakon Allah"

sun yi tuntuƙe

A wannan misalin, "tuntuƙe" na nufin "sun daina bada gaskiya ba sakon Allah"

Mark 4:18**Wadansu kuma su ne kwatacin wadanda suka fadi cikin kaya**

Yesu ya fara bayana yadda wasu mutane suke kamar iri da ya fadi cikin kaya. AT: "wasu mutane kuma suna kamar irin da aka shuka cikin kaya"

amma abubuwan duniya

"damuwoyin wannan rayuwa" ko "damuwan rayuwan yanzu"

da rudin dukiya

"sha'awace sha'awacen dukiya"

suka shiga su shake Maganar

Sa'anda Yesu ya cigaba da magana game da mutane wanda suke kamar irin da ta fadi cikin kaya, ya bayana ainihin mecece sha'awace sha'awace da damuwo'in ke yi wa kalmar a rayuwansu. AT: "sun shiga sun shake sakon Allah cikin rayuwar su kamar yadda kaya ke shake shuki"

ba ta bada amfanin gona ba

"maganan ba ta bada amfani gona a cikinsu ba"

Wadanda aka shuka a kasa mai kyau kuwa

Yesu ya fara bayana cewa wasu mutanen suna kamar iri da aka shuka a kasa mai kyau. AT: "kamar iri da aka shuka a kasa mai kyau"

talatin, wadansu sittin, wadansu dari fiye da abin da aka shuka

Wannan na nufin tsaba da aka shukin ta bada amfanin ta. AT: " wasu sun yi tsaba talatin, wasu tsaba sittin, wasu kuma tsaba dari" ko "wasu sun bada tsaba fiye da abinda aka shuka sau 30, wasu sun bada tsaba fiye da abin da aka shuka sau 60, wasu kuma sun bada tsaba fiye da abin da aka shuka sau 100"

Mark 4:21**Yesu ya ce masu**

"Yesu ya cewa taron"

Shin, ana kawo fitila a cikin gida don a rufe ta da kwando ko a ajiye ta a farkashin gado?

A nan iya rubuta wannan tambaya kamar ba tambaya ba. AT: "Hakika ba a kawo fitila cikin gida don a rufe ta da kwando, ko a ajiye ta a farkashin gado!"

Ba abin da yake boye, da baza a sani ba ... da bazaya bayyana a fili ba

AT: "Gama duka abin da yake a boye za a bayyana shi, kuma kowane abin da ke a asirce za a bayyana a fili"

ba abin da ke a boye ... ba abin da ke a asirce

"babu wani abin da ke a boye ... babu wani abin da ke a asirce" Maganganu biyun nan na nufin abu daya. Yesu yana nanata cewa kowane abu da ke a asirce za ta zama sanannen.

Duk mai kunnen ji, ya ji

Dubi yadda ka juya wannan cikin [Markus 4:9]

Mark 4:24**Ya ce masu**

"Yesu ya ce wa taron"

da abin da ka auna

Ma'ana mai yiwuwa suna kamar haka 1) Yesu yana magana game auwu da kuma bayarwa a yalwace ga wasu ko 2) wannan na nufin Yesu yana magana game da "fahimta" sai ka ce "auwu."

za a auna maka, za a kuma kara maka

AT: "Allah zai auna maka, zai kuma kara maka"

ga shi za a kara ... ko abin da yake da shi ma za a karɓe

AT: "Allah zai kara masa ... Allah zai karɓe" ko "Allah zai kara masa ...Allah zai karɓe daga wurinsa"

Mark 4:26**kamar mutumin da ya shika irinsa**

Yesu ya kwatanta mulkin Allah da manomi wand aya shika irinsa. AT: "kamar manomin da ya shuka irinsa"

A kwana a tashi

Wannan abu ne da mutumin ya saba yi. AT: "Yana barci kowane dare, yana kuma tashiwa kowane rana" ko "Yana barci kowane dare ya kuma tashi kashegari"

tashi da rana

"ya tashi da rana" ko "ya fara aiki da rana"

kodashike bai san ya aka yi ba

"kodashike mutumin bai san ya aka yi irin ya toho ya kuma yi girma ba"

ganye

kara ko toho

kai

kan kara ko bangare shuke da ke rike 'ya'yan

sai ya sa lauje ya yanke nan da nan

A nan "lauje" na nufin manomin ko mutanen da manomin ya aike su girbin hatsin. AT: "nan da nan ya tafi gonar da lauje do ya yi girbin hansi" ko "nan da nan ya aiki mutane da lauje zuwa cikin gonar su yi girbin hatsin"

lauje

wani wuka da ke a lankwashe ko wani kugiya mai kaifi da ana amfani da ita a girbe hansi

domin lokacin girbi ta yi

A nan maganan nan "ta yi" na nufin hatsin ta yi don girbi. AT: "domin hansi ta yi domin girbi"

Mark 4:30

Da me za mu kwatanta Mulki Allah? ko kuwa da wane misali za mu misalta shi?

Yesu ya yi wannan tambaya domin masu karatun su yi tunani game macece mulkin Allah. AT: "Da wannan misalin zan iya kwatanta mulkin sama."

wadda, in an shuka

AT: "sa'ad da wani ya shuka ta"

tayi manyan rassa

An bayana bishiyar mustad kamar an sa rassan tayi manya. AT: "da manyan rassa"

Mark 4:33

ya yi masu Magana

"Magana" anan na nufin "sakon Allah." Kalman nan "su" na nufin taron. AT: "ya koyawa masu sakon Allah"

daidai gwargwadon ganewarsu

"kuma ida sun iya fahimtar wasu, sai ya cigaba da gasu masu"

sa'ad da ya zama shi kadai

Wannan na nufin cewa ba ya tare da taron, amma almajiransa suna tare da shi.

yakan bayana wa almajiransa kowane abu

A nan "kowane abu" daɗaɗawa ne. Ya bayana masu duk misalinsa. AT: "Ya bayana masu duk misalinsa"

Mark 4:35

wancan ketaren

"wancan Ketaren Tekun Galili" ko "wancan ketaren takun"

Sai babban hadari mai iska ya taso

A nan "taso" na nufin "fara." AT: "sai babban hadari mai iska ya fara"

har jirgin ya kusan cika da ruwa.

Zai yi taimako in an bayana cewa jirgin yana cika da ruwa. AT: "jirgin na hatsarin cika da ruwa"

Mark 4:38

Yesu kansa

A nan "kansa" na nanata cewa Yesu shi kadai ya kasan jirgin. AT: "Yesu kansa na nan shi kadai"

kasan jirgin

Wannan ita ce bayan jirgin. "bayan jirgin"

sun tashe shi

Kalman nan "su" na nufin almajiransa. Kwatanta zance dake kusan ɗaya da wanda ke a aya 39, "Ya tashi." "Ya" na nufin Yesu.

ba ka damu ko mun kusan mutuwa ba?

Almajiran sun yi wannan tambaya don su nuna soron su. A nan iya rubuta wannan tambaya a matsayin magana. AT: "ya kamata ka jawo hankalin ka ga abin da yake faruwa; mun kusa mu mutu dukkan mu!"

mun kusan mutuwa

Kalman nan "mu" na nufin almajiran da Yesu kansa.

Natsu! Ka yia shiru!

Wadannan maganganu biyun suna nan kusan iri ɗaya ne kuma suna nanata abin da Yesu ya son iska da tekun su yi.

Iskar ta kwanta

"an sami matuƙar kwantawar iska a tekun"

Mark 4:40

Don me kuka firgita? Har yanzu baki da bangaskiya ne?

Yesu ya yi wadannan tambayoyi don ya jawo hankalin almajiransa su duba dalilin da ya sa suka firgita a sa'ad da yake tare da su. AT: "Bai kamata ku ji tsoro ba. kuna buƙatan ku sami bangaskiya sosai."

wanene wannan kuma, wanda har Iska da teku ma suke yi masa biyayya?

Almajiran sun yi wannan tamaya cikin mamaki saboda abin da Yesu ya yi. AT: "Wannan mutum ba

kamar sauran mutane bane; har iska da teku sun yi
masa biyayya!"

Chapter 5

¹ Da su ka zo daya ketaren tekun, wanda ya ke cikin yankin Garasinawa. ² Sa'adda Yesu ya sauko daga cikin jirgin ruwan sai wani mutum mai aljanu ya fito daga cikin kaburbura ya tarbe shi. ³ Mutumin yana zama a cikin kaburbura. An daure shi da sarkoki da mari ⁴ An daure shi da sarkoki da mari sau da yawa, amma ya tsuntsunke sarkoki da marin. har ma ba wanda zai iya daure shi kuma. ⁵ Dare da rana a cikin kabarbarun da duwatsu mutumin ya na ihu ya na yaiyage jikinsa da duwatsu masu kaifi. ⁶ Sa'adda ya hango Yesu daga nesa, sai ya tarbi Yesu ya durkusa a gabansa. ⁷ Ya tada muryarsa da karfi ya ce, ina ruwa na da kai? Yesu Dan Allah Madaukaki Ina rokon ka da sunan Allah kada ka bani wahala, ⁸ Gama Yesu ya ce masa kai aljani ka fito daga cikinsa." ⁹ Ya tambaye shi, "Yaya sunanka? Ya ce suna na tari gama muna da yawa. ¹⁰ Ya yi ta rokonsa kada ya raba su da wannan yankin kasar. ¹¹ Akwai babban garken aladu a wurin suna kiwo a gindin tsauni. ¹² Sai suka roke shi ya bar su su shiga cikin wadannan aladun. ¹³ Shi kuma ya yardar masu. Aljanun suka fita suka shiga cikin aladun su kimanin dubu biyu. Aladun dubu biyu suka gangaro daga gindin tsaunin suka fada cikin ruwa. ¹⁴ Mutanen da ke kiwon aladun su ka shiga cikin gari da kewaye suka bada labarin abin da ya faru. Mutane da yawa suka je su ga abin da ya faru ¹⁵ Sai suka zo wurin Yesu suka ga mutumin mai aljanun a zaune, cikin hankalinsa, saye da tufafi, sai suka tsorata. ¹⁶ Wadanda suka zo su ka ga abin da ya faru da mutumin mai aljanun, suka je suka fada wa mutane abin da suka gani game da aladun. ¹⁷ Mutanen suka roke shi ya fita daga yankin kasarsu. ¹⁸ Shi mutumin da aljanu ke iko da shi, sa'adda ya ga Yesu zai shiga cikin jirgin ruwa ya tafi, ya roki Yesu da ya bi shi. ¹⁹ Amma Yesu bai yarda masa ba. Ya ce masa ka tafi gidanku, wurin mutanenka ka gaya ma su alherin da Ubangiji ya yi maka. ²⁰ Mutumin ya shiga cikin Dikafolis yana shaidar babban abin da Yesu ya yi masa, dukansu suka cika da mamaki. ²¹ Sa'adda Yesu ya sake ketaren kogin zuwa daya gefen, acikin jirgin, sai taron jama'a suka kewaye shi, a gefen tekun. ²² Sai wani daya daga cikin shugabannin Majami'a mai suna Yayirus, ya zo, wurinsa sa'adda ya ganshi ya durkusa a gabansa. ²³ Ya yi ta rokonsa, yana cewa, "Diya ta ba ta da lafiya har ma ta kusa mutuwa. Ina rokonka mu je gida na ka dora ma ta hannu domin ta warke. ta rayu." ²⁴ Sai ya tafi tare da shi, babban taro suka biyo shi har ma suna matse shi. ²⁵ Akwai wata mace wadda ta ke zubar jini ta kai tsawon shekara goma sha biyu. ²⁶ Ta sha wahala kwari da gaske ta je wurin likitoci da yawa ta kashe kudi sosai, amma ba ta warke ba abin ma sai karuwa ya ke yi. ²⁷ Ta ji labarin Yesu. Sai ta biyo bayansa yana tafiya cikin taro, ta taba habar rigarsa. ²⁸ Domin ta ce "Idan dai na taba ko da habar rigarsa zan warke." ²⁹ Da dai ta taba shi sai zubar jinin ta ta tsaya, ta ji a jikin ta ta warke, daga damuwarta. ³⁰ Nan da nan, Yesu ya ji iko ya fita daga gare shi sai ya ce "wanene ya taba rigata?" ³¹ Almajiransa suka ce, "a cikin wannan taron mutane da yawa ka ce wanene ya taba ni?" ³² Amma Yesu ya waiga ya ga ko wanene ya taba shi. ³³ Matar ta san abin da ya faru sai ta zo cikin tsoro da rawar jiki ta durkusa a gaban Yesu ta fada masa gaskiya. ³⁴ Sai ya ce da ita, "Diya bangaskiyarki ta warkar da ke, ki tafi lafiya kin sami warkewa daga cutarki". ³⁵ Sa'adda ya ke magana da ita sai ga mutane daga gidan shugaban majami'a suka ce "Diyarka ta mutu me ya sa za ka dami malam?" ³⁶ Amma sa'adda Yesu ya ji abin da suka ce, sai ya ce da shugaban majami'ar, "kada ka ji tsoro ka ba da gaskiya kawai." ³⁷ Bai bari kowa ya kasance tare da shi ba sai Bitrus da Yakubu da Yahaya dan'uwan Yakubu. ³⁸ Suka zo gidan shugaban majami'ar ya ga mutane suna bakin ciki, suna kuka sosai. ³⁹ Sa'adda ya shiga gidan ya ce da mutane "Me ya sa kuke damuwa da kuka?" Yarinyar ba ta mutu ba barci ta ke yi. ⁴⁰ Sai su kayi masa dariya. Amma ya fitar da su waje su duka. Ya kira baban yarinyar da mamar ta da wadansu da ke tare da shi su ka shiga wurin da yarinyar ta ke. ⁴¹ Ya kama hannun yarinyar ya ce da ita "Tilatha koum" wato yarinya na ce ki tashi" ⁴² Nan da nan yarinyar ta tashi ta yi tafiya (gama shekarun ta sun kai goma sha biyu). Nan da nan mutanen suka yi mamaki kwari da gaske. ⁴³ Ya ummurce su da gaske kada kowa ya sani. Ya ce da su su ba ta abinci ta ci.

Mark 5:1

Mahadin Zance:

Bayan Yesu ya kwantar da iska, ya wakar da wani mutum da ke da aljannu, amma Garasinawan ba su yi murna domin ya yi warkarwa ba, saboda haka sun roke Yesu ya tafi.

sun zo

Kalman nan "Su" na nufin Yesu da Almajiransa.

tekun

Wannan na nufin Tekun Galili.

Garasinawa

Wannan suna na nufi mutanen da zama cikin Garasa.

mai bakin aljan

Wannan karin magana ne da ke nufin cewa bakin ajan na "mulki" ko "ya haukatar da shi". AT: "bakin aljan na mulkinsa" ko "bakin aljan ya haukatar da shi"

Mark 5:3**An dāure shi da sarkoki da mari sau da yawa**

AT: "Mutane sun dāure shi da sarkoki sau da yawa"

sarkokin sa sun tsintsinke

AT: "ya tsintsinke sarkokinsa"

sarkoki

karafuna da mutan sukan kewa hannu da kafafun dan sarka su kuma hada shi da sarka da kuma wani abu da ba ya motsi don kada fursunan ya yi motsi

ba wanda zai iya dāure shi kuma

Mutumin na da karfi har ma ba wanda zai iya dāure shi. AT: "Ya na da karfi sosai har ma ba wanda ke da karfin dāure shi"

dāure shi

"mulke shi"

Mark 5:5**ya na yaiyage jikinsa da duwatsu masu kaifi**

Sa'ad da aljan ya mallake mutumin, so da dama aljan zai sa mutumin ya yi munanan abubuwa da zai hallakas da shi, wato abu kamar, yaiyanke kansa.

Sa'adda ya hango Yesu daga nesa

Da ganin Yesu, mai yiwuwa Yesu na kokarin fitawa da jigin ruwa kenan.

rusuna

Wannan na nufin cewa ya durkusa a gaban Yesu don ya girmama ya kuma daraja shi, ba ya na masa sujada ba.

Mark 5:7**Muhimman Bayani:**

Bayanin da ke waɗannan tambayar don ya ji tsore shirya shi don a iya ba da labarin daidai yadda ya faru, kamar yadda yake a UDB.

Ya tada murya

"Bakin aljanin ya tada murya"

ina ruwa na da kai, Yesu Dan Allah Maɗaukaki?

Bakin aljanin ya yi wannan tambayar don ya ji tsore ne. AT: "Rabu da ni, Yesu, Dan Allah Maɗaukaki! Babu wata dalili da zai sa ka sami sabani da ni."

Yesu ... kada ka bani azāba

Yesu na da ikon ba wa bakin aljanin azāba.

Dan Allah Maɗaukaki

Wannan lakani ne mai muhimmanci na Yesu.

Ina rokon ka da sunan Allah

A nan bakin aljanin na ransuwa da Allah a sa'ada yana roko Yesu. Dubi yadda ake irin wannan roko a harshen ku. AT: "a gaban Allah ina rokon ka" ko "na rantse da sunan Allah, ina rokon ka"

Mark 5:9**Ya tambaye shi**

"Sai Yesu ya tambaye bakin ajan"

Ya amsa masa ya ce, "Sunana Tuli, don muna da yawa."

Daya daga ciki aljanun na magana a maɗaɗɗin sauran. Ya yi magana game da su sai ka ce su rundunan, rundunar sojojin Romawa da ke kusan sojoji 6,000. AT: "Sai aljan ya ce masa, 'ka kira mu rundunan, domin dayawan mu muna cikin mutumin nan."

Mark 5:11**sun roke shi**

"bakin aljanun sun roke Yesu"

ya bar su

Zai iya zama da taimako in an bayana a fili abin da Yesu ya bar su su yi. AT: "Yesu ya bar bakin aljanun su yi abin da suka roka"

suka ruga a guje

"aladun suka ruga a guje"

zuwa cikin tekun, su kusan dubu biyu suka hallaka a cikin tekun

Ka na iya raba wannan zuwa jimla daban dabam: "zuwa cikin tekun. Aladun kusan dubu biyu ne, sun kuma hallaka a cikin tekun"

aladu kusan dubu biyu

"aladu kusan 2,000"

Mark 5:14**cikin gari da kewaye**

Ana iya bayana a fili cewa mutanen sun ba da rohoto abin da ya faru ga mutanen da ke cikin gari da kewaye. AT: "ga mutanen cikin gari da kewaye"

Tuli

Wannan sunan aljanun da dā suna cikin mutumin. Dubi yadda ka juya wannan cikin [Markus 5:9].

daidai cikin hankalinsa

Wannan na nufin cewa yana tunani da kyau. AT: "hankalinsa daidai" ko "tunani da kyau"

sai suka tsorata

Kalman nan "su" na nufin mutanen da suka je su ga abin da ya faru.

Mark 5:16

Wadanda sun ga abin da ya fari
 "Mutanen da sun ga abin da ya faru"

Mark 5:18

mutum mai aljan
 Kodashike a yanzu mutumin ba shi da aljan, akan bayana shi a haka. AT: "mutumin da dā ke da aljan"

Amma Yesu bai ba shi dama ba
 Ana iya bayana a fili abin da Yesu bai ba shi daman yi ba. AT: "Amma bai bar mutumin ya bi su ba"

Dikafolis
 Wannan suna wani yanki ne da ke nufin Birane Goma. Ya na a kudu-gabacin Tekun Galili.

dukkansu suka yi mamaki
 Zai zama da taimakon in an bayana dalilin da ya sa mutanen suka yi mamaki. AT: "dukkann mutanen da suka ji abin da mutumin ya fada sun yi mamaki"

Mark 5:21

dayan bangaren
 Zai zama da amfani in an kara bayani a wannan magana. AT: "dayan bangaren teku"

gefen takun
 "a bakin tekun" ko "gaɓar teku"

Yayirus
 Wannan sunan mutum.

sai ya tafi tare da shi
 "sai Yesu ya tafi tare da Yayirus." Almajiran Yesu ma sun tafi tare da shi. AT: "Sai Yesu da Almajiran sun tafi tare da Yayirus"

sa hannun ka
 "Sa hannu" na nufin annabi ko malami ya sa hannunsa a kan wani, yana kuma warkar da shi ko sa masa albarka. A wannan al'amari, Yayiru yana tambayar Yesu ya warkar da 'yarsa.

don ta sami lafiya ta rayu
 AT: "ya kuma warkar da ita da sa ta ta rayu"

har ma suna matse shi
 Wannan na nufin sun taru kewaye da Yesu sun matse kansu don su yi kusa da Yesu.

Mark 5:25

Yanzu akwai wata mace
 "yanzu" na bada alaman cewa an gabatar da wannan macen a labarin. Dubi yadda kuna gabatar da abon mutum cikin labarin a harshen ku.

wadda ta ke zub da jini na tsawon shekara goma sha biyu
 Macen ba ta da wani ciwon da ke a buɗe; maimakon haka, hailer ta bai tsaya ba. Mai yiwuwa harshen ku na da wata hanya mai da'a da ana iya faɗin wannan yanayi.

tsawon shekara goma sha biyu
 "tsawon shekara 12"

abin ma sai karuwa ya ke yi
 "rashin lafiyar sai karuwa ya ke yi" ko "zub da jinin sai karuwa ya ke yi"

Ta ji labarin Yesu
 Ta ji labari game da Yesu yadda ya warkar da mutane. AT: "cewa Yesu ya warkar da mutane"

rigarsa
 rigar da ake sa a waje ko kwat

Mark 5:28

Zan warke
 AT: "zai warkar da ni" ko "ikonsa za ta warkar da ni"

an warkar da ita daga cutar ta
 AT: "cutar ya bar ta" ko "ta sami lafiya"

Mark 5:30

iko ya fita daga gare shi
 Sa'ad da macen ta taɓa Yesu, Yesu ya ji ikon warkar da ita. Yesu kansa bai rasa ikonsa na warkar da mutane ba sa'ad da ya warkar da ita. AT: "cewa ikonsa na warkarwa ya warkar da macen"

wannan taron mutane da yawa ka
 Wannan na nufin sun taru kewa da Yesu, sun matse junansu don su yi kusa da Yesu. Dubi yadda ka juya wannan cikin [Markus 5: 24]

Mark 5:33

fādi a gabansa
 "durkusa a gabansa." Ta durkusa a gaban Yesu a matsayin girmamawa da mika kai.

fada masa gaskiyar gabaki daya
 Maganan nan "gaskiyar gabakidaya" na nufin yadda ta taɓa shi har ta warke. AT: "fada masa gaskiyar gabakidaya game da yadda ta taɓa shi"

Diya
 Yesu ya yi amfani da wannan kalma don yana duban macen a matsayin maibi.

bangaskiyar ki
 "bangaskiyar ki a ciki na"

Mark 5:35

Sa'ad da yake magana

"Sa'ad da Yesu ke magana"

wasu mutane daga gidan shugaban majami'a

Ma'ana mai yiwuwa suna kamar haka 1) waɗannan mutane sun zo daga gidan Yayirus ko 2) Yayiru ya riga ya umurce waɗannan mutane su zo su ga Yesu ko 3) mutumin da ke shugaban majami'a a sa'ad da Yayiru ba ya nan, shine ya turo waɗannan mutane.

shugaban majami'a

"shugaban majamia" shine Yayirus.

majami'a, cewa

"majami'a, cewa wa Yayirus"

Me ya sa kuna damun malamin kuma?

AT: "Ba shi da amfani a dame malamin kuma." ko "Ba ku bukata ku dame malamin kuma."

malamin

Wannan na nufin Yesu.

Mark 5:36

ka ba da gaskiya kawai

In lallei ne, to ana iya faɗin abin da Yesu yake umurtan Jarus ga bada gaskiya ga shi. AT: "Ka dai gaskanta cewa zan ta da 'yar ka"

Bai bari ... ya ga

Cikin waɗannan ayoyi kalman nan "Ya" na nufin Yesu.

Bai bari kowa ya kasance tare da shi ba

"ya bi shi ba." Zai zama da taimakon in an faɗa wurin da za suna kofarin zuwa. AT: "ya bi shi zuwa gida Shugaban majami'a"

Mark 5:39

Ya ce masu

"Yesu ya cewa mutenen da suke kuka"

Me ya sa kuke damuwa me ya sa kuma kuna kuka?

Yesu ya yi wannan tambaya don ya taimake su su ga reashin bangaskiyarsu. AT: "Wannan ba lokacin damuwa da kuka ba ne."

Yarinyar ba ta mutu ba barci ta ke yi." Sai suka yi masa dariya

Yesu ya yi amfani da kalman da an saba amfani da ita na barci, haka kuma sai a yi amfani da shi a juyin. Ya kamata masu karatun su fahimta cewa mutanen da ke sauraron Yesu sun yi masa dariya domin ba su san bambanci tsakanin mutumin da ya mutu da wanda ya ke barci ba, suna kuma tunanin cewa shi bai sani ba.

Amma ya fitar da su dukka waje

"ya fitar da sauran mutanen da ke cikin gidan zuwa waje"

waɗanda suke tare da shi

Wannan na nufin Bitrus, Yakub da Yahaya.

shiga wurin da yarinyar ta ke

Zai zama da taimakon in an bayana inda yarinyar take. AT: "shiga cikin dakin da yarinyar take kwanciye"

Mark 5:41

Talita kumi

Wannan jimlar da harshe Yahudanci ne, wanda Yesu ya yi magana da karamar yarinyar cikin harshen ta. Ku rubuta waɗannan kalmomin kamar yadda yake da haruffan ku.

shakarun ta goma sha biyu ne

"shakarun ta 12 ne"

Ya ummurce su da gaske kada kowa ya san wannan. Sa'annan

AT: "Ya umurce su da gaske, 'kada kowa ya san game da wannan!' Sa'annan" ko "Ya umurce da gaske, 'Kada ku gaya wa kowa game da abin da na yi!' Sa'annan"

Ya umurcie su da gaske

"Ya ba su umurni da gaske"

Sa'annan ya ce masu su ba ta abinci ta ci

AT: "Sai ya ce masu, 'Bata abinci ta ci"

Chapter 6

¹ Ya bar su ya zo garinsu, almajiransa su ka biyo shi. ² Sa'adda ranar Asabar tazo ya shiga cikin masujada ya yi koyarwa. Mutane da yawa da su ka ji koyarwarsa su ka yi mamaki, suka ce daga ina ya sami irin wannan koyarwar? Wacce irin hikima ce Allah ya ba shi haka? Wadanne irin ayyukan al'ajibi ya ke yi da hannuwansa? ³ Wannan ba kafintan nan ba ne dan Maryamu, dan'uwan Yakubu da Yosi da Yahuza da Saminu? Ba ga 'yan'uwan sa 'yan mata mu na tare da su ba? Ba su ji dadi ba a ransu saboda Yesu. ⁴ Yesu ya ce, "Annabi ba ya rasa daraja sai a gidansa da garinsa da cikin danginsa." ⁵ Bai iya yin wani aikin al'ajibi a wurin ba sai dai mutane kadan marasa lafiya ya dorawa hannu ya warkar da su. ⁶ Rashin bangaskiyarsu ya ba shi mamaki. Sai ya tafi cikin kauyuka na kewaye da su ya yi ta koyarwa. ⁷ Ya kira almajiransa su goma sha biyu, ya aike su biyu-biyu, ya ba su iko a kan aljanu, ⁸ ya dokace su kada su dauki komai tare da su domin wannan tafiya, sai dai sanda kadai. Kada su dauki abinci ko jaka ko kudi a cikin aljihunsu, ⁹ sai dai su sa takalmi kadai, kada su sa taguwa biyu a jikinsu. ¹⁰ Ya ce da su, idan ku ka shiga wani gida sai ku zauna a gidan har lokacin da za ku tashi. ¹¹ Idan ku ka je wani gari aka ki karbar ku, ku karkabe kurar da ke kafufunku ta zama shaida kan mutanen garin. ¹² Sai suka tafi suka yi ta shela ga mutane cewa su tuba daga zunubansu. ¹³ Sun fitar da aljanu da yawa, suka shafawa mutane da yawa mai suka warkar da su. ¹⁴ Sarki Hirudus ya ji wannan, gama sunan Yesu ya zama sananne a wurin kowa da kowa. Wadansu suna cewa Yahaya mai yin baftisma ne ya tashi daga matattu shi ya sa ake yin wadannan ayyukan al'ajibi ta wurinsa. ¹⁵ Wadansu kuma suna cewa, "Iliya," Har yanzu wadansu suna cewa daya "daga cikin annabawa ne na da can." ¹⁶ Sa'adda Hirudus ya ji wannan sai ya ce, "Yahaya wanda na fillewa kai shine ya tashi." ¹⁷ Saboda Hirudus ne ya sa aka kama Yahaya aka kulle shi a kurkuku saboda Hirodiya(matar Filibus dan'uwansa), domin ya aure ta. ¹⁸ Saboda Yahaya ya gaya wa Hirudus cewa bai halarta ya auri matar dan'uwansa ba. ¹⁹ Sai ita Hirodiya ta yi kudurin ta kashe Yahaya amma bai yiwu ba. ²⁰ Domin Hirudus yana jin tsoron Yahaya, domin ya sani shi mai adalci ce, mai tsarki kuma. Domin haka Hirudus bai so wani abu ya faru da Yahaya ba, amma ya kan fusata idan ya ji wa'azin yahaya. Duk da haka da fari ciki yakan saurare shi. ²¹ Amma sai dama ta samu inda Hirodiya za ta iya yin abin da ta ke so ta yi. A lokacin kewayowar ranar haihuwar sa, sai Hirudus ya shirya liyafa domin manyan da ke aiki tare da shi a cikin gwamnatin sa, da shugabannin da ke cikin Galili. ²² Diyar Hirodiya ta zo ta yi masu rawa, rawarta kuwa tagamshi Hirudus da bakinsa. Sarki ya ce da yarinyar, "ki tambayi duk abin da ki ke so ni kuwa zan ba ki shi". ²³ Ya rantse mata da cewa "Ko menene ki ka ce ki na so, ko da rabin mulkina ne" ²⁴ Sai ta fita ta je ta tambayi mamarta, "me zan ce ya bani?" Sai ta ce kan Yahaya Mai Yin Baftisma. ²⁵ Sai ta dawo da sauri cikin dakin taro wurin sarki ta ce da shi, "Ina so ka ba ni kan Yahaya Mai Yin Baftisma a cikin tire." ²⁶ Sarki ya damu kwarai, amma saboda ya yi alkawari ga kuma ofisoshinsa, ba dama ya ce a'a. ²⁷ Sai sarki ya aiki wani soja ya ba shi ummurni ya je ya kawo kan Yahaya. Sojan ya je ya fillo kan sa daga cikin kurkuku. ²⁸ Ya kawo kan a cikin tire ya ba yarinyar, yarinyar kuma ta kai wa mamarta. ²⁹ Da almajiran su ka ji labari, suka zo suka dauki gawarsa suka rufe a cikin kabari. ³⁰ Almajiran suka zo wurin Yesu, suka fada masa dukkan abin da suka yi da abin da suka koyar. ³¹ Sai ya ce da su "ku je cikin kebabben wuri domin ku huta kadan," domin mutane suna ta kaiwa da komowa, ba su sami damar hutawa ba balle su ci abinci ³² Sai suka tafi kebabben wuri a cikin jirgin ruwa su kadai. ³³ Amma mutane da yawa sun gansu suna tafiya sun kuma gane su, sai suka fito daga cikin dukan garuruwa da gudu har su ka kai wurin kafin su zo. ³⁴ Sa'adda suka zo bakin gaba Yesu ya ga taron mutane da yawa sai ya ji tausayinsu domin sun yi kamar tumakin da ba da mai kiwo. Sai ya cigaba da koya masu abubuwa da yawa. ³⁵ Sa'adda yamma ta yi, almajiran sa suka zo suka ce da shi, "wurinnan kebabben wuri ne kuma ga lokaci ya tafi. ³⁶ Ka sallami mutanen nan domin su shiga cikin garuruwa da kauyuka da ke kusa domin su sayi abin da zasu ci. ³⁷ Amma sai ya ba su amsa ya ce, "Ku ku basu abinci su ci mana". Sai suka ce da shi, "ma iya zuwa mu sawo gurasa ta sule dari biyu mu basu su ci?" ³⁸ Sai ya ce dasu, "Dunkulen gurasa guda nawa kuke dasu? Kuje ku gani." Dasuka gano sai suka ce da shi, dunkule biyar ne da kifi guda biyu." ³⁹ Sai ya ba da umarni mutanen su duka su zauna a kan danyar ciyawa. ⁴⁰ Suka zauna kungiya kungiya wadansu su dari wadansu hamsin. ⁴¹ Sai ya dauki dunkulen gurasa guda biyar da kifi guda biyu, ya ta da kansa sama, yasa albarka, ya kakkarya dunkulen gurasan, ya ba almajiran domin su rabawa taron jama'a duka. ⁴² Dukansu suka ci suka koshi. ⁴³ Suka tattara gutsattsarin gurasar suka cika kwanduna guda goma sha biyu da gutsattsarin da kuma gutsattsarin kifi. ⁴⁴ Mutanen da suka ci gurasar sun kai mutum dubu biyar. ⁴⁵ Nan da nan ya ce almajiran sa su hau jirgin ruwa su yi gaba kafin ya zo, su je Baitsaida. Shi kuma ya tsaya domin ya sallami taron mutanen. ⁴⁶ Bayan da suka tafi shi kuma ya hau kan dutse domin ya yi addu'a. ⁴⁷ Har yamma ta yi jirgin ruwan ya na tsakiyar rafi shi kuma yana kan tudu shi kadai. ⁴⁸ Ya gansu

sunah wahala gama iska ta hana su tafiya. Wajan karfe hudu na asuba sai ya tawo wurin su yana tafiya a kan ruwa, yana so ya wuce gaban su. ⁴⁹ Sa'adda suka gan shi ya na tafiya a kan ruwa suka yi tsammani fatalwa ce, suka yi ihu, ⁵⁰ gama su duka sun gan shi, tsoro ya kama su. Sai nan da nan ya yi magana dasu ya ce, "Ku karfafa ni ne! kada ku ji tsoro!" ⁵¹ Ya shiga cikin jirgin ruwan tare dasu, sai iska ta dena bugawa. Sai suka yi mamaki kwarai. ⁵² Gama basu gane batun dunkulen ba. Maimakon haka, sai zukatansu suka taurare. ⁵³ Sa'adda suka haye su zo kasar Janisarita suka sa wa jirgin sarka. ⁵⁴ Su na fitowa daga cikin jirgin kenan, mutane suka gane cewa Yesu ne. ⁵⁵ Mutane suka ruga cikin yankin su, suka kawo marasa lafiya a bisa shinfidun su zuwa wurinsa, dukan inda suka ji yana zuwa. ⁵⁶ Ko ina ya shiga birni da kauye, ko a cikin kasar sukan kawo marasa lafiya a kasuwanni suna rokonsa su taba ko da habar rigarsa, dukan wadanda suka taba kuwa suka warke.

Mark 6:1

Mahadin Zance:

Yesu ya komo garinsa, inda ba a karbarsa.

garinsa

Wannan na nufin garin Nazarat, inda Yesu ya yi girma da inda iyalinsa suke zama. Wannan ba ya nufin cewa yana da nasa fili a wurin.

Wacce irin hikima ce Allah ya ba shi haka?

AT: "Macece wannan hikima da ya samu?"

ya ke yi da hannuwansa

Wannan magana na nanata cewa Yesu kansa yana yin abin al'ajibin. AT: "wanda shi kansa ya yi"

Shin wannan ba kafintan nan ba ne dan Maryamu, dan'uwan Yakubu da Yosi da Yahuza da Saminu? Ba ga 'yan'uwan sa 'yan mata mu na tare da su ba?

Wadannan tambayoyin ana iya rubuta su cikin jimlar da ba tambaya ba. AT: "Wannan kafinta ne kawai! Mun san shi da iyalinsa. Mun san uwa tasa Maryamu. Mun san 'yan'uwansa Yakubu, Yosi, Yahuza da kuma Saminu. 'yan'uwansa mata kuma suna tare da mu."

Mark 6:4

masu

"wa taron"

Annabi ba ya rasa daraja sai

AT: "Ana daraja Annabi a koyaushe, sai" ko "Wurin da ba a daraja annabi shine"

sai dai mutane kaɗan marasa lafiya ya dorawa hannu

Annabi da malami na iya sa hannu a kan mutane don ya warkar da su ko albarkace su. Wannan yanayi, Yesu yana warkar da mutane ne.

Mark 6:7

Muhimman Bayani:

Umunin Yesu a aya 8 da 9, ana iya sake kasafa shi ta wurin raba abin da ya gaya wa almajiransa su yi daga abin da ya ce masu kada su yi, kamar yadda yake a UDB.

ya kira goma sha biyun

A nan kalman nan "kira" na nufin cewa ya urmuce sha biyun su zo wurinsa.

biyu-biyu

"2 da 2" ko "cikin biyu"

kada ... gurasa

A nan "gurasa" na nufin abinci. AT: "ba abinci"

kudfi a cikin damaransu

A wancan al'ada, mazaje na d'auka kudfi su ajiye a cikin damararsu. AT: "ba kudfi a cikin jakunan kudfinsu" ko "ba kudfi"

Mark 6:10

Ya ce masu

"Yesu ya cewa sha biyun"

sai ku zauna a gidan har lokacin da za ku tashi

A nan "zauna" na nufin komowa zuwa gidan ko wani ranar don su ci su kuma yi barci a wurin. AT: "ku ci, ku kuma kwanta a wannan gida har sai lokacin da za ku bar wannan wuri"

ta zama shaida a gare su

"ta zama shaidan a kansu." Zai zama da taimako a bayana yadda wannan ya zama shaida a gare su. "ta zama shaida a gare su. Tawurin yin haka, za ku shaidi cewa ba su marabce ku ba"

Mark 6:12

Sai suka tafi

Kalman nan "su" na nufin sha biyun, ban da Yesu. Zai zama da taimako kuma a bayana cewa sun tafi garuruwa daban dabam. AT: "Sun shiga garuruwa daban dabam"

juyo daga zunubansu

A nan "juyo daga" na nufin a daina yi wani abu. AT: "bar yin zunubi" ko "tuba daga zunubansu"

Sun fitar da aljanu da yawa

Zai iya zama da taimako a fadfa cewa sun fitar da aljanu daga cikin mutane. AT: "Sun fid da aljanu da yawa daga cikin mutane"

Mark 6:14**Sarki Hirudus ya ji wannan**

Kalman nan "wannan" na nufin dukkan abin da Yesi da almajiransa sun yi ta yi a garuruwa daban daban, duk da fid da aljannu da kuma warkar da mutane.

Wadansu suna cewa, "Yahaya Mai baftisma ne

Wasu suna cewa Yesu, shine Yahaya Mai Baftisma. Wannan ana iya bayana shi a fili. AT: "Wadansu suna cewa, "Shine Yahaya Mai Baftisma ne wanda aka"

Yahaya Mai Baftisma ne ya tashi daga matattu

"Tashi daga matattu" anan wata karin magana ne na "sa mutum ya rayu kuma." AT: "Ana tashe Yahaya Mai Baftisma kuma" ko "Allah ya sa Yahaya Mai Baftisma ya rayu kuma"

Wadansu kuma suna cewa, "Shi Iliya ne,"

Zai zama da taimakon in an bayana cewa wasu mutane suna tunanin cewa shine Iliya. AT: "Wadansu sun ce, 'Iliya ne wanda Allah ya yi alkawari zai aika kuma.'"

Mark 6:16**wanda na fillewa kai**

A nan Hirudus ya yi amfani da kalman nan "na" don yana nufin kansa ne. Kalman nan "na" na nufin sojijin Hirudus. AT: "wanda na umurci sojoji na su fille kansa"

shine ya tashi

AT: "yana raye kuma"

Hirudus ne ya sa aka kama Yahaya aka kulle shi a kurkuku

AT: "Hirudus ya aiki sojojin su kama Yahaya su kulle shi a kurkuku"

aika a

"umurta a"

saboda Hirodiya

"ta dalili Hirodiya"

matar Filibus dan'uwansa

"matar dan'uwansa Filibus." Filibus dan'uwana Hirudus ba daya ne da Filibus wanda an ambata cikin littafin Ayukan Manzani ko Filibus daya daga cikin almajiran sha biyu na Yesu.

domin ya aure ta

"domin Hirudus ya aure ta"

Mark 6:18**ta yi kudurin ta kashe shi amma bai yiwu ba**

Hirodiya shine kan maganan wannan magana "ta" na nufin cewa ta na so wani ya kashe Yahaya. AT:

"ta na so wani ya kashe shi amma ba ta iya kashe shi ba"

Domin Hirudus yana jin tsoron Yahaya, ya sani

Wadannan magana biyu ana iya hada don ya nuna a fili dalilin da ya sa Hirudus yana jin tsoron Yahaya. AT: "domin Hirudus yana jin tsoron Yahaya domin ya sani"

domin ya sani shi mai adalci ce

"Hirudus ya sani cewa Yahaya mutum ne mai adalci"

yakan saurare shi

yakan saurare Yahaya"

Mark 6:21**ya shirya liyafa domin manyan da ke aiki tare da shi a cikin gwamnatin sa ... Galili**

A nan kalman nan "ya" na nufin Hirudus, yana kuma na nufin bawansa wanda ya bada umurni a shirya liyafa. AT: "ya shirya liyafa domin manyan ma'aikatansa ... Galili" ko "ya gayaci manyan ma'aikatansa ... Galili ci su kuma yi murna tare da shi"

liyafa

wata abinci ta musamman ko liyafa

Hirudiya kanta

Kalman nan "kanta" an yi amfani da ita don nanata cewa yana da muhimmanci cewa 'yar Hirudiya ne wanda ta yi rawa a lokacin liyafa.

shigo cikin

"shigo cikin dakin"

Mark 6:23**Ko menene ki ka ce ... mulkina**

"zan ba ki har rabin abin da nake da shi da mulkina, in kin roka"

fita

"fita daga dakin"

a cikin tire

"kan katako" ko "a kan babban kwano da aka yi da itace"

Mark 6:26**saboda ya yi alkawari ga kuma baki da sun zo liyafa**

Ana iya bayana abin da ke cikin alkawarin, da kuma dangantaka tsakanin alkawarin da bakin da sun zo liyafa, a fili. AT: "domin bakin sun ji ya yi alkawarin cewa zai ba ta kowane abin da ta roka"

a cikin tire

"a kan tire"

Sa'ad da almajiransa

"Sa'ad da almajiran Yahaya"

Mark 6:30

kebabben wuri
wurin da ba kowa

mutane da yawa suna ta kaiwa da komowa
Wannan na nufin cewa mutane suna zuwa wurin manzanin su kuma koma.

ba su sami
Kalman nan "su" na nufin manzanen.

Sai suka tafi
A nan kalman nan "su" na nufin manzanen da Yesu.

Mark 6:33

sun gansu suna tafiya
"mutanen sun ga Yesu da manzanen suna tafiya"

s kafa
Mutanen suna tafiya a kafa, wannan kuwa ya zama da bambanci da tafiyar almajiran a kwalekwale.

ya ga taron
"Yesu ya ga gaggaruman taro"

suna kamar tumakin da ba makiyayi
Yesu ya kwatanta mutane da tumakin da sun rikice a sa'ad da ba su da makiyayi da ke shugabantansu.

Mark 6:35

Sa'adda yamma ta yi
Wannan na nufin can da yamma. AT: "Sa'adda yamma ya fara yi" ko "Can da rana"

Mark 6:37

Amma ya amsa ya ce
"Amma Yesu ya amsa ya cewa almajiransa"

ma iya zuwa mu sayo gurasa ta dinari dari biyu mu ba su ci?
Almajiran sun yi wannan tambaya don su bayana cewa babu wata hanya da za su iya sayan abinci da zai ishe taron. AT: "Ba za mu iya sayan gurasa wanda zai isa ciyad da wannan taron ba, ko muna da denari dari biyu!"

denari dari biyu
"denari 200." Mufuradin wannan kalman "denari" shine "denarus." Denarus guda kudi ne na azurfa wanda Romawa ke amfani da shi a wancan lokaci don biyan hakin ma'aikata a rana daya.

gurasa
dunkulallen gurasa da aka yi.

Mark 6:39

danyar ciyawa
Ku bayana ciyawan da kalman kalan da ake amfani da shi a harshen ku na ciyawa mai kyau, wanda maiyiwuwa ba kore ba.

kungiya kungiya wadansu su dari wadansu hamsin
Wannan na nufin mutane da ke kowane kungiya. AT: "mutane kunsan hamsin a wasu kungiya, wasu kuma mutane kusan dari wa wasu kungiyar"

dubi sama
Wannan na nufin cewa ya daga kansa ya dubi cikin sama, wanda ake kamata shi da inda Allah yake.

ya sa albarka
"ya albarkaci" ko "ya mika godiya"

Ya kuma raba kifi biyun a tsakaninsu dukka
"ya raba kifi biyun don kowa ya samu"

Mark 6:42

Suka tattara
Ma'ana ma yiwuwa na kamar haka 1) "Almajiran sun tattara" ko 2) "Mutanen sun tattara."

gutsattsarin gurasar suka cika kwanduna guda goma sha biyu
"gursarin gurasar sun cika kwanduna goma sha biyu"

kwanduna goma sha biyu
"kwanduna 12"

maza dubu biyar
"maza 5,000"

Mutanen da suka ci gurasar sun kai mutum dubu biyar
Ba a lisafta yawan mata da 'ya'ya ba. Idan ba za a iya fahimtar cewa ba a ambata yawan mata da 'ya'ya ba, to za a oya bayana a fili. AT: "mutum dubu biyar sun ci gurasan. Ba ma kirga mata da yara ba"

Mark 6:45

zuwa wata bangaren
Wannan na nufin Tekun Galili. Anan iya bayana wanna a fili. AT: "zuwa wata bangaren Teku Galili" (Dubi: gs_ellipsis)

Baitsaida
Wannan gari ne a arewacin Tekun Galili.

Sa'ad da sun tafi
"Sa'ad da mutanen sun tafi"

Mark 6:48

Wajen karfe
Wannan lokaci ne tsakanin 3 a.m.

fatalwa ce

ruhu matatcen mutum ko kuwa wasu irin ruhu

Ku karfafa ni ne! ... kada ku ji tsoro!

Wadannan jimla biyun suna da ma'ana kusan iri daya, suna kuma nanata cewa almajiran ba sa bukatan su ji tsoro! In ta zama wajibi, ana iya haɗa su su zama ɗaya. AT: "Kada ku ji tsoro!"

Mark 6:51

Sun yi mamaki

In kuna bukatan ku bayana a fili abin da ya sa su mamaki za ku iya yi. AT: "Sun yi mamakin abin da ya yi"

abin da dunkule ke nufi

A nan maganan nan "gurasan" na nufin sa'ad da Yesu ya ninka dunkunlen gurasa. AT: "abin da ake nufi da cewa Yesu ya ninka gurasan" ko "abin da ake nufin sa'ada Yesu ya sa dunkulen gurasa ta karu ta yi yawa"

zukatansu ta taurare

Taurin zuciya na nufin kin ji don a fahimta. AT: "sun taurare zuciyar har sun kãsa fahimta"

Mark 6:53

Janisarata

Wannan sunan yankin arewa maso yammacin Tekun Galili.

suka ruga cikin duk yankin

Zai zama da taimako in an bayana dalili da ya sa sun ruga zuwa cikin yankin. AT: "sun ruga zuwa cikin yankin don ya gayawa sauran mutane cewa Yesu yana wurin"

sun ruga ... sun ji

Kalman nan "su" na nufin mutane sun gane Yesu, ba almajiran ba.

marsa lafiya

Wannan magana na nufin mutane. AT: "mutane marasa lafiya"

Mark 6:56

Duk inda ya shiga

"Duk inda Yesu ya shiga"

za su sa

A nan "su" na nufin mutanen. Ba ya nufin almajiran Yesu.

Sun roke shi

Ma'ana mai yiwuwa suna kamar haka 1) "Marasa lafiyan sun roke shi" ko 2) Mutanen sun roke shi."

ya bari su taɓa

Kalman nan "su" na nufin marasa lafiyan.

habar rigarsa

"bakin tufafinsa" ko "gefen rigarsa"

da yawa da

"dukkun wadanda"

Chapter 7

¹ Farisawa suka taru wurin Yesu tare da wadansu marubuta wadda suka zo daga Urushalima. ² Sun ga cewa wasu daga cikin almajiransa sun ci gurasa da hannuwa marasa tsabta, wato, basu wanke hannu ba, ³ (Domin Farisawa da dukan Yahudawa ba su cin abinci sai dole sun wanke hannu da kyau domin suna kiyaye al'adun dattawa. ⁴ Idan Farisawa suka dawo daga kasuwa, wajibi ne su yi wanka kamin su ci abinci. Akwai sauran al'adun da suke kiyayewa, kamar wanke moda, tukwane, da wasu santula na dalma, har da dakin cin abinci.) ⁵ Farisawa da Marubuta suka tambaye Yesu, "Don me almajiran ka basu kiyaye al'adun dattawa, domin suna cin abinci ba tare da sun wanke hannu ba?" ⁶ Amma ya amsa masu cewa, "Ishaya ya yi anabci akan ku masu bautan ganin ido, da ya rubuta cewa 'wadanan mutane suna girmama ni a baka amma zuciya su tana nesa da ni. ⁷ Sujadar wofi suke mani suna koyar da ka'idodi na mutane a matsayin rukunansu". ⁸ Kun watsar da dokar Allah sai kuka rungumi al'adun mutane. ⁹ Sai yace masu, kun yi nasara wurin kau da dokokin Allah domin ku kiyaye al'adun ku na mutane. ¹⁰ Koda shike Musa ya rubuta cewa, "ka girmama Ubanka da Uwarka", kuma, "duk wanda ya zagi Ubansa ko Uwatasa, ya cancanci mutuwa nan take". ¹¹ Amma kun ce, 'idan mutum ya ce wa iyayensa, "duk taimakon da ya cacanci ku samu daga guna ya zama kebabbe (wato, 'na mika wa Allah)". ¹² Sabo da haka, kun ba shi izini kada ya yi wa Ubansa ko Uwatasa wani abu. ¹³ Kuna mayar da dokan Allah abin banza, sabili da al'adun ku da kuka mika masu. Wannan, da wasu abubuwa kamar haka kuke yi." ¹⁴ Ya kara kiran taron jama'ar yace masu, "ku kasa kunne gareni, kuma ku gane. ¹⁵ Babu wani abu daga wajen mutum da zai iya gurbatar da shi har idan ya shiga cikinsa. Amma, abinda ya fita daga cikinsa shike gurbatar da shi" ¹⁶ Bari mai kunnen ji, ya ji. ¹⁷ Da Yesu ya bar taron jama'ar, ya shiga gida, sai almajiransa suka tambaye shi ma'anar wannan misali. ¹⁸ Sai Yesu yace, 'ashe baku da ganewa? ko baku sani cewa abin da ya shiga cikin mutum daga waje ba zai iya gurbatar da shi ba, ¹⁹ domin ba zai iya kai wa cikin zuciya ba, sai dai ya shiga cikin sa ya kuma fita a matsayin bayan gari a salga". Da wannan magana, Yesu ya mayar da dukan abinci ya zama da tsabta. ²⁰ Ya ce, abinda ke cikin mutum shike gurbatar da shi ²¹ Domin daga cikin mutum, kuma daga cikin zuciya ne, mugun tunani, lalata, sata, kisa, ²² zina, kwadayi, mugunta, hai'inci, mugun guri, kishi, zargi, girmankai, wawanci. ²³ Duk wadannan miyagun abubuwa suna fitowa ne daga cikin mutum, kuma suke gurbatar da shi." ²⁴ Ya tashi daga nan ya tafi shiyyar Sur da Sida. Ya shiga wani gida don baya son wani ya sani cewa yana nan, amma bai iya boyuwa ba. ²⁵ Amma nan da nan wata mace, wadda diyarta ke da mugun ruhu-wannan mace kuwa ta ji game da Yesu sai ta zo ta durkusa a gabansa. ²⁶ Matar yar kasar Girka ce, kuma asalinta daga Fonishiya take. Ta roke shi da ya fitar da mugun ruhun nan daga diyarta. ²⁷ Sai ya ce mata, "Bari a ciyar da 'ya'ya tukuna. Domin bai kamata a dauki abincin yaya a ba karnuka ba". ²⁸ Sai ta amsa masa cewa, "I, Ubangiji, Karnukan ma sukan ci abincin da ke fadowa daga teburin 'ya'yan." ²⁹ Ya ce mata, "domin kin fadi haka, kina iya ki tafi domin aljani ya fita daga diyarki." ³⁰ Ta koma gida sai ta iske diyarta na kwance akan gado, aljanin ya fice daga jikinta. ³¹ Ya sake fita daga shiyyar Sur, ya biyo ta Sidon, har zuwa tekun Galili a shiyyar Dikafolis. ³² Sun kawo masa wani kurma, kuma bebe ne shi, suna rokansa ya dora hanuwansa a bisansa. ³³ Sai ya jawo shi daga taron jama'ar, zuwa gefe, sai ya sa hanunsa a kunuwan beben bayan ya tufa yawunsa, sannan ya taba harshensa. ³⁴ Ya dubi sama, ya ja numfashi ya ce masa, "Ifatha", wato, "bude!" ³⁵ Nan da nan ya mayar masa da jinsa. abinda ya daure harshensa ya sake shi, sai ya fara magana da kyau. ³⁶ Ya umarce su da kada su gaya wa wani. Amma duk da umarnin da yake basu, suna ta shaida shi ko'ina. ³⁷ kuma suna ta mamaki cewa, "Yayi kowanne abu da kyau, har ya sa kurame suna jin magana, da kuma bebaye na magana."

Mark 7:1

Mahadin Zance:

Yesu ya kwaɓe Farisiyawa da kuma mallaman attaura.

taru wurinsa

"taru a wurin Yesu"

Mark 7:2

Muhinmin Bayyani:

A aya ta 3 da 4, marubucin ya ba da shahararen bayani game da al'adu na wankin Farisawan domin ya nuna dalilin da ya sa Farisawan suka damu da cewa almajaren Yesu basu wanke hannayen su kafin su fara cin abinci ba. Za a iya kara juya wannan bayanin domin a samu ganewa me kyau, kamar yadda take a UDB.

Sun gani

"Farisawan da mallamen attauran suka gani"

wato, basu wanke hannu ba,

Kalman nan "basu wanke hannu ba" ya yi bayanin dalilin rashin tsabtan hannayen almajaren. AT: "cewa, da hannayen da basu wanke ba" ko "cewa, basu wanke hannayen su ba"

dattawa

Dattawan Yahudawan shugabane ne a wurin su, kuma su Mahukunta ne ga mutanen.

santula na dalma

"butan dalma" ko "tukunyan karfe"

har da dakin cin abinci

"benci" ko "gado." A wancan lokacin, Yahudawan zasu jingina a kai idan suna cin abinci.

Mark 7:5

Don me almajiran ka basu kiyaye al'adun dattawa, domin suna cin abinci ba tare da sun wanke hannu ba? "kiyaye" kalma ce na yin "biyayya." Farisawan da mallaman attaturan sun yi tambayan nan domin su tsokane ikon Yesu. AT: "Almajaren ka sun rashin biyayya ga ala'dun dattawan mu! Su wanke hannayen su ta wurin anfani da hanyan al'adun mu."

gurasa

Wannan kalma ce da take nufin abinci gabadaya. AT: "abinci"

Mark 7:6**da baki su**

A nan "baki" kalma ce na magana. AT: "ta wurin abin da suka ce"

amma zuciya su tana nesa da ni

A nan "zuciya" ya nufin shauki ko tunanin mutum. Wannan hanya ce da take cewa mutane basu ba da lokacin su da gaske ga Allah ba. "amma ba su kaunace ni da gaske ba"

Sujadar wofi suke mani

"Sujadar wofi suke mani" ko "A banza suka bauta mani"

Mark 7:8**watsar**

ki yin biyayya

rungumi al'adun

"rike da karfi" ko "kada kuka ajiye"

kun yi nasara wurin kau da dokokin ... kiyaye al'adun ku Yesu ya yi anfani da kalman nan domin ya kware masu jin sa domin sun rabu da Umu Allah. AT: "Ku na tunanin kun yi adalci ta wurin kau da

dokokin Allah domin ku iya kiyaye al'adun ku, ko kadan, abun da kuka yi ba shi da kyau"

kamar yadda kuka ki

"Kamar yadda kuka yi fasaha ta wurin kin"

duk wanda ya fadi mugun abu

"duk wanda ya zagi"

ya cancanci mutuwa

"lalle a kashe shi"

Duk wanda ya zagi ubansa da uwarsa, ya cancanci mutuwa

" AT: "Lallei ne hukuma ta zartadda kisa ga wanda ya zagi ubansa ko uwarsa"

Mark 7:11**duk taimakon da ya cacanci ku samu daga guna ya zama kebabbe**

Al'adan mallaman attaura sun zartadda da cewa da zaran an yi kautan kuɗi ko wani abu wa haikali, ba za a yi anfani da su wa wadansu abubuwa ba.

zama kebabbe

"kebabbe" kalmar Yahudawa ne da yake nufin abubuwan da mutane suka yi alkawali cewa zasu mika wa Allah. AT: "kauta ce ga Allah" ko "na Allah ne"

Mika wa Allah

Kalman nan ya ba da ma'anana kalman Yahudawan nan "kebabbe." AT: "Na rigaya na mika wa Allah"

Sabo da haka, kun ba shi izini kada ya yi wa Ubansa ko Uwatasa wani abu

Ta wurin yin haka, Farisawan suna hana mutane tanada wa iyaye, idan suka mika wa Allah abun da suka yarda zasu mika masa.

abin banza

abin da aka share ko aka manta da shi

da wasu abubuwa kamar haka kuke yi

"wasu abubuwan da kuke yi suna nan kamar haka ne"

Mark 7:14**Ya kira**

"Yesu ya kira"

ku kasa kunne gareni, kuma ku gane

Kalman nan "Kasa kunne" da kuma "gane" suna kama. Yesu yayi anfani da su domin ya nanata wa masu jin sa cewa su kasa kunne ga abin da yake fadi.

ku gane

Zai zama da taimako a fada masu abin da Yesu yake so su gane. AT: "ku gane abin da nake so kokarin in gaya maku"

Babu wani abu daga wajen mutum

Yesu yana magana akan abin da mutum yake ci ne. Wannan ya bambanta da "abin da yake fita daga mutum." "babu wani abu daga wajen mutu da zai iya ci"

abin da yake fitowa daga cikin mutum ne

Wannan na nufin abin da mutum yake yi ne ko kuma yana fada. Wannan ya bambanta da "abin da yake wajen mutum da yake kai ciki." AT: "abin da yake fitowa da cikin mutum ne yake fada ko ya aikata"

Mark 7:17**Yanzu**

Ana anfani da wannan kalman anan domin a nuna alamar dakatawa a cikin ainihin labarin. Yanzu Yesu ya yi nesa da jama'a, a wani gida tare da almajarensa.

Ashe, har yanzu baki da ganewa?

Yesu yayi anfani da tambayan nan domin ya nuna rashin jin daɗin sa cewa basu gane ba. AT: "Bayan abubuwan da na fada, na kuma aikata, ina gani kaman kun gane."

ba zai shi zuciyar shi ba

A nan "zuciya" kalma ce da take nuna cikin mutum ko zukatar sa. Anan Yesu na nufin cewa abinci bashi da anfani ga hallin mutum. AT: "ba zai taba shiga cikin zukatar s ba"

ko baki sani cewa abin da ya shiga ... salga

Yesu yayi anfani da tambayan nan domin ya koya wa almajaren sa abin da yakamata da daɗewa su sani. AT: "abin da ya shisga ... salga."

da shike

A nan "shi" na nufin abin da yake shigo cikin mutum; abin da mutum yake ci kenan.

dukan abinci ya zama da tsabta

Zai iya zama da taimako a bayyana ma'anana kalman nan a fili. AT: "dukan abinci ya zama da tsabta, na ma'anana cewa mutum zai iya cin kowane abinci ba tare da Allah ya sabtace mai ci din ba"

Mark 7:20**Ya ce**

"Yesu ya ce"

abinda ke cikin mutum shike gurbatar da shi

"abinda ke gubatar da mutum, shi ke a cikin sa"

mugun guri

rashin kame kai ga sha'awa

sun fitowa ne daga cikin

A nan kalman "cikin" na bayyana zuciyar mutum. AT: "na fitowa daga cikin zuciyar mutum" ko "na fitowa daga cikin tunanin mutum"

kuma daga cikin zuciarsa ne, mugun tunani

A nan "zuciya" kalma ce da yake nuna cikin zukatar mutum. AT: "daga cikin mutum ne, mugun tunani ke fitowa" ko "daga zukata ne, mugun tunani ke ftiowa"

Mark 7:24**ke da mugun ruhu**

Wannan karin magana ne wande yake nufin ta kamu da mugun ruhu. AT: "kamu da mugun ruhu"

fadi

"durkusa." Wannan ayukan ba da girma ne da kuma mika kai.

Matar yar kasar Girka ce, kuma asalinta daga Fonishiya take

Kalman nan "Yanzu" na nuna alamar dakatawa a cikin ainihin labarin, wannan maganan kuma na bamu shahararen bayani game da matan.

Fonishiya

Wannan suna ne na inda matar ta fito. An haife ta ne a Phoenician yankin Syria.

Mark 7:27**Bari a ciyar da 'ya'ya tukuna. Domin bai kamata ... a ba karnuka ba**

A nan Yesu yana magana akan Yahudawa kaman su 'ya'ya ne, Al'ummai kuma kaman karnuka ne. AT: "Bari a fara ciyar da 'ya'yan Isra'ila tukuna. Domin ba daidai bane a dauki gurasar 'ya'ya a ba wa Al'ummai, wanda suke kaman karnuka"

Bari a ciyar da 'ya'ya tukuna

AT: "Lalle ne mu fara ciyes da 'ya'ya Isra'ila tukuna"

karnuka

Wannan na nufin kananan karnuka wanda ake ajiyewa a matsayin abin wasa.

Mark 7:29**kina iya tafiya**

Yesu na nufin cewa ba dalilin ta saya ta tambaye shi cewa ya taimaki 'yar ta. Zai yi mata. AT: "za ki iya tafiya yanzu" ko "za ki iya tafiya gida da salama"

Aljanin ya fita daga diyarki

Yesu ya saka mugun ruhun ya ar jikin diyar matar. AT: "Na saka mugun ruhun ya bar jikin 'yar ki"

Mark 7:31**fito daga jihar Sur**

"bar jihar Sur"

zuwa jihar

AT:1) "a jihar" Da Yesu yake tekun a jihar Dikafolis ko 2) "ta jihar" da Yesu ya bi ta jihar Dikafolis domin ya iso tekun.

Dikafolis

Wannan sunan wata jiha ce da take ma'anar
Gariruwu Goma. Ana samun ta ne a
.....Galili

Suka kawo

"Sai mutane suka kawo"

wanda shi kurma ne

"wanda ba ya ji"

suka roke shi ya mika hannun sa a kansa

Annabai da mallamai suna saka hannuwan su akan
mutane domin su wanrka da su ko kuma su saka
masu albarka. A wannan hali, mutane na rokon
Yesu ya warka da wani mutum. AT: "sun roke Yesu
ya saka hannun sa akan mutumin domin ya warka
da shi"

Mark 7:33

Ya dauke shi

"Yesu ya dauki mutumin"

ya saka yatsosinsa a kunnen mutumin

Yesu yana saka yatsosinsa a kunnen mutumin.

bayan ya tufa yawunsa, ya taba harshen sa

Yesu ya tofa wa mutumin yau, ya kuma taba
harshen sa.

bayan ya tufa

Zai iya zama da taimako a fadi cewa Yesu ya tofa
yau a yatsosin sa ne. AT: "bayan da ya tofa da yau
a yatsosin sa"

ya duba sama

Wannan yana nufin cewa ya daga idanunsa zuwa
sama, wanda ake zatto inda Allah yake.

Iffata

A nan marubucin na nufin kalman da kalmar
Aramaic. rubuta wannan kalma da sifar rubutu na
ƙabilar ka.

ya ja numfashi

Wannan na nufin cewa yayi nishi ko ya ja dogon
numfashi da za a iya ji. Mai yiwuwa yana nuna
tausayi d Yesu yake nuna wa mutum.

ya ce masa

"fada wa mtumin"

kunnuwan sa ya buɗu

Wannan na nufin cewa ya fara ji. AT: "kunnuwansa
sun buɗu sai ya fara ji" ko "ya fara ji"

harshensa ya sake shi,

AT: "Yesu ya dauke abin da yake tsare harshen sa
daga magana" ko "Yesu ya kwance harshen sa"

Mark 7:36

duk da umarnin da yake basu

Wannan na nufin shi yake ba su umurni kada su
fada wa kowa game da abin da yayi. AT: "duk da
umarnin da yake basu kada su fada wa kowa"

suna ta shaida shi ko'ina

"suna ta shaida shi ko'ina" ko "a yalwace"

suka yi mamaki gaba da kima

"suka yi mamaki sosai" ko "suka yi mamaki kwarai"
ko "suka yi mamaki gaba da kima"

kurma ... bebe

Wannan na nufin mutane ne. AT: "kurmeye ... bebbe
mutane" ko "mutanen da baswa iya ji ... mutanen da
baswa iya magana"

Chapter 8

¹ A kwanakin nan, akwai wani gagaruman taron mutane, kuma basu da abincin ci. Yesu ya kirawo almajiransa yace masu, ² "Ina tausayin taron mutanen nan domin kwana uku kenan suna nan tare da ni babu abinci. ³ Idan na salame su su koma gidajensu ba tare da sun ci abinci ba, za su galabaita a hanya domin gidajensu na da nisa." ⁴ Almajiransa suka amsa masa cewa, "A ina za mu iya samu gurasa a wannan jeji da zai ishi wadannan mutane haka?" ⁵ Ya tambaye su, "gurasa nawa kuke da su?" Sai suka ce, "Bakwai." ⁶ Ya umarci mutanen da su zauna. Ya dauki gurasar bakwai, bayan da ya yi godiya, ya kakarya gurasar, sa'annan ya umarci almajiransa da su raba wa mutanen. Su kuwa suka raba masu. ⁷ Suna kuma da kananan kifaye kadan. Bayan da ya yi godiya akan su, ya umurci almajiran su rabawa mutanen. ⁸ Sun ci sun koshi. Suka tattara ragowar, har sun cika kwanduna bakwai. ⁹ Akwai maza kimanin dubu hudu a wurin. Yesu ya sallame su. ¹⁰ Nan take, ya shiga jirgin ruwa da almajiransa zuwa shiyyar Dalmanuta. ¹¹ Sai Farisawa suka zo suka fara gardama da shi. Suna nema ya nuna masu alama daga sama, domin su gwada shi. ¹² Ya ja numfashi a ruhunsa yana cewa, "Don me wannan tsarar tana neman alama. Hakika ina gaya maku, babu wata alama da za a ba wannan tsarar." ¹³ Sai ya bar su ya sake shiga jirgin zuwa hayin tafkin. ¹⁴ A lokacin nan, almajiransa sun manta su dauki gurasa. Domin gurasa daya ce tak a garesu cikin jirgin ruwan. ¹⁵ Ya gargade su, "ku yi hattara da yisti na Farisawa da Yisti na Hirudus." ¹⁶ Almajiran suka fara tattaunawa a tsakaninsu, "Saboda ba mu da gurasa ne." ¹⁷ Yesu yana sane da wannan, sa'annan ya ce masu, "Don me kuke tattaunawa akan rashin gurasa? Har yanzu baku gane ba? Har yanzu ba ku da sane? Ko zuciyar ku ta duhunta ne?" ¹⁸ Kuna da idanu, ba ku gani? Kuna da kunnuwa, ba ku ji? Ba ku tuna ba? ¹⁹ Da na kakkarya gurasar a cikin mutane dubu biyar, kwanduna nawa kuka samu ragowa? Suka ce masa, "Goma sha biyu." ²⁰ Kuma da na kakarya gurasa bakwai a cikin mutane dubu hudu, kwanduna nawa kuka dauka cike da ragowar? Suka ce masa, "bakwai." ²¹ Ya ce masu, "har yanzu baku gane ba?" ²² Sun zo Baitsaida. Mutanen wurin suka kawo masa wani makaho, sai suka roke shi ya taba shi. ²³ Yesu ya rike hanun makahon, ya jagorance shi zuwa bayan kauyen. Da ya tofa yawunsa a idon mutumin, kuma ya dora hanunsa akan mutumin, sai ya tambaye shi "kana ganin wani abu kuwa?" ²⁴ Ya daga ido sai ya ce, "ina ganin mutane na tafiya kamar itatuwa." ²⁵ Ya sake dora masa hannu a idanuwansa, mutumin ya bude idanuwansa, sai ya fara ganin gari da kyau. ²⁶ Yesu ya sallame shi zuwa gidansa nan take, ya ce masa, "kada ka shiga cikin garin." ²⁷ Yesu da almajiransa sun shiga kauyukan kaisariya ta Filibi. Da suke kan hanya, sai ya tambaye su, "Shin wanene mutane ke ce da ni?" ²⁸ Suka amsa masa suka ce, Yahaya mai Baftisma. Wasu suka ce, "Iliya". wadansu kuma, 'Daya daga cikin anabawa'. ²⁹ Ya tambaye su, "Amma me ku ke ce da ni?" Bitrus ya ce, "Kai ne Almasihu." ³⁰ Yesu ya umarce su kada su gaya wa kowa game da shi. ³¹ Sai ya fara koya masu cewa, dole ne Dan Mutum ya sha wahala, dattawa da marubuta da manyan Firistoci zasu ki shi, a kuma kashe shi. Bayan kwana uku, zai tashi daga matattu. ³² Ya fadi wannan afili. Sai Birus ya ja shi gefe ya fara tsauta masa. ³³ Amma Yesu ya juya ya dubi almajiransa sa'annan ya tsautawa Bitrus yana cewa, "Ka koma bayana Shaidan, domin kana kula da abubuwan mutane ne kawai, ba na Allah ba." ³⁴ Sai ya kira taron jama'ar da almajiransa a wuri daya, ya ce masu, "Duk wanda yake so ya bini, dole ne ya musunci kansa, ya dauki giciyensa ya biyo ni. ³⁵ Domin duk wanda yake so ya ceci ransa zai rasa shi, amma duk wadda ya rasa ransa domina da kuma bishara zai cece shi. ³⁶ Me zai amfani mutum idan ya sami dukan duniya sannan ya rasa ransa. ³⁷ Me mutum zai bayar amaimakon ransa? ³⁸ Duk wanda ke jin kunyata ko maganata a wannan mazinaciyar tsara mai zunubi, Dan Mutum ma zai ji kunyarsa a lokacin da ya dawo cikin daukakar Ubansa da Malaiku masu tsarki."

Mark 8:1

Mahadin Zance:

Babban taron jama'an mutane da suke tare da Yesu suna jin yunwa. Yesu ya cives da su da gurasa biyer da kiman kifaye kafin shi da almajarensa suka shiga jirgi domin su je wani guri.

A lokacin can

Ana anfani da wannan kalman domin a gabatar da sabon abu a cikin labarin.

domin kwana uku kenan suna nan tare da ni babu abinci
"kwana uku kenan mutanen nan suna tare da ni, amma basu samu komai sun ci ba"

za su iya suma

AT: 1) zahiri, " za su iya rasa hankulan su nan da nan" ko 2) misalin mangana "za su iya rasa karfin su."

A ina za mu iya samu gurasa a wannan jeji da zai ishi wadannan mutane haka?

Almajaren suna mamaki cewa Yesu yana tsamanin cewa zasu sami ishashen abinci. AT: "Wannan wurin

yayi shuru harma babu wurin da zamu samu ishashen gurasa da zai kosher da mutane!"

gurasa

Gurasa dunkulen kunle ce da aka shirya ta a wata sifa sai a gasa shi.

Mark 8:5

Ya tambaye su

"Yesu ta ya tambaye almajarensa"

Ya umarci mutanen su zauna

Za a iya rubuta wannan kai saye a nassin. "Yesu ya umurci jama'an, 'Zauna a kasa'"

zauna

Yi anfani da kalmar kabilar ku domin nuna yadda mutane gargajiya suke cin abinci idan babu tabur, ko ta zama ko kwanciya.

Mark 8:7

Suna kuma da

Kalman nan "su" ana nufin Yesu da almajaren sa ne.

ya yi godiya akan su

"Yesu ya yi godiya akan kifin"

Suka ci

"Mutanen suka ci"

suka tara

"Almajaren suka tara"

ragowar, har sun cika kwanduna bakwai

Wannan na nufin raguwar kifi da gurasar bayan da mutane suka ci. AT: "raguwar gurasa da kuma kifin, wanda suka cika kwanduna bakwai"

Ya sallame su

Zai zama da taimako a bayyana lokacin da ya sallame su. AT: " Bayan da suka ci, Yesu ya sallame su"

ya shiga jirgin ruwa da almajiransa zuwa shiyyar Dalmanuta

Zai zama da taimako a bayyana yadda suka kai Dalmanuta. AT: "suka yi ta yawo a tekun Galili a yankin Dalmanuta"

Dalmanuta

Wannan sunan wuri ne a kusa da arewa - kudu na tekun Galili.

Mark 8:11

Sun neme shi

"Suka tambaye shi akan"

alama daga sama

Suna neman alama da zai tabbatar masu cewa iko Yesu daga Allah ne. 1) Kalman nan "sama" kalma ce da ke nufin Allah. AT: "alama daga Allah" ko 2)

kalman nan "sama" na nufin sarari. AT: "alama daga sarari"

a gwada shi

Farisiyawan sun yi kokari su gwada Yesu domin ya nuna masu ko shi daga Allah ne. AT: "ya tabbatar masu cewa Allah ne ya turo shi"

Ya ja numfashi da zurfi a ruhun sa

Wannan na nufin ya yi gardama ko ya ja numfashi da zurfi da mutane zasu iya ji. Mai yiwuwa ya nuna bacin ransa kwari da Farisiyawan domin sunki su yarda da shi AT: [7:4]

cikin ruhun sa

"cikin sa"

Don menene wannan zamanin suna neman alama

Yesu yana masu fada. AT: "Kada wannan zamanin su nema alama"

wannan zamani

A lokacin da Yesu yayi magana game da "wannan zamani," ya nufin mutane da suke rayuwa a lokacin ne. A wurin Farisiyawan ma an haɗa da su. AT: "ku da mutanen zamanin nan"

ba alaman da za a nuna

AT: "ba zan nuna alama ba"

ya bar su, a shigo cikin ya kuma kwalekwale

Almajaren Yesu sun tafi tare da shi. Za a iya bayyana wasu bayanin a fili. AT: "ya bar su, ya shiga jirgin tare da almajaren sa"

ɗayan gefen

Wannan ya yi bayanin tekun Galilin, wanda za a iya bayyana a fili. AT: a ɗayan gefe na tekun"

Mark 8:14

Yanzu

Ana amfani da wannan kalma domin a nuna alamar dakatawa a cikin ainhin labarin. Anan marubucin na ba da shahararen bayani game mantuwar da almajaren su ka yi su kawo gurasar.

kar ya fi gurasa daya

Kalma mara amfanin nan "kar ya fi" ana anfani da shi a nuna kalilar yawan gurasar da suke da shi. AT: "gurasa ɗaya kawai"

ku yi hattara da yisti

Wadanan kala

yisti na Farisawa da Yisti na Hirudus.

A nan Yesu yana magana da almajarensa a hanyan da zasu gane ne. Yesu yana kwatanta koyaswan Farisawa da kuma Hiridus game da yistin.

Mark 8:16**domin bamu da gurasu ne**

Za'a iya bayanin yanayin nan a fili. AT: "Idan sararin ta yi ja da asuba" ko "Idan sarari ta yi ja alokacin da rana tana tashiwa"

ba gurasu

"Kun san yadda ake kallon sarari kun kuma gane wace irin yanayi ce za ku samu"

Don me ku ke tunanin cewa ba za ku sami gurasu ba?

"Yesu yana magana game dazamanin sa ne. AT: "Ku muguye zamani maciya amana ne, wanda kuke neman alamu daga ni ... da za a baku" [12:39]

Har yanzu baku gane ba? Har yanzu ba ku da sane?

"saidai wancan alamar da aka ba wa annabi Yunusa."

Ko zuciyar ku ta duhunta ne?"

A nan "yisti" magana ce da take nufin mugun shawara da kuma koyeswar karya. Za a yi bayanin maganar nan gaba [16:12].

Mark 8:18**Kuna da idanu, ba ku gani? Kuna da kunnuwa, ba ku ji? Ba ku tuna ba?**

A nan "idanu" na nufin iko. AT: "inda dattawa, manyan firistoci da malaman attaura zasu ba shi wahala"

mutane dubu biyar

Wannan karin magana ne da ke nufin "kada wannan ya faru." AT: "A' a" ko "Allah ya kiyaye wannan"

kwanduna nawa kuka samu ragowa

"sai ya guje wa sha'awan jikinsa" ko "sai ya bar sha'awar jikinsa"

Mark 8:20**Mutane dubu huɗu**

Wannan na nufin mutane 4,000 da suka Yesu ya ciyes. AT: "mutane 4,000"

kwanduna nawa ne kuka dauka

"Ina gaya maku gaskiya." Wannan kalmomin kari ce ga abin da Yesu ya fada a gaba.

baku gane ba?

Dukkan maganganun nan na nufin mala'ikun ne.

Mark 8:22**Baitsaida**

Wata gari ce wanda take kusa da Galili. [6:45]

don su taba shi

Idan ya zama dole, za'a iya faɗin wannan maganan a wani juyi. AT: "Domin Yahaya ya fada wa Hiridus

cewa bai kama Hiridus ya ɗauki Hirudiya a matsayin matar sa ba."

da ya tufa yau a idanunsa ... ya tambaye shi

AT: "Bayan da mahaifuwarta ta umurce ta"

Mark 8:24**Ya kalli sama**

"Mutumin ya kalle sama"

na gan mutane wanda suke tafiya kaman ittatuwa

A nan marubucin ya fara fada yadda Hiridus ya kashe Yahaya mai Baftisma. Waɗannan abubuwan sun faru a wasu lokatai kafin abun da ya faru a ayoyin da suka wuce.

Sai ya kuma

"Sai Yesu ya kuma"

sai mutumin ya buɗe idanunsa, sai idanun sa ya buɗe

Idon akwai bukata, za ka iya mika yadda abubuwan suka faru a 14:3-4, yadda take a UDB

Mark 8:27**Suka amsa shi suka ce**

"Suka amsa shi, suna cewa"

Yahaya mai Baftisma

Almajarensa suka amsa shi suka ce ga abin da mutane na cewa game da kai. AT: "Wasu sun ce kai Yahaya mai Baftisma ne"

Sauran jama'a sun ce ... suaran jama'a

Suka ce kai ne Yahaya mai Baftisma.

Mark 8:29**Yesu ya umarce su kada su gaya wa kowa game da shi**

Yesu ya umarce su kada su gaya wa kowa cewa shi Almasihu ne. AT: Yesu ya umurce su, kada ku gaya wa kowa cewa ni Almasihu ne"

Mark 8:31**Dan Mutum**

Wannan lakani ne mai muhinminci na Yesu.

dattawa da marubuta da manyan Firistoci zasu ki shi, Bayan kwana uku, zai tashi daga matattu

Wannan na fadi cewa Hiridus yayi haka ne, domin ya umurce wasu ne suyi mashi. AT: "Hiridus ya umurce sojojin sa su kamo Yahaya mai Baftisma, su ɗaure shi, su kuma jefa shi a kurkuku"

Ya fada a fili

Filibus dan'uwan Hiridus ne. Hiridus ya ɗauki matar Filibus ta zama matar sa.

Ya fara kwafe su

AT: "a tsakanin baki da suka je bukin aihuwar"

Mark 8:33

Ka komo baya na Shaidan! Baka da huja

AT: "Bayan da mahaifuwarta ta umurce ta"

Ka komo baya na

"Ka yi nesa da ni"

ka biyo ni

Bin Yesu a nan na nufin zama ɗaya daga ciikin almajeren sa, AT: "zama almajerina " zama ɗaya daga ciikin almajerina"

sai ya musunci kansa

AT: " Rokon da tayi ya saka Sarki bakin ciki sosai"

daga giciyensa, ya biyo ni

AT: "ya umurce mutanen sa su yi abin da ta faɗa"

Mark 8:35

Domin duk wanda yake so

"Ga duk wanda yake so"

ransa

Wannan na nnufin rayuwa ta jiki da na ruhaniya.

domina da kuma bishara

"domina da kuma bishara." Yesu yana magana game da mutanen da suka rasa ransu domin sun bi shi da kuma bisharar sa. AT: "domin ya bi ni ya kuma yi wa waɗansu bishara"

Me zai amfani mutum idan ya sami dukkan duniya

sannan ya rasa ransa

AT: "Idan ma mutum ya samu dukan duniya, ba riɓa bane idan ya rasa ransa."

ya sami dukkan duniya sannan ya rasa ransa

AT: "idan ya samu dukkan duniya ya kuma rasa ransa"

ya samu dukkan duniya

Kalman nan "dikka duniya" wannan magana ne da yake nuna arziki. AT: ya samu dukkan abin da yake bukata"

rasa

A rasa abu ko a bar wani ya kwashe ta.

Me mutum zai bayar amaimakon ransa?

AT: "Babu wani abu da mutum zai iya bayar a maimakon rayuwar sa" ko "Ba wanda zai bayar da komai a maimakon rayuwar sa."

Me mutum zai bayar

A kabilar ka "bayarwa" na bukatar wani ya karbi abin da aka ba shi "Me mutum zai ba wa Allah"

Mark 8:38

kunya ta da kalmomi na

"kunya ta da sako ta"

a wannan mazinaciyar tsara mai zunubi

Yesu yayi magana game da wannan zamanin kamar "mazinaci ne," na nufin cewa ba suwa yin gaskiya cikin dagartakar su da Allah. AT: "a wannan zamanin mutane da suka yi zina suna kuma yin zunubi wa Allah" ko "a wannan zamani da mutane ba su da gaskiya suna kuma yin zunubi ga Allah"

a lokacin da ya dawo

"a lokacin da ya dawo"

ɗaukakar Ubansa

Idon Yesu ya dawo, zai samu ɗaukaka daya da Ubansa.

tare da mala'iku masu tsarki

"tare da mala'iku masu tsarki"

Chapter 9

¹ Sai ya ce masu, "Hakika, ina gaya maku, akwai wasun ku anan da ba za su mutu ba, sai sun ga mulkin Allah ya bayyana da iko." ² Bayan kwana shida Yesu ya dauki Bitrus, da Yakubu, da Yahaya, ya kai su kan wani dutse mai tsawo, su kadai. Sai kamaninsa ya sake a gabansu. ³ Sai tufafinsa ya zama fari fat, yadda ba mai rinin da zai iya rininsa haka a duniya. ⁴ Sai Iliya da Musa suka bayyana gare su, suna magana da Yesu. ⁵ Sai Bitrus ya amsa ya ce, malam, bari mu da muke anan mu kafa bukka uku, daya ta ka, daya ta Musa, da ta Iliya, ⁶ Ya rasa abin da zai fada ne, don sun tsorota kwarai.) ⁷ Sai ga wani gajimare ya zo ya rufe su, aka kuma ji wata murya daga gajimaren, "ta ce Wannan shine kaunataccen Dana, Ku saurare shi. ⁸ Nan take da suka duba, ba su ga kowa ba, sai Yesu shi kadai. ⁹ Suna cikin gangarowa daga dutsen, sai ya kwabe su kada su gaya wa kowa abin da suka gani, sai bayan da Dan Mutum ya tashi daga mattatu. ¹⁰ Sai suka bar zancen a tsakaninsu, amma suka tamabayi junansu "mene ne tashin matattu" ke nufi. ¹¹ Suka tambaye shi yaya malaman attaura suka ce Iliya zai fara zuwa?" ¹² Ya ce masu, laile ne Iliya ya fara zuwa ya raya dukan abubuwan. Don me a ka rubuta cewa Dan Mutum, zai sha wuya iri iri a kuma ki shi? ¹³ Amma ina gaya muku Iliya ya riga, ya zo, amma sun yi masa abin da suke so su yi kamar yadda littatafai suka yi magana a kansa." ¹⁴ Sa'adda suka dawo wurin sauran almajiran, suka ga taron jama'a masu yawa suna ta muhawara tare da manyan malaman attaura. ¹⁵ Da ganin sa, sai dukan taron yayi mamaki kwarai da gaske, suka dungumo wurinsa a guje, suna gaishe shi. ¹⁶ Ya tambayi almajiransa, "Wacce muhawara ce kuke yi da su?" ¹⁷ Daya daga cikin taron ya amsa masa "malam, ga shi na kawo maka dana don yana da beben aljani. ¹⁸ Duk lokacin da ya tasar masa yakan buga shi har kasa, na kuma yi wa almajiranka magana su fitar sun kasa. ¹⁹ Ya amsa masu ya ce ya ku mutanen zamaninnan marasa bangaskiya, har yausha zan kasance tare da ku ina jimrewa? ku dai kawo mini shi. ²⁰ Sai suka kawo masa yaron. Da ruhun ya ga Yesu, nan da nan ya buge yaron jikinsa na rawa. Sai yaron ya fadi yana ta birgima, bakinsa yana kumfa. ²¹ Yesu ya tambayi mahaifin yaron, Tun yausha wannan abu ya same shi? Mahaifin yaron ya ce tun yana karami. ²² Ya kuwa sha jefa shi a ruwa da wuta, don ya halakar da shi. Idan zaka iya yin wani abu, ka ji tausayinmu ka taimakemu. ²³ Yesu ya ce masa, "In zan iya? Ai dukan abu mai yiwuwa ne, ga duk wanda ya gaskata. ²⁴ Nan da nan mahaifin yaron ya daga murya ya ce, Na ba da gaskiya. A kore mini rashin bangaskiyata. ²⁵ Da Yesu ya ga taron na dungumowa a guje, sai ya tsawata wa bakin aljanin ya ce masa, "kai, beben aljani na umarce ka, ka fita daga wannan yaron kar ka sake shigar sa. ²⁶ Sai wannan aljanin ya daga murya ya fita ya rabu da wannan yaron. Sai yaro ya zama kamar mattacce, sai sauran mutanen suka ce, "Ai, yaron ya mutu. ²⁷ Yesu ya kama hannunsa, ya daga shi, sai yaron ya mike tsaye. ²⁸ Da Yesu ya shiga gida, sai almajiransa suka tambaye shi a kadaice, me ya sa muka kasa fitar da shi?" ²⁹ Ya ce masu, "Ai, irin wannan ba ya fita sai da addu'a." ³⁰ Sai suka ratsa cikin Galili, amma ba ya son kowa ya san inda suke. ³¹ Da yake koyar da almajiransa, ya ce masu lokaci na zuwa da za'a ba da Dan mutum a hannun mutane, za su kuwa kashe shi, sa'adda aka kashe shi kuma, bayan kwana uku zai tashi. ³² Amma fa ba su fahimci maganar ba, suna kuma jin tsoron tambayarsa. ³³ Sai suka zo kafarnahum. A lokacin da ya ke cikin gida, ya tambayi Al'majiransa, Menene ku ke magana a kansa a hanya? ³⁴ Amma suka yi shiru. don suna gardama da junansu akan hanya, a kan wane ne mafi girma. ³⁵ Sai ya zauna, ya kira al'majiransa goma sha biyu, yace masu duk wanda ya ke so ya zama na fari, dole ya kankantar da kansa, sa'annan ya bautawa sauran duka. ³⁶ Sai ya dauko karamin yaro a hannunsa ya sa shi a tsakiyarsu. Ya rumgome shi a kafadarsa ya ce masu. ³⁷ Dukan wanda ya karbi dan karamin yaron nan a cikin sunana ni ya karba, kuma dukan wanda ya karbi wani, ni ya karba, bai kuma karbeni ni kadai ba, duk da wanda ya aiko ni." ³⁸ Sai Yahaya ya ce masa, Malam mun ga wani yana fitar da aljanu da sunanka mun yi kokari mu hana shi domin ba ya tare da mu. ³⁹ Sai Yesu ya ce masu ku kyale shi domin babu wanda zai yi irin wannan babban aikin, sa'annan ya fadi wasu maganganu mara sa kyau a kanmu. ⁴⁰ Duk wanda ba ya gaba da mu, na mu ne. ⁴¹ Duk wanda ya ba ku ruwa ku sha domin kuna na Almasihu, gaskiya nake fada maku ba za ya rasa ladansa ba. ⁴² Amma duk wanda ya sa kananan nan tuntube, ya fi kyau a rataya masa dutsen nika a jefa shi a cikin teku. ⁴³ Idan har hannun ka zai sa ka yi tuntube, zai fi kyau ka yanke shi. Domin zai fi kyau ka shiga aljanna da hannu daya da ka shiga jahannama da hannu biyu. ⁴⁴ (Inda tsutsotsi basu mutuwa, wutar kuma bata mutuwa). ⁴⁵ Idan kafarka za ta sa ka yi tuntube, ka yanke ta ka yar. Zai fi kyau ka shiga aljanna da kafa daya da ka shiga jahannama da kafa biyu. ⁴⁶ (Inda tsutsotsi basu mutuwa, wutar kuma bata mutuwa). ⁴⁷ Idan idonka zai sa ka yi tuntube, ka kwakule shi ka yar, domin gwamma ka shiga mulkin Allah da ido daya, da a jefa ka cikin wuta da idanu biyu. ⁴⁸ Inda tsutsotsi basu mutuwa, wutar kuma bata mutuwa. ⁴⁹ Domin da wuta za a tsarkake kowa. ⁵⁰ Gishiri yana da kyau, amma idan ya rasa zakinsa, ta ya ya za ka sa shi yayi zaki kuma? Ku kasance da zaki, kuma ku yi zaman lafiya da kowa.

Mark 9:1**Mahadin Zance:**

Yesu yana magana da mutane kuma almajaren sa suna ta kokarin bin sa. Bayan kwana ta shida, Yesu ya tafi tudu tare da almajarensa guda uku, inda watarana kamanin sa zai canza ba da dadewa ba zuwa yanda zai zama a mulkin Allah.

Ya ce masu

"Yesu ya ce wa almajarensa"

mulkin Allah na zuwa da iko

Mulkin Allah da ke zuwa na nuna Allah da kansa a matsayin sarki. AT: "Yesu ya bayyana kansa a matsayin sarki da matukar iko"

su kadai

Marubucin ya yi amfani da kalmar aiki ne anan "da kansu" domin ya nanata cewa da Yesu, da Bitrus, da Yakubu, da Yahaya da kansu ne suka hau tudun.

kamaninsa ya sake a gabansu

Da suka kalle shi, kamanin sa ya canza dabam kamar yadda yake da farko.

kamaninsa ya sake

AT: "Kamanin sa ya canza" ko "kamanin sa ya zama dabam"

a gaban su...

"a gaban su" ko "domin su gan shi a fili"

fari fat

"da haske." Tufafin Yesu yayi haske sosai har yana fitar da haske.

sosai

sosai ko fiye da take

yadda ba mai rinin da zai iya rininsa haka a duniya

AT: "yadda ba mai rinin da zai iya rininsa haka a duniya"

Mark 9:4**Iliya da Musa suka bayyana**

Za iya zama da taimako a fadi ko wanene mutanen nan suke. AT: "annabi guda biyu da suka yi rayuwa a tun zamanin da suka wuce, Iliya da Musa suka bayyana"

Bitrus ya amsa ya ce wa Yesu

"Bitru ya ce wa Yesu." Kalman nan "amsa" an yi amfani da shi domin a gabatar da Bitrus cikin labarin. Bitrus bai amsa tambaya ba.

bari mu da muke anan...

Kalman nan "mu" ba tabatar ba ko yana nufin Bitrus, ko Yakubu, da Yahaya ba ne, ko yana nufin duk wanda suke wurin wanda ya shafi Yesu, Iliya da Musa...

bukka

dan bukka da aka gyara domin a zauna ko a yi barci

Ya rasa abin da zai fada ne, don sun tsorota kwarai

Maganan nan ya ba da shahararen bayani game da Bitrus, Yakubu da kuma Yahaya.

sun tsorata

"sun tsorata kwarai" ko "sun ji tsoro sosai"

Mark 9:7**ya zo ya rufe**

"ya bayana ya rufe"

aka kuma ji wata murya daga gajimaren

A nan "murya ta fito daga" kalma ce da take nuna wani na magana. Za a iya kuma bayana a filli wa ya yi maganan. AT: "Sai wani ya yi magana daga gajimaren" ko "Sai Allah ya yi magana daga gajimaren"

Wannan shine kaunataccen Dana, Ku saurare shi

Allah Uba y nuna kaunar sa wa "kaunataccen Dan sa" Dan Allah.

kaunataccen Da

Wannan lakaɓi ce mai muhinminci na Yesu. Dan Allah.

da suka duba

A nan "suka" na nufin Bitrus, Yakubu da kuma Yahaya ne.

Mark 9:9**ya umurci su kada su gaya wa kowa ... sai bayan da Dan Mutum ya tashi**

Wannan na nufin cewa ya na basu izini su fada wa mutane abin da suka gani bayan da ya tashi daga mattatu.

tashi daga mattatu ... tashiwa daga mattatu

"tashi daga cikin mattatu ... a tashi daga cikin mattatu." Wannan na magana game da zama rayayye kuma. Maganan nan "mattatu" na nufin "mattatun mutane" kuma magana ce na mutuwa. AT: "tashi daga mattatu ... tashiwa daga mattartu"

Sai suka bar zancen a tsakaninsu

A nan "suka bar zancen a tsakaninsu" karin magana ne da yake nufin basu fada wa kowa ba abin da suka gani. AT: "Sai basu fada wa kowa ba abin da suka gani"

Mark 9:11**Suka tambaye shi**

"Kalman nan "su" na nufin Bitrus, Yakubu da kuma Yahaya.

don me malaman attaura suka ce Iliya zai fara zuwa?
 Anabci ya fadi cewa Iliya zai sake zuwa daga sama. Sai Mai ceto, wanda shine Dan Mutum, zai zo domin yayi mulki. Almajaren suka rikice cewa ta yaya Dan Mutum zai mutu ya kuma tashi. AT: "don me malaman attaura suka ce Iliya zai fara zuwa kafin Mai ceton ya zo?" Dubi:

Iliya ya fara zuwa ya raya dukan abubuwan
 Bayan da fada haka, Yesu ya tabbatar da cewa Iliya zai fara zuwa.

Don me a ka rubuta ... a kuma ki shi?
 Yesu yayi amfani da tambayan nan domin ya tunashe almajarensa cewa littafin ya koyas da cewa Dan Mutum zai sha wahala kafin a kashe shi. AT: "amma ina son ku duba abin da aka rubuta game da Dan Mutum. littafin ya fada cewa zai sha wahala sosai a kuma ki shi."

ki shi
 AT: "mutane zasu ki shi"

suka yi duk abi da suke so su yi da shi
 Zai zama da taimako a fadi abin da mutane suka yi wa Iliya. AT: "dattawan mu sun yi mashi mugunta, kamar yadda suke so su yi"

Mark 9:14

Sa'adda suka dawo wurin almajaren
 Yesu, Bitrus, Yakubu da Yahaya sun dawo wurin sauran almajaren wanda basu tafi tare da su zuwa tudun ba.

suka gan babban taro kewaye da su
 "Yesu da almajaren nan guda uku sun ga babban taro kewaye da sauran almajaren"

mallaman attauran suna musu da su
 Mallaman attaura suna musu da sauran almajaren da basu tafi tare da Yesu ba.

suka yi mamaki
 Zai zama da amfani a fadi dalilin da suka yi mamaki. AT: "suka yi mamaki cewa Yesu ya zo"

Mark 9:17

Yana da aljani
 Wannan na nufin aljani ya shige yaron. "Yana da aljani" ko "aljani ya shige shi"

ya fito da kunfa a bakin sa
 daukar ruwa daga baki, ko figar ruwa yan kan iya saka damuwa wa mutum ta wurin numfashi ko haɗiye abu. Wannan na saka farin kumfa ya fita daga baki. Idan harshen ka tana da wata hanyar bayyana wannan, ka yi amfani da ita. "kunfa ya fito daga bakin sa"

ya kan zama da kauri
 "ya kan zama da kauri" ko "jikin sa ya zama da kauri"

basu iya ba
 Wannan na nufin almajaren basu iya fitad aljanin daga yaron ba. AT: "basu iya fitad da shi daga jikin sa ba"

Ya amsa masu
 Kodashike, uban yaron ne ya tambaye Yesu, Yesu ya amsa wa dukkan jama'an"

Zamaninnan marasa bangaskiya
 "ku zamaninnan marasa bangaskiya." Yesu ya kira taron haka, da ya fara amsa masu.

har yausha zan kasance tare da ku? ... in yi hakkuri da ku?
 Yesu yayi amfani da tambayoyin nan domin ya nuna damuwar sa. Tambayoyin nan suna da amsa iri daya. AT: "Na zama da damuwa kwari domin rashin bangaskiyar ka!" ko "Rashin bangaskiyar ku ya ishe ni! Na rasa har yausha ne zan hakkura da ku."

hakkura da ku
 "jimre da ku" ko "hakkuri da ku"

Kawo mani shi
 "Kawo mani yaron"

Mark 9:20

aljani
 Wannan na nufin aljani AT: [Markus 9:17]

daukar ruwa
 Wannan yanayi ne da yake saka mutum ya rasa iko ga jikin sa, kuma jikin sa na kadewa da karfi.

tun yana yaro
 "Tun yana karamin yaro." AT: "Haka yake tun yana karamin yaro"

ji tausayi
 "ji tausayi"

Mark 9:23

In zaka iya?
 Yesu ya sake maimaita abin da mutumin ya fada masa. AT: "Ka ce mani 'Idan zan iya?'" ko "Don me ka ce 'Idan zan iya?'"

Komai mai yiwuwa ne ga wanda ya gaskanta
 "Allah kan iya yin komai ga duk mutumin da ya ba da gaskiya gare shi"

ga wanda
 "ga mutumin" ko "ma kowa"

ba da gaskiya

Wannan na nufi ba da gaskiya ga Allah. AT: "ba da gaskiya ga Allah"

A kore mini rashin bangaskiyata

Mutumun na rokon Yesu ya taiake shi koran rashi bangaskiyar shi ya kuma inganta bangaskiyar sa. AT: "Ka taimake ni idan ban gaskanta ba" ko "Ka taimake ni in samu bangaskiya"

taron suna zuwa wurinsu a guje

Wannan na nufin mutanen suna zuwa inda Yesu yake a guje kuma taron na karuwa sosai.

Kai, beben da kuma kurman aljani

Kalman nan "bebbe" da kuma "kurma" za a iya bayyana ta. AT: "Kai aljani, kai da kake hana yaron yin magana da kuma ji"

Mark 9:26**ya daga murya**

"aljanin ya daga murya"

ya tamke yaron da karfi

"ya girgiza yaron da karfi"

ya fito

Wannan na nufin cewa aljani ya fita daga yaron. AT: "fita daga yaron"

Yaron ya yi kaman wanda ya mutu

An kwatanta fuskar yaron da mattatcen mutum. AT: "Yaron ya yi kaman ya mutu" ko "Yaron ya yi kama da mattacen mutum"

sai yawancin mutane

AT: [9:26]

kama hannunsa

Wannan na nufin Yesu ya kama hannun yaron da hannuwansa. AT: "ya kama yaron a hannu"

daga shi sama

"ya taimake shi ya mike sama"

Mark 9:28**a kadaice**

Wannan na nufin su kadai ne.

fitar da shi

"fitar da aljanin." Wannan na nufin fitar da aljanin daga jikin yaron. AT: "fitar da aljanin daga jikin yaron"

Irin wannan ba ya fita sai da addu'a

Kalman nan "ba ya" da kuma "sai da" kalmomi mara amfani ne. zai fi kyau ayi amfani da kalmomi masu amfani a wasu harshen. AT: "sai ta wurin addu'a ne kawai za a iya fitad da su"

Irin wannan

Wannan ya fasara aljanin. AT: "Irin wannan aljanin"

Mark 9:30**Suka fita daga wurin**

"Yesu da almajaren sa sun bar wancan yankin"

suka ratsa

"suka bi ta" ko "suka wuce ta"

Da yake koyar da almajiransa

Yesu yana koyar da almajirensa a asirce, a nesa da jama'a. AT: "da yake koyar da almajaren sa a asirce"

Za a ba da Dan Mutum

AT: "Wani zai ba da Dan Mutum"

Dan Mutum

A nan Yesu yana kansa ne a matsayin Dan Mutum. Wannan lakani ne mai muhinminci na Yesu. "Ni. Dan Mutum,"

a hannun mutane

A nan "hannu" kalma ce na iko na mutane. AT: "zuwa ga ikon mutane" ko "saboda mutane su iya samun iko a akan sa"

Idan aka kashe shi, bayan kwana ta uku zai

AT: "Bayan da aka kashe shi, kwana ta uku kuma ta wuce, ya"

suna jin tsoron tambayarsa.

Suna jin tsoro su tambaye Yesu mai nufin Maganar sa. AT: "suna jin tsoro sun tambaye shi mai yake nufi"

Mark 9:33**suka zo**

"suka iso." Kalman nan "su" na nufin Yesu da almajaren sa ne.

ku ke magana a kai

"kuna magana da junan ku ne"

suka yi shiru

Sun yi shiru domin suna kunyan fad'a wa Yesu abin da suke magana akai. AT: "sun yi shiru domin sun ji kunya"

wanene mafi girma

A nan "mafi girma" na nufin "mai girma" a sakanin almajaren ne. AT: "wanene mafi girma a sakanin su"

Idan akwai wanda yake so ya zama na farko, sai dai ya zama na karshe duka

A nan, kalmomin nan "farko" do "karshe" kishiyar junan su ne. Yesu yayi magana game da zama "mafi girman" kaman na "farkon ne" sai kuma "mara muhinminci" kaman na "karshen ne." AT: " idan akwai wanda yake son Allah ya duba shi a matsayin

babba a sakanin su, sai ya mayar da kansa mara muhinminci a duka"

a duka ... a duka
"a dukka mutane ... a dukkan mutane"

Mark 9:36

a sakanin su
"a cikin su." Kalman nan "su" na nufin jama'a ne.

Ya d'auko su a hannuwar sa
Wannan na nufin ya d'auko yaron ya kuma ajiye shi a cinyar sa.

ɗan yaron nan
"irin yaron nan"

a suna na
Wannan na nufin a yi abu domin kaunar Yesu. AT: "domin yana kauna ta" ko "domina"

wanda ya aiko ni
Wannan nufin Allah ne, wanda ya turo shi zuwa duniya. AT: "Allah, da ya turo ni"

Mark 9:38

Yahaya ya ce masa
"Yahaya ya ce wa Yesu"

fitar da aljani
"korar aljani." Wannan na nufin cire aljani daga jikin mutane. AT: "fitar da aljani daga jikin mutane"

a sunan ka
A nan "suna" ya shafe ikon Yesu da karfin sa. AT: "tawurin ikon sunan ka" ko "tawurin karfin sunan ka"

ba ya tare da mu
Wannan na nufin ba ya tare da almajaren. AT: "ba ya cikin mu" ko "ba ya tafiya tare da mu"

Mark 9:40

ba ya gaba da mu
"ba ya gaba da mu"

namu ne
AT: "yana kokarin yin nasara da mu ke"

Duk wanda ya ba ku ruwa ku sha domin kuna na Almasihu ne
Yesu yana magana akan ba wa wani ruwa, misali ne da yadda mutum d'aya zai taimaki ɗan'uwan sa. Wannan magana ne na taimakon juna ta kowace hanya.

bai rasa ba
A wasu harshe, zai zama da tamako a yi amfani da kalmomi masu amfani. AT: "hakika, zai karbi"

Mark 9:42

dutsen nika
babbar, mulmulin dutse da ake yin amfani a nika kwayar hatsi zuwa gari

Idan hannuwar ka zasu saka ka tuntube
A nan "hannu" magana ne da yake nuna yin sha'awa ne da zai saka ka yin zunubi da hannun ka" AT: "Idan kana son ka yi zunubi da wani hannun ka"

ka shiga aljanna
"ka zama dungu sai ka shiga rai" ko "ka zama dungu kafin ka shiga rai"

ka shiga rai
A nan magana game da mutuwa sa'annan a fara rayuwan har'abada kammar shigar rai ne. AT: "ka shiga rai na har'abada" ko "ka mutu sa'annan ka fara rayuwa na har'anada"

aljanna
Rasa wani gaba na jiki domin an cire ta ko ta wurin jin ciwo. Anan na nufin rasa hannu ne. AT: "ba hannu" ko "hannun da babu"

zuwa cikin wuta mara kasuwa kuwa
"inda ba za a iya kashe wutan ba"

Mark 9:45

Idan kafan ka ya saka ka tuntube
A nan kalman nan "kafa" magana ne da yake nuna yin sha'awa ne da zai saka ka yin zunubi da kafafun ka, kamar inda bai kamata ka je ba. AT: "Idan kana son ka yi zunubi da wani kafafun ka"

ka shiga da gurgunta
"ka zama gurgu sa'a nan ka shiga rayuwa" ko "ka zama gurgu kafin ka shiga rai"

gurgu
"rashin iya tafiya da kyau." A nan na nufin rashin iya tafiya domin babu wani kafa. AT: "babu kafa" ko "babu wani kafa"

wurga cikin wuta
AT: "da Allah ya wurga ka cikin wuta"

Mark 9:47

Idan idon ka na sa ka tuntube, ka kwakule shi
A nan kalmar "ido" 1) kalma ce da yake saka mutum sha'awar zunubi na kallo. AT: "Idan kana so ka yi wani abun zunubi ta wurin kallo, ka kwakule idanun ka" ko 2) sha'awar yin zunubi domin abin da ka kalla. AT: "Idan kana so ka yi zunubi domin abin da ka kalla, ka kwakule idanun ka"

ka shiga mulkin Allah da ido d'aya da idon ka biyu
Wannan na nufin kamanin jikin mutum idan ya mutu. Mutum ba ya d'aukan jikin sa tare da shi zuwa aljanna. AT: "ka shiga zuwa mulkin Allah"

bayan da ka yi rayuwa a duniya da ido d'aya da ka yi rayuwa a duniya da idanu biyu"

a wurga cikin wuta

AT: "da Allah ya wurga ka cikin wuta"

inda tsutsotsi basu mutuwa

AT: "inda tsutsotsi masu cin mutane basu mutuwa"

Mark 9:49

Da wuta za a tsarkake kowa

AT: "Allah zai tsarkake kowa da wuta" ko "Kamar yadda wuta na tsarkake hadaya, Allah zai tsarkake kowa tawurin barin su su sha wuya"

za a tsarkake da wuta

A nan "wuta" magana ce na shan wuya, kuma saka wa mutane gishiri kalma ce na tsarkakewa.

Hakannan "za a tsarkake su da wuta" magana ce na tsarkakewa ta wurin shan wuya. AT: "za a mayad da shi da tsabta cikin wutar mai wahala" ko "za a sha wuya domin a tsarkake a matsayin hadaya shine tsarkakewa da gishiri"

zakinsa

"zakinsa"

ta yaya za a samu dandanon ta kuma

AT: "ba za ka iya samu dandanon ta kuma ba"

dandanon ku

"dandanon kuma ba"

Ku ksance da gishiri a zuciyar ku

Yesu yana magana akan yi wa juna abubuwa masu kyau kamar abubuwa masu kyau gishiri ne da mutane ke gada. AT: Ku yi wa kowa kirki, kamar gishiri da yake kara dandano wa abinci"

Chapter 10

¹ Yesu ya bar wannan wurin, ya tafi yankin Yahudiya, wajen hayin kogin Urdun. Sai jama'a suka je wurinsa. Ya ci gaba da koya masu, kamar yadda ya zama al'adarsa. ² Sai Farisawa su ka zo wurinsa, su ka ce, "dai dai ne mutum ya saki matarsa?" Wannan tambaya sun yi ta ne domin su gwada shi. ³ Ya amsa ya ce, menene Musa ya umarce ku? ⁴ Suka ce, "Musa ya yarda mutum ya rubuta takardar saki ga matarsa, ya sallameta ta fita." ⁵ "Domin taurin zuciyarku ne ya rubuta maku wannan dokar," Yesu ya ce masu. ⁶ Amman tun daga farkon halitta, 'Allah ya halicci namiji da ta mata.' ⁷ Domin wannan dalilin ne mutum zai rabu mahaifinsa da mahaifiyarsa ya mannewa matarsa. ⁸ Su biyu kuwa sun zama jiki daya, ba biyu ba, ⁹ Saboda haka abinda Allah ya hada kada mutum ya raba." ¹⁰ Lokacin da suke cikin gida, sai almajiransa suka sake tambayarsa akan wannan magana. ¹¹ Ya ce da su. Dukan wanda ya saki matarsa ya kuma auro wata matar yayi zina da ita kenan. ¹² Haka nan duk matar da ta saki mijinta ta auri wani ta yi zina da shi kenan." ¹³ Mutane suka kawo masa 'ya'yansu kanana don ya taba su, sai almajiransa suka kwabe su. ¹⁴ Da Yesu ya gani, ya ji haushi, ya ce masu. Ku bar yara kanana su zo wurina, kada ku hana su domin mulkin Allah na irinsu ne. ¹⁵ Gaskiya na ke fada maku duk mutumin da bai karbi mulkin Allah kamar karamin yaro ba, babu shakka ba zai shiga mulkin Allah ba. ¹⁶ Sai ya rungume su ya sa masu albarka. ¹⁷ Lokacin da ya fara tafiya, sai wani mutum ya rugo wurinsa, ya durkusa a gabansa. Ya tambaye shi, yace ya "Malam managarci, me zan yi domin in sami rai na har abada?" ¹⁸ Amma Yesu ya ce masa. Don me ka ke kira na managarci? Babu wani managarci sai dai Allah kadai. ¹⁹ Kasan dokokin. Kada ka yi kisan kai, kada ka yi zina, kada ka yi sata, kada ka yi shaidar zur, kada ka yi zamba, ka girmama mahaifinka da mahaifiyarka." ²⁰ Sai mutumin ya ce masa Malam ai na kiyayye duk wadannan abubuwa tun ina yaro. ²¹ Yesu ya dube shi duban kauna ya ce masa. Abu daya ka rasa. Shi ne ka je ka sayar da duk mallakarka ka ba mabukata, za ka sami wadata a sama. Sa'annan ka zo ka bi ni. ²² Da ya ji haka sai ransa ya baci, ya tafi yana bakin ciki, don shi mai arziki ne kwarai. ²³ Yesu ya dubi almajiransa ya ce. "Yana da wuya masu arziki su shiga mulkin Allah!" ²⁴ Almajiransa suka yi mamakin maganarsa. Sai Yesu ce masu, ya ku ya'ya'na yana da wuya kamar me a shiga mulkin Allah. ²⁵ Zai zama da sauki ga rakumi yabi ta kafar allura da mai arziki ya shiga mulkin Allah. ²⁶ Sai suka cika da mamaki sosai, su kace wa juna, "to idan haka ne wanene zai iya tsira kenan?" ²⁷ Yesu ya dube su ya ce masu. Ga mutane a bu ne mai wuyar gaske, amma a wurin Allah komai yiwuwa ne. ²⁸ Bitrus ya ce masa, "to gashi mu mun bar kome, mun bika". ²⁹ Yesu ya ce. Gaskiya na ke fada maku, babu wanda zai bar gidansa, da yan'uwansa maza da mata, da mahaifiya ko mahaifi, ko 'ya'ya ko gona, saboda da ni da kuma bishara, ³⁰ sa'annan ya rasa samun nikinsu dari a zamanin yanzu, na gidaje, da yan'uwa mata da maza' da iyaye mata da 'ya'ya da gonaki, game da tsanani, a duniya mai zuw kuma ya sami rai madawwami. ³¹ Da yawa wadanda suke na farko za su koma na karshe, na karshe kuma za su zama na farko. ³² Suna tafiya Urushalima, Yesu kuwa na gabansu. Almajiransa sun yi mamaki, mutane da ke biye da su kuwa sun tsorata. Yesu kuwa ya sake kebe sha biyun nan, ya fara fada masu abin da zai same shi. ³³ "Kun ga, za mu Urushalima za a bada Dan mutum ga manyan Firistoci da malan Attaura, za su kuma yi masa hukuncin kisa su kuma bada shi ga al'ummai. ³⁴ Za su yi masa ba a, su tofa masa yau, su yi masa bulala, su kashe shi, bayan kwana uku kuwa zai tashi." ³⁵ Yakubu da Yahaya, 'ya'yan Zabadi, suka zo wurin sa, suka ce, "Malam muna so kayi mana duk abin da mu ka roke ka" ³⁶ Ya ce masu. "Me ku ke so in yi maku?" ³⁷ Suka ce, "ka yardar mana, a ranar daukakarka, mu zauna daya a damanka, daya kuma a hagunka." ³⁸ Yesu ya ce masu. "Ba ku san abinda ku ke roka ba. Kwa iya sha daga kokon da zan sha? Ko kuma za a yi maku baftismar da za a yi mani?" ³⁹ Suka fada masa, "Zamu iya." Yesu ya ce masu, "kokon da zan sha, da shi zaku sha, baftismar da za ayi mani kuma da ita za a yi maku." ⁴⁰ Amma zama a damata, ko a haguna, ba na wa ba ne da zan bayar, ai na wadanda a ka shiryawa ne." ⁴¹ Da sauran almajiran nan goma suka ji, suka fara jin haushin Yakubu da Yahaya. ⁴² Yesu kuma ya kira su wurinsa ya ce masu, "kun sani wadanda aka san su da mulkin al'ummai sukan nuna masu iko, hakimansu kuma sukan gasa masu iko. ⁴³ Amma ba haka zai kasance a tsakaninku ba. Duk wanda ya ke son zama babba a cikinku, lalle ne ya zama baranku. ⁴⁴ Duk wanda ya ke so ya shugabance ku lalle ne ya zama bawan kowa. ⁴⁵ Saboda haka ne Dan mutum ya zo ba domin a bauta masa ba, sai dai domin shi yayi bautar, ya kuma ba da ransa fansa saboda da mutane da yawa." ⁴⁶ Sa'adda suka iso Yariko, yana fita daga Yariko kenan, shi da almajiransa, da wani babban taro, sai ga wani makaho mai bara, mai suna Bartimawas dan Timawas yana zaune a gefen hanya. ⁴⁷ Da ya ji Yesu Banazare ne, ya fara daga murya yana cewa, "Ya Yesu, Dan Dauda, kaji tausayina" ⁴⁸ Mutane da yawa suka kwabe shi, cewa yayi shiru. Sai ya kara daga murya kwarai da gaske, yana cewa, Ya Dan Dauda ka yi mani jinkai, ka ji tausayina!" ⁴⁹ Yesu ya tsaya ya ce, ku kirawo shi. Su kuwa suka kirawo makahon suka ce masa. "Albshrinka, ta so! Yana

kiranka." ⁵⁰ Makahon ya yar da mayafinsa, ya zaburo wurin Yesu. ⁵¹ Yesu ya tambaye shi, ya ce, "me ka ke so in yi maka?" Makahon ya ce, "Malam in sami gani." ⁵² Yesu ya ce masa. "Yi tafiyarka, bangaskiyarka ta warkar da kai." Nan take idanunsa suka bude, ya bi Yesu, suka tafi tare.

Mark 10:1

Mahadin Zance:

Bayan da Yesu da almajiransa sunka bar Kafarnahum, Yesu ya tunashe Farisiyawan da kuma almajiransa, abin da Allah ke bukata a cikin aire da kuma kashe aure.

Yesu ya bar wannan wurin

Almajiran Yesu suna cikin tafi tare da shi. Suna kokarin barin Kafarnahum. AT: "Yesu da almajiransa sun bar Kafarnahum"

wajen hayin Kogin Urdun

"zuwa kasar da ke wajen hayin Kogin Urdun" ko "zuwa gabacin Kogin Urdun"

Ya cigaba da koya masu

Kalman nan "su" na nufin taron.

kamar yadda ya zama al'adarsa

"zama al'adarsa" ko "ya saba yi"

me Musa ya umarce ku

Musa ya ba wa kakaninsu doka wanda yakamata su bi. AT: "Me Musa ya umuce kakaninku game da wannan"

takarda na kisan aure

Wannan wata takardar da ta bayana cewa macen ba matan shi bane kuma.

Mark 10:5

"Domin ... wannan dokar," Yesu ya ce masu. Amman

A wasu harsuna, mai magana ba ya katse maganar da aka ruwaito don a fada ko wa yake magana. Maimakon haka su kan fadi wanda ke magana da farko ko a karshe maganar da aka ruwaita. AT: "Yesu ya ce masu, 'domin ... wannan dokar. Amma"

"Domin taurin zuciyarku ne ya rubuta maku wannan dokar

Tun da, Musa ya rubuta wannan dokar ga Yahudawa da zuriyarsu saboda sun taurare zukatansu. Yahudawan a lokacin Yesu su ma sun taurare zukatansu, saboda haka Yesu hada da su ta wurin yin amfani da kalman "ku." AT: "domin kakaninku da ku duk kuna da taurin zuciya shi ya sa ya rubuta wannan dokar"

taurare zukatanku

A nan "zukan" na nufin cikin mutum ko runaninsa. Maganan nan "taurare zukan" na nufin "taurin kai." AT: "taurin kanku"

Allah ya halicci su namiji da ta mata

Yesu ya ruwaito wannan daga abin da Allah ya fada cikin littafin Farawa.

Allah ya halici su

"Allah ya halicci mutane"

Mark 10:7

Saboda wannan dalili ... jiki daya

Yesu ya cigaba da ruwaito da abin da Allah ya fada a cikin littafin Farawa.

Saboda wannan dalili

"Saboda haka" ko "saboda wannan"

ya mannawa matarsa

"haduwa da mata tasa"

sun zama jiki daya, ba biyu ba

Wannan na misalta dayantakan su a matsayin miji da mata. AT: "mutane biyun suna kamar mutum daya" ko "yanzu kam su ba biyu bane amma tare sun zama jiki daya"

Saboda haka abinda Allah ya hada kada mutum ya raba

Maganan nan "abin da Allah ya hada" na nufin masu aure. AT: "Saboda haka, dashike Allah ya hada miji da mace, to, kada wani ya raba"

Mark 10:10

Lokacin da suke

"Sa'adda Yesu da almajiransa suke"

suke cikin gidan

Almajiran Yesu suna magana da shi a boye. AT: "suke su kadai a cikin gidan"

sake tambayarsa game wannan

Kalman nan "wannan" na nufin maganar da Yesu ya yi da Farisiyawan game da kashe aure.

Duka wanda

"kowa"

yayi zina da ita kenan

A nan "ita" na nufin macen da ya aure ta da farko.

ta yi zina

A wannan yanayi ta yi zina ga mijinta na da. AT: "ta yi zina ga shi" ko "ta yi zina ga mutum na farkon"

Mark 10:13

Sai suka kawo

"Mutane suna kawo." Wannan abin da ya faru nan gaba a labarin ne.

don ya tafa su

Wannan na nufin cewa Yesu zai tafa su da hannunsa ya sa masu albarka. AT: "don ya tafa su"

da hannunsa ya kuma sa masu albarka. ko "ya sa hannunsa a kansu ya albarkace su"

sauta masu

"sauta wa mutane"

Yesu ya gan su

Kalman nan "su" na nufin almajiran suna kwaɓen mutane wanda suke kawo 'ya'yan wurin Yesu.

ba ji daɗi ba

"ya yi fushi"

Bar 'ya'ya kanana su zo wurina, kada ku hana su
Wadannan maganganu biyu suna da ma'ana kusan iri ɗaya, an maimaita ta don nanaci. A wasu harsuna ba abune mai yiwuwa ba a nanata wannan a wanta hanya. AT: "Ku tabbata kun bar 'ya'ya kanana su zo wurina"

kada ku hana su

A wasu harsuna ba abune mai yiwuwa ba a yi amfani da magana da ke bada tabbaci. AT: "bar"

gama mulkin Allah na mutane ne kamarsu

Mulkin ba mutane ne, na nufin mulkin har da su ma. AT: "mulkin Allah na haɗe da mutane kamar su" ko "domin mutane kamarsu sune kaɗai ke na mulkin Allah"

Mark 10:15

duk wanda bai karɓi ... yaro ba babu shakka ba zai shiga
"duk wanda bai karɓi ... yaro, babu shakka ba zai shiga ba"

kamar karamin yaro

Yesu ya kwatanta yadda ta zama tilas mutane su karɓi mulkin Allah da yadda kananan yara sun karɓi ta. AT: "daidai kamar yadda yaro zai yi"

ba zai karɓi mulkin Allah

"ba zai yi na'am da Allah a matsayin sarki ba"

babu shakka ba zai shiga ta

Kalman nan "ta" na nufin mulkin Allah.

Sai ya ɗauki yara a hannunsa

"ya rungume yara"

Mark 10:17

gāji rai madawwami

A nan mutumin ya yi maganar "karɓi" sai kace "gādo." Wannan na nanata muhimmancin karɓar. Haka kuma, "gāji" anan ba ta nufin cewa dole wani ya mutu tukuna. AT: "karɓi rai madawwami"

Don me ka ke kira na managarci?

Yesu ya yi wannan tambayar don ya tunashe mutumin cewa ba wani mutum da ke nagari kamar yadda Allah yake. AT: "Ba ka fahimci abin da kake faɗi ba a sa'adda ka kirani managarci."

managarci sai dai Allah kaɗai

"managarci. Allah kaɗai shine managarci"

kada ka yi shaidar zur

"kada ka yi wa wani shaidar zur" ko "kada ka yi karya game da wani a kotu"

Mark 10:20

Abu daya ka rasa

"Akwai abu ɗaya da ka rasa." A nan "rasa" na nufin bukatan yin wani abu. AT: "Abu ɗaya kana bukata ka yi" ko "Akwai abu ɗaya da ba ka yi ba"

ka ba da ita ga matalauta

A nan kalman nan "ita" na nufin abubuwan da ya sayar. Wannan na nufin kuɗin da ya karɓa a sa'ad da ya sayar da su. AT: "ba da kuɗin ga matalauta"

matalauta

Wannan na nufin mutane matalauta. AT: "mutane matalauta"

mallakarka

arziki, abubuwa masu daraja

don shi mai arziki ne

"na da abubuwa masu yawa"

Mark 10:23

Yana da wuya

"Yana da matuƙar wahala"

Yesu ya ce masu kuma

"Yesu ya ce wa almajiransa kuma"

'ya'ya, yana da

"'ya'yana, yana da." Yesu yana koya masu daidai kamar yadda uba zai koyawa 'ya'yansa. AT: "Abokaina, yana da"

zai zama da wuya

"yana da matuƙar wuya"

zai zama da sauki ... mulkin Allah

Yesu ya yi amfani da wannan don ya nanata yadda yake da matuƙar wahala mutane masu arziki su shiga mulkin Allah.

yana da sauki rākumi

Wannan na maganar yanayi da ba zai taba yiwuwa ba. In ba za ku iya bayana wanna a harshenku ba, to, to ana iya rubuta shi a matsayin misali. AT: "zai zama da sauki rākumi"

kafar allura

"ramin allura." wannan na nufin wata karamar rami a karshen alluran dinki wanda zare ka wuce ta ciki.

Mark 10:26

suka cika

"Almajiran sun yi"

wanene zai iya tsira kenan?

AT: "In haka ne, to ba wanda zai tsira!"

Ga mutane abu ne mai wuyar gaske, amma ba a wurin Allah ba

Ana iya bayana abin da aka fahimta. AT: "Ba shi yiwuwa mutane su cece kansu, amma Allah zai iya ceton su"

duba, mun bar kowane abu, mun bi ka

A nan kalman nan "duba" an yi amfani da ita don a jawo hankali ga kalmomin da ke zuwa nan gaba. Abu makamancin haka ana iya bayana shi a wata hanya. AT: "Mun bar kowane abu, mun bi ka"

bar duk abubuwa

bar kowane abu a baya"

Mark 10:29

babu wanda zai bar ... sa'annan ya rasa samun

AT: "duk wanda ya bar ... zai sami"

ko gona

"ko fili" ko "ko gonar da ke nasa"

saboda da ni

"sabili da ni" ko "don ni"

da kuma bishara

"don shelar bishara"

wannan duniya

"wannan rayuwa" ko "wannan zamani"

da yan'uwa mata da maza' da iyaye mata da 'ya'ya

Daidai kamar jeri abubuwan da ke cikin aya 29, wannan na bayana iyali gabakida. Kalman nan "uba" ba a ambata shi a aya 30 ba, amma wannan bai canza ma'anar ba.

game da tsanani, a duniya mai zuwa kuma ya sami rai madawwami

Ana iya sake rubuta wannan domin zance da ke wannan suna "tsanani" a bayana shi cikin aikata "tsanantawa." Saboda jimlar ta yi tsayi kuma da wuyar fahimta, maganan nan "zai sami" ana iya maimaita shi. AT: "kuma ko mutane sun tsananta masu, a duniyan nan mai zuwa, za su sami rai madawwami"

duniyan nan mai zuwa

"a duniyan da ke nan gaba" ko "a nan gaba"

na farko za su zama na karshe, na karshe kuma za su zama na farko

A nan kalmomin nan "farko" da "karshe" sun sha bam-bam da juna. Yesu yana magana game da zama

"muhiimanci" a matsayin "farko" da kuma zama "marasa muhiimanci" a matsayin "karshe." AT: "da ke da muhiimanci za su zama marasa muhiimanci, waɗanda basu da muhiimanci za su zama masu muhiimanci"

na karshe kuma farko

Maganan nan "na karshe" na nufin mutanen da ke na "karshe." Kuma, ana iya sa kalman aikata da an fahimce ta a wannan magana. AT: "waɗanda ke karshe za su zama farko"

Mark 10:32

Suna tafiya ... Yesu kuwa ya tafi gaba kafin su

"Yesu da almajiransa suna tafiya kan yanyan ... Yesu kuma na can gaban almajiransa"

waɗanda ke biye

"waɗanda ke biye da su." Wasu mutane suna tafiya biye da Yesu da almajiransa.

Gani

"Duba" ko "kassa kunne" ko "sa hankalin ku ga abin da zan gaya maku"

za a bada Dan Mutum

Yesu na magana game da kansa. Ana iya bayana wannan a fili. AT: "Ni, Dan Mutum, za a"

za a bada Dan mutum ga

AT: "wani zai bashe Dan Mutum ga" ko "za su mika Dan Mutum ga"

za su kuma yi masa hukuncin kisa

kalman nan "su" na nufin firistoci da malaman attaura.

bada shi ga Al'ummai

"sa shi karkashin mulkin Al'ummai"

Za su yi masa ba'a

"Mutane za su yi masa ba'a"

su kashe shi

"kashe shi"

zai tashi

Wannan na nufin tashiwa daga mattattu. AT: "zai tashi daga mattattu"

Mark 10:35

mu ... mu

Waɗannan kalmomi na nufin Yakub da Yahaya ne kawai.

cikin ɗaukakarka

"sa'adda an ɗaukaka ka." Maganan nan "cikin ɗaukakarka" na nufin sa'adda an ɗaukaka Yesu a kuma yi mulki bisa mulkinsa. AT: "sa'adda kana mulki a bisa mulkin ka"

Mark 10:38

Ba ku san
"Ba ku fahimci"

Kwa iya sha daga kokon da zan sha

A nan "koko" na nufin wahalar da Yesu za sha. An yi maganar shan wahala sau da dama kamar sha daga foko. AT: "sha kokon wahala da zan sha" ko "sha daga cikin kokon wahala da zan sha daga ciki"

za ku jimre baftismar da za a yi mani

A nan "baftisma" da kuma yin baftisma na wakilcin wahala. Kamar yadda ruwa ke rufe mutum a lokacin baftisma, wahala za ta shafe Yesu. AT: "jimre baftismar wahalar da zan sha"

Ma iya

Amsawarsu ta wannan hanya na nufin cewa sun za su iya sha da cikin kokon ɗaya su kuma jimre baftisma ɗayan.

za ku sha

"ku ma za ku sha"

Amma zama a damata, ... ba na wa ba ne da zan bayar

"Amma ba ni bane zan bar mutane su zauna a hannu dama na ko kuwa hagu na"

amma ga waɗanda aka shirya ta

"Amma waɗannan wurare ga waɗanda aka shirya wa ne." Kalman nan "ta" na nufin wurare a hannun damansa da hagunsa.

aka shirya

AT: "Allah ya shiya ta" ko "Allah ya shirya su"

Mark 10:41**suka ji wannan**

Kalman nan "wannan" na nufin Yakub da Yahaya suna roko su zaun a hannun dama da hagu Yesu.

Yesu ya kira su

"Yesu ya kira almajiransa"

waɗanda aka san su da mulkin al'ummai

Ma'ana mai yiwuwa na kamar haka 1) mutane a takaice na duban waɗanda mutane a matsayin masu mulkin al'ummai. AT: "waɗanda mutane ke duba a matsayin masu mulkin Al'ummai" ko 2) Al'ummai na duban waɗannan mutane a matsayin masu mulkinsu. AT: "waɗanda Al'ummai na tunanin cewa sune masu mulkinsu"

nuna iko

mulki ko iko bisa

gasa masu iko

"nuna masu iko." Wannan na nufin cewa suna nuna ko amfani da ikonsu a yadda bai kamata ba.

Mark 10:43**Amma ba haka zai kasance a tsakaninku ba**

Wannan na kai ga aya da ke a baya game da masu mulkin Al'ummai. Anan iya bayana wannan a fili. AT: "Amma kada ku zama kamar su"

zama babba

"a girmama shi"

zama farko

Wannan na nufin zama mafi muhimmanci. AT: "zama mafi muhimmanci"

Gama Dan Mutum bai zo domin a bauta masa ba

AT: "Gama Dan Mutum bai zo don ya sa mutane su bauta masa ba"

bauta masa ba, amma don ya bauta

"mutane su bauta masa ba, amma ya bauta wa mutane"

gama dayawa

"gama mutane dayawa"

Mark 10:46**Bartimawas ɗan Timawas, makaho ne shi mai bara**

"makaho mai bara mai suna Bartimawas ɗan Timawas." Bartimawas shien sunan mutumin. Timawas kuma sunan mahaifinsa ne.

Da ya ji Yesu

Bartimawas ya ji mutane suna cewa Yesu ne. AT: "Sa'adda ya ji mutane suna cewa ai Yesu ne"

Dan Dauda

An kira Yesu Dan Dauda saboda shi daga zuriyar Sarki Dauda ne. AT: "Kai da kake Mai Ceto daga zuriyar Sarki Dauda"

da yawa sun sauta

"Mutane da ya sun sauta"

kwarai da gaske

"sosai"

Mark 10:49**umurta a kirawo shi**

AT: "umurci sauran su kira shi" ko "umurge su, 'ku kira shi ya zo nan.'"

Sun kira

Kalman nan "su" na nufin taron.

kada ka ji tsoro

"Ka karfafa" ko "Kada ka firgita"

Yana kiranka

"Yesu yana kiranka"

tashi tsaye
"ya zabura"

Mark 10:51

amsa masa
"makahon ya amsa"

in sami gani
"in iya gani"

bangaskiyarka ta warkar da kai
An rubuta wannan magana haka don a nanata
bangaskiyar mutumin. Yesu ya warkar da mutumin
don ya gaskanta cewa Yesu zai iya warkar da shi.
Anan iya bayana wannan a fili. AT: "Ina warkar da
kai don ka bada gaskiya a gare ni"

ya bi shi
"ya bi Yesu"

Chapter 11

¹ Da suka kusa Urushalima, kusa da Betafaji, da Betanya, wajen dutsen zaitun, sai Yesu ya aiki almajiransa biyu ² ya ce masu, "ku shiga kauyen can kusa da mu. Da zarar kun shiga za ku ga aholaki a daure, wanda ba a taba hawa ba. Ku kwance shi, ku kawo mani." ³ In wani ya ce maku, "Don me kuke haka? ku ce, 'Ubangiji ne yake bukatarsa, zai kuma komo da shi nan da nan.'" ⁴ Sai suka tafi, suka tadda aholakin a daure a kofar gida a bakin hanya, suka kwance shi. ⁵ sai wadanda suke tsaye a gun suka ce masu, "Don me kuke kwance aholakin nan?" ⁶ Suka fada masu abinda Yesu yace, sai suka kyale su suka tafi. ⁷ Almajiran nan biyu suka kawo wa Yesu aholakin, suka shimfida mayafansu a kai, sai ya hau. ⁸ Sai mutane da yawa suka shimfida mayafansu a hanya, wadansu kuma suka baza ganyen da suka yanko daga filayen. ⁹ Wadanda suke gaba da shi da wadanda ke bin bayansa suka yi sowa suna cewa, "Hosanna! Albarka ta tabbata ga mai zuwa cikin sunan Ubangiji." ¹⁰ Albarka ta tabbata ga mulkin nan mai zuwa na Ubanmu Dawuda! Dukaka a cikin sama!" ¹¹ San nan Yesu ya shiga Urushalima, ya shiga Haikalin. Sai ya dudduba komai, da magariya ta yi, ya fita ya tafi Betanya tare da goma sha biyu nan. ¹² Kashe gari, suka tashi daga Betanya, sai ya ji yunwa. ¹³ Da ya hango itacen baure mai ganye daga nesa sai ya je ya ga ko za sami 'ya'ya. Da ya iso wurinsa bai ga komai ba sai ganye, don ba lokacin 'ya'yan baure ba ne. ¹⁴ Sai ya ce wa bauren, "Kada kowa ya kara cin 'ya'yanka har abada!" Almajiransa kuwa sun ji maganar. ¹⁵ Suka iso Urushalima, da shigar su, ya kori masu saye da sayarwa, ya watsar da taburan 'yan canjin kudi, da kujerun masu sayar da tantabarun. ¹⁶ Ya hana kowa ya dauki wani abu da za a i ya sayarwa a cikin haikalin. ¹⁷ Sai ya koyar da su cewa, "Ashe ba rubuce yake ba, 'Za a kira gidana gidan addu'a na dukan al'ummai? Amma ku kun mayar da shi kogon yan fashi'". ¹⁸ Da mayan Faristoci da marubutan attaura suka ji maganar da ya yi, sai suka nami hanyar da za su kashe shi. Amma suka ji tsoronsa domin dukkan taron na mamakin koyarwarsa. ¹⁹ Kowace yamma kuma, sukan fita gari. ²⁰ Da safe suna wucewa, sai suka ga bauren nan ya bushe. ²¹ Bitrus kuwa ya tuna ya ce "Malam, dubi! Baurenan da ka la'anta ya bushe." ²² Yesu ya amsa masu ya ce, "ku gaskata da Allah." ²³ Hakika, ina gaya maku, duk wanda ya ce wa dutsen nan tashi ka fada cikin tekun', bai kuwa yi shakka a zuciyaarsa ba, amma ya gaskata haka kuwa zai faru, haka kuwa Allah zai yi. ²⁴ Saboda haka ina dai gaya maku, komai kuka yi addu'a kuka roka, ku gaskata cewa samamme ne, zai kuma zama naku. ²⁵ Duk sa'adda da kuke addu'a ku gafarta wa wadanda suka yi maku laifi, domin Ubanku shima zai gafarta maku naku laifi." ²⁶ (Amma in baku gafartawa mutane laifofinsu ba, Ubanku ma da ke sama ba zai gafarta maku ba.) ²⁷ Da suka sake dawowa Urushalima. Yasu na tafiya cikin haikali, sai manyan firistoci, da marubuta, da dattawa suka zo wurinsa, ²⁸ suka ce masa, "Da wanne iko kake yin wadanan abubuwa? Ko kuwa wa ya ba ka ikon yinsu?" ²⁹ Sai Yesu ya ce masu, "Zan yi maku wata tambaya. ku ba ni amsa, ni kuwa zan gaya maku ko da wanne iko ne nake yin wadannan abubuwan." ³⁰ Baftismar da Yahaya yayi, daga sama take ko kuwa daga mutum take? ku bani amsa". ³¹ Sai suka yi mahuwara da juna, suka ce, "in kuwa muka ce, 'daga sama take,' za ya ce, 'To, don me ba ku gaskata shi ba?' ³² In kuwa muka ce, "amma in muka ce ta mutum ce zasu jejjefemu domi suna jin tsoron jama'a, don duk kowa ya tabbata, cewa Yahaya annabi ne. ³³ Sai suka amsa wa Yesu suka ce, "Ba mu sani ba" Yesu ya ce masu, "Haka ni kuma ba zan fada muku ko da wanne iko nake yin abubuwan nan ba."

Mark 11:1

Da suka shiga Urushalima ... Betafaji, da Betanya, wajen Dutsen Zaitun

"Sa'ad da Yesu da almajiransa sun yi kusa da Urushalima, sun shiga Betafaji da Betanya kusa da Dutsen Zaitun" Sun zo Betafaji da Betanya cikin yankin Urushalima.

Betafaji

Wannan sunan kauye ne.

can kusa da mu
"gaba da mu"

aholaki

Wannan na nufin karamin jaki da zai iya f'aukan mutum.

wanda ba a taba hawa ba

AT: "wanda ba wanda ya taba hawa"

Don me kuke wannan

Za a iya rubuta abin da kalman nan "wannan" ke nufin. AT: "Me ya sa kuke kunce, da kuma tafiya da aholakin"

na bukatarsa

"bukatar ta"

zai kuma komo da shi nan da nan

Yesu zai mayar da ita bayan ya gama amfani da ita.
AT: "zai mayar da ita da wuri a lokacin da baya bukatan shi"

Mark 11:4**Sun tafi**

"Almajiran biyun sun tafi"

aholaki

Wannan na nufin karamin jaki da zai iya daukan mutum. Dubi yadda ka juya wannan cikin [Mark 11:2].

Sun yi magana

"Sun amsa"

Yesu ya fada masu

"kamar yadda Yesu ya ce masu su amsa." Wannan na nufin yadda Yesu ya gaya masu amsa tambayar mutanen game da daukan aholakin.

bar su su tafi

Wannan na nufin cewa sun bar su su cigaba da yin abin da suke yi. AT: "bar su su tafi da jakin"

Mark 11:7**suka shimfida mayafinsu a kai don Yesu ya hau**

"shimfida mayafinsu a bayan ta don Yesu ya iya hawa." Ya fi sauki a tuka aholaki ko doki a sa'ad da akwai bargo ko wani abu makamancinsa a bayan. A wannan yanayi, almajiran sun shimfida mayafinsu a kan ta.

mayafi

"riga" ko "tufafi"

mutane da yawa sun shimfida mayafinsu a kan hanya

Al'ada ce a shimfida mayafi a kan hanya daidai gaban mutane masu muhimmanci don a daraja su. Za a iya bayana wannan a fili. AT: "Mutane da yawa sun shimfida mayafinsu"

wafansu kuma suka baza ganyen da suka yanka daga filayen

Al'ada ce a shimfida ganyayen dabino a hanya gaban mutane masu muhimmancin don a martaba su. AT: "wasu suka baza ganyayen a da suka yanka daga fili, a kan hanya, don su martaba su"

wanda suka bi baya

"wanda suka bi bayansa"

Hosanna

Wannan kalma na nufin "Ka cece mu," amma mutane sun yi iihun kira da farinci a sa'adda suke so su yi wa Allah yabo. Za ku iya juya ta bisa ga yadda aka yi amfani da kalman, ko kuwa ku rubuta "Hosanna" ta wurin yin amfani da harshen ku bayana kalma. AT: "Yabi Allah"

Albarka ta tabbata ga

Wannan na nufin Yesu. Ana iya bayana wannan a fili. AT: "Albarka ta tabbata a gare ka, kai wanda"

cikin sunan Ubangiji

Wannan na nufin ikon Ubangiji. AT: "ikon Ubangiji"

Albarka ta tabbata ga mulkin nan mai zuwa na ubanmu Dauda

"Albarka ta tabbata ga mulkin ubanmu Dauda."

Wannan na nufin zuwan Yesu ya yi mulkin a matsayin sarki. AT: "Albarka ta tabbata ga zuwan mulkin ka" ko "Bari Allah ya albarkace ka a sa'adda kake mulkin ka mai zuwa"

Albarka ta

"Allah ya albarkace"

na ubanmu Dauda

A nan ana duban zuriyan Dauda da za su yi mulki kamar Dauda ne da kansa. AT: "na mafi girma cikin zuriyar ubanmu Dauda" ko "wanda mafi girma cikin zuriyar Dauda zai yi mulki"

Dukaka a cikin sama

Ma'ana mai yiwuwa 1) "Yabo ga Allah na sama" ko 2) "Bari wanda suke cikin sama su yi sowa su ce 'Hosanna'."

cikin sama

AT: "sama" ko "sama"

Mark 11:11**lokacin ya kure**

"saboda can da rana"

ya fita ya tafi Betanya tare da goma sha biyun

"shi da almajiransa goma sha biyun sun bar Urushalima sun tafi Betanya"

sa'anda suka dawo daga Betanaya

"sa'adda suke komowa zuwa Urushalima daga Betanya"

Mark 11:13**Mahadin Zance:**

Wannan ya faru ne a sa'adda Yesu da almajiransa suna tafiya zuwa Urushalima.

ko zai sami wani 'ya'yan itace a kan ta

"ko akwai wani 'ya'ya a"

bai sami komai ba sai dai ganyaye

Wannan na nufin cewa bai sami wani baure. AT: "ya sami ganyaye ne kawai babu baure a itacen"

lokacin

"lokaci na shekara"

Sai ya ce ma ta, "Ba wanda zai kara ci daga 'ya'yanka kuma
 Yesu yana magana da itacen baure ya kuma la'anta ta. Ya yi magana da itacen don almajiransa su ji shi.

Ya yi magana da ita
 "Ya yi magana da itacen"

almajiransa sun ji ta
 Kalman nan "ta" na nufin cewa Yesu yana magana da itacen bauren.

Mark 11:15

Sun zo
 "Yesu da almajiransa sun zo"

fara korin masu saya da sayarwa a cikin haikali
 Yesu yana korin wadannan mutane daga cikin haikali. Ana iya rubuta wannan a fili. AT: "ya fara fid da masu sayarwa da saya daga haikalin"

masu sayarwar da bayarwa
 "mutanen da ke siya da sayarwa"

Mark 11:17

Muhimman Bayani:
 Allah ya fada a cikin maganarsa tawurin annabi Ishaya, cewa, haikalinsa zai zama gidan addu'a ga dukkan alummai.

An rubuta, 'Za a ce da gida na ... al'ummai'?
 Yesu ya sautawa shugabannen Yahudawan don sun yi amfani da haikalin ta hanyar da bai dace ba. AT: "An rubuta cikin nassosin cewa Allah ya ce, 'Ina so a kira gida na gidan da al'umma dukka za su yi addu'a."

kun maishe shi kogon 'yan fashi
 Yesu ya kwatanta mutanen da 'yan fashi, haikali kuma da kogon 'yan fashi. AT: "Amma ku kamar 'yan fashi ne wanda suka maishe gida kogon 'yan fashi"

kogon 'yan fashi
 "kogon da 'yan fashi ke boyewa"

sun nemi hanyar
 "suna neman hanyar"

da yamma
 "da yammaci"

sun bar birnin
 "Yesu da almajiransa sun bar birnin"

Mark 11:20

wucewa
 "suna tafiya a kan hanya"

itacen bauren ya yi yaushi har zuwa jijiyoyin
 Ka juya wannan magana yadda zai bayana da cewa itacen ya mutu. AT: "itacen bauren ya yi yaushi har zuwa jijiyoyin sa sai ya mutu"

yaushi
 "bushe"

Bitrus ya tuna
 Zai zama da taimako a bayana abin da Bitrus ya tuna. AT: "Bitrus ya tuna abin da Yesu ya fada wa itacen bauren"

Mark 11:22

Yesu ya amsa masu
 "Yesu ya amsa wa almajiransa"

Hakika, ina gaya maku
 "Ina gaya maku gaskiya." Wannan magana na nanata abin da Yesu ya fada nan gaba.

duk wanda ya ce
 "in wani ya ce"

in bai kuwa yi shakka a zuciyarsa ba, amma ya gaskata
 A nan "zuciya" na nufin tunanin mutumin da kuma rayuwarsa na ciki. AT: "hakika in ya bada gaskiya a zuciyarsa" ko "in bai yi shakka ba amma ya bada gaskiya"

Allah zai yi
 "Allah zai sa abin ya faru"

Mark 11:24

Saboda haka ina gaya maku
 "Don haka ina gaya maku"

zai zama naku
 An fahimta cewa wannan zai faru saboda Allah zai tanada abin da kuka roka. Ana iya bayana wannan a fili. AT: "Allah zai ba ku"

sa'add da kuke addu'a
 Al'ada ce a yahudanci a tsaya a tsaye sa'adda ana addu'a ga Allah. AT: "Sa'adda kuke addu'a"

kowane abu da kuke da shi game da wani
 "kowane kiyayya da kuke da shi game da wani."
 Anan kalman nan "kowane" na nufin kowane kiyayya da kuke da shi game da wani do ya yi maku laifi ko wani fushi da kuke da shi game da wani.

Mark 11:27

sun zo wurin
 "Yesu da almajiransa sun zo"

Yesu yana tafiya a cikin haikali
 Wannan na nufin cewa Yesu yana tafiya a cikin haikalin; ba wai yana kokarin shiga haikalin ba.

Suka ce masa

Kalman nan "su" na nufin firistocin, malaman attaura da kuma shugabanin jama'a.

Da wane iko kake yin waɗannan abubuwa, kuma wa ya ba ka ikon aikata su?

Ma'ana mai yiwuwa suna kamar haka 1) Duk waɗannan tambayoyin suna da ma'ana iri ɗaya, an kuma yi su don a yi tambaya mai karfi game da ikon Yesu, saboda haka za a iya haɗa su. AT: "Wa ya ba ka ikon aikata waɗannan abubuwa?" 2) Tambayoyi biyu ne daban dabam, na farko na tambaya game da yanayin ikon, na biyun kuma na game da wanda ya ba shi ikon.

kake yin waɗanan abubuwa

Kalmomin nan "waɗannan abubuwa" na nufin kife tabur na masu sayarwa da cikin haikali da Yesu ya yi, da kuma maganarsa da ke gāba da abinda firistocin da malaman attaura suke tunani. AT: "abubuwa kamar waɗanda ka yi anan jiya"

Mark 11:29

Gaya mani

"ku ba ni amsa"

Baftismar Yahaya

"baftismar da Yahaya ke yi"

shin daga sama ne ko daga wurin mutane

"an ba shi ikon daga sama ne ko daga wurin mutane"

daga sama

A nan "sama" na nufin Allah. AT: "daga Allah"

daga mutane

"daga mutane"

Mark 11:31

In mun ce, 'Daga sama',

Wannan na nufin inda baftisman Yahaya ya fito.

gaskanta da shi ba

Kalman nan "shi" na nufin Yahaya mai baftisma.

Amma in mun ce, 'Daga wurin mutane,

Wannan na nufin inda baftismar Yahaya ya fito.

Amma in mun ce, 'Daga wurin mutane,' ...

Shugabannin addinin suna nufin cewa za su sha wahala daga wurin mutane in sun bada wannan amsar. AT: "Amma in mun ce 'daga mutum,' wannan ba zai zama da kyau ba." ko "Amma ba ma so mu ce, daga mutum ne."

suna jin tsoron mutanen

Marubucin, Markus, ya bayana dalilin da ya sa shigabannin addinin ba sa son su ce cewa baftismar Yahaya daga mutum ne. Anan iya bayana wannan a fili. "Suka ce wa junansu don suna tsoron mutanen" ko "Ba sa so su ce cewa Baftismar Yahaya daga mutum ne domin suna tsoron mutane"

Ba mu sani ba

Wannan na nufin baftismar Yahaya. Abin da aka fahimta anan ana iya bayana shi. AT: "Ba mu san inda baftismar Yahaya ya fito ba"

Chapter 12

¹ Sai Yesu ya fara koyar da su da misalai. "Wani mutum ne ya yi gonar inabi ya shingen ta, ya haka ramin matse inabin, ya kuwa gina hasumayar tsaro. Ya ba wandansu manoma jinginar gonar, sa'an nan ya tafi wata kasa mai nisa. ² Da lokaci ya yi, sai ya aika masu wani bawansa domin ya karbi wadansu daga cikin amfanin gonar. ³ Amma manoman suka kama shi, suka yin masa duka, suka kore shi hannu banza. ⁴ Ya sake aikar wani bawan. Shi kuma suka raunata shi aka, suka wulakanta shi. ⁵ Ya sake aiken wani. Shi kam, suka kashe shi. Haka fa aka yi ta yi da wadansu da yawa, sun dodoki wadansu, suka kuma kashe wadansu. ⁶ Yanzu dai yana da sauran daya tak, shine kaunatacen dansa. Daga karshe ya aike shi wurinsu, yana cewa, ai za su bashi girma. ⁷ Amma manoman nan suka ce wa juna, "ai, wannan shine magajinsa, 'ku zo mu kashe shi, gadon ya zama namu." ⁸ Sai suka kamo shi, suka kashe shi, suka jefar da shi bayan shinge. ⁹ To, me mai gonar inabin zai yi? Sai ya zo ya hallaka manoman nan, ya ba wadansu gonar. ¹⁰ Ashe, ba ku karanta wannan nassi ba? cewa, 'Dutsen da magina suka ki, shi ne ya zama mafi mahmimanci. ¹¹ Wannan daga Ubangiji ne, kuma ya yi dai dai a idanunmu.'" ¹² Sai suka nemi su kama shi, don sun lura a kansu ne ya yi masalin, amma suka ji tsoron jama'a. Don haka suka kyele shi, suka tafi. ¹³ Suka aika masa da wadansu farisiyawa da Heridiyawa, don su sa masa tarko da kalamai cikin maganarsa. ¹⁴ Da suka zo, suka ce masa, "Malam, gaskiya kana koyar da maganar Allah sosai, ba ka nuna bambanci tsakani mutane, sai koyar da tafarkin Allah kake yi sosai. "Shin, mu biya haraji ga Kaisar, ko a a?" ¹⁵ Amma Yesu ya gane munafuncinsu, ya ce masu, "Don me kuke gwada ni? ku kawo mani dinarin in gani." ¹⁶ Suka kawowa Yesu daya. Ya ce masu, "Kamar waye da kuma rubutun wanene? suka ce masa, "Na Kaisar ne." ¹⁷ Yesu ya ce, "to, ku ba Kaisar abinda yake na Kaisar, ku kuma ba Allah abin da yake na Allah. Sai suka yi mamakinsa kwarai. ¹⁸ Sai Sadukiyawa suka zo wurinsa, su dake cewa babu tashin matattu. Suka tambaya shi suka ce, ¹⁹ "Malam, Musa dai ya rubuta mana, cewa idan dan'uwan mutum ya mutu, ya bar matarsa ba da, lallai ne dan'uwan mutumin ya auri matar, ya haifa wa dan'uwansa 'ya'ya.' ²⁰ To an yi wadansu 'yan'uwa maza guda bakwai, na farko ya yi aure, ya mutu bai bar 'ya'ya ba. ²¹ Na biyu kuma ya aure ta, shi ma ya mutu, ba 'ya'ya. Na ukun ma haka. ²² Haka dai duk bakwai din, ba wanda ya bar 'ya'ya. A karshe kuma ita matar ta mutu. ²³ To, a tashin matattu, matar wa za ta zama a cikinsu? Don duk bakwai din nan sun aure ta". ²⁴ Sai Yesu ya ce, "Ba saboda wannan dalili ne kuka yi kuskure ba, wato don ba ku san littafin ba, kuma ba ku san ikon Allah ba? ²⁵ Domin in an tashin daga matattu, ba a aure, ba a auraswa, amma sun zama kamar malaiku a sama. ²⁶ Amma game da mattattun da suka tashi, ashe, ba ku taba karantawa a littafin Musa ba, yadda Allah ya ce masa? "Ni ne Allah na Ibrahim, da Ishaku, da kuma Yakubu'? ²⁷ Ai, shi ba Allahn mattatu bane, amma na rayyayu ne. Hakika kun yi kuskure ". ²⁸ Sai wani malamin attaura ya zo ya ji suna muhawara da juna. Da dai ya ga Yesu yana ba su kyakkyawar amsa, sai ya tambaye shi, "Wanne Umarni ne mafi girma dukka?" ²⁹ Yesu ya amsa yace, "mafi girma shine, 'ku saurara ya Isra'ila, Ubangiji Allahnmu, Ubangiji daya ne. ³⁰ Sai ka kaunaci Ubangiji Allah da dukkan zuciyyarka, da dukkan ranka da dukkan tunaninka, da dukkan karfinka. ³¹ ta biyu itace, 'ka kaunaci makwabcinka kamar kanka, Ba wata doka da ta fi wadannan." ³² Sai malamin attaura ya ce masa, "Hakika gaskiyarka malam, Allah daya ne, ba kuma wani sai shi. ³³ A kaunace shi kuma da dukkan zuciya, da dukkan hankali, da dukkan karfi, a kuma kaunaci makwabci kamar kanka, ai ya fi dukkan hadayu na konawa." ³⁴ Da Yesu ya ga ya yi masa magana da hikima, sai ya ce masa, "Ba ka nesa da mulkin Allah." Bayan wannan kuma ba wanda ya sake tambayarsa wani abu. ³⁵ Yesu ya amsa a lokacin da yake koyarwa a Haikali, ya ce "Yaya malaman attaura suke ce wa Kristi dan Dauda ne? ³⁶ Domin Dauda kansa, ta ikon Ruhu Mai Tsarki ya ce, "Ubangiji ya ce wa Ubangijina, zauna a hannun damana, har sai na kaskantar da makiyanka'. ³⁷ Dauda da kansa ya kira shi 'Ubangiji; To, ta yaya ya Almasihu zai zama Dan Dauda?" Babban taron jama'ar suka saurare shi da murna. ³⁸ A koyarwa sa Yasu ya ce, "ku yi hankali da malaman attaura, masu son yawo da manyan riguna, suna so a gaishesu a kasuwa, ³⁹ da kuma son wuraren zama masu daraja a haikali, da wurin bukukuwa. ⁴⁰ Sun kuma kwace gidajen gwauraye, da yin doguwar addu'a, don mutane su gani. Wadanan mutanen zasu sami hukunci mai tsanani." ⁴¹ Sai ya zauna a gaban akwatin baiko a Haikalin, yana duban yadda jama'a suke zuba kudi a ciki. ⁴² Wadansu masu arziki da yawa suna zuba kudi masu tsoka. Sai gwauruwa mara abin hanu ta saka anini biyu a ciki akwatin baikon. ⁴³ Ya kira almajiransa, ya ce masu, "Hakika, ina gaya maku, abinda gwauruwa nan ta saka a akwatin baikon nan ya fi na sauran dukka. ⁴⁴ Su duk sun bayar daga yalwa tasu ne, ita kuwa daga cikin rashinta ta bada duk abinda take da shi."

Mark 12:1

Mahadin Zance:

Yesu ya yi wannan misalin saboda firistoci da malaman attaura da kuma shugabannin jama'a.

Sai Yesu ya fara koya masu

Kalman "su" a nan na nufin firistoci da malaman attaura da kuma shugabannin jama'a wanda Yesu ke magana da su a sura da ke a baya.

ya shingen ta

Ya sa abin toshe hanya kewaye da ita. zai iya zama kananan itatuwa da aka jera, shinge ko kuwa shingen da aka yi da duwatsu.

haka ramin matse inabin

Wannan na nufin cewa ya sassaka rami a kan dutse wanda zai zama kasan wurin matse inabin wand da za a yi amfani da shi don tare ruwan 'ya'yan itacen inabin da aka matse. AT: "ramin da aka sassaka a dutse don matse inabi. ko "ya yi wata rami don tara ruwan inabi daga wurin matse inabi"

Ya ba wandansu manoma jinginar gonar

Har yanzu gonar na mai shi ne, amma ya ba bar manoman su lura da ita. A sa'anda inabin ya nuna, suna bukatan su ba wa mai gonar wasu sai su ajiya sauran.

A daidai lokacin

Wanna na nufin lokacin girbi. Anan iya bayana wannan a fili. AT: "Sa'anda lokaci ya yi na girbin inabin"

Amma suka kama shi

"Amma manoman sun kama bawan"

hannu wofi

Wannan na nufin cewa ba su ba shi wani 'ya'yan itacen ba. AT: "babu wani inabi"

Mark 12:4

ya aika masu

"mai gonar ya aika wa manoman"

sun ji masa ciwo a kai

Ana iya rubuta wannan a fili. AT: "sun yi masa duka a kai, sun ji masa ciwo kwarai da gaske"

Ya sake aikan wani ... waɗansu da yawa

Waɗannan maganganu na nufin sauran barorin. AT: "aikan wani bawan ... waɗansu barorin"

Haka fa suka yi ta yi da waɗansu da yawa

Wannan na nufin barorin da mai gonar ya aika. Maganan nan "haka suka yi" na nufin cewa an wulakanta. Ana iya rubuta wannan a fili. AT: "Sun kuma wulakanta waɗansu barori wanda ya aika"

Mark 12:6

kaunataccen da

Na nufin cewa wannan ɗan mai gonar ne. AT: "kaunataccen ɗansa"

magajin

Wannan na nufin magaji mai gonar, wato wanda zai gaji gonar bayan mutuwar mahaifinsa. AT: "magajin mai gonar"

gādon

'Yan hayan na duban gonar a matsayin "gādon." AT: "wannan gonar"

Mark 12:8

Suka kamo shi

"Manoman suka kamo ɗan"

Saboda haka, me mai gonar inabin zai yi?

Yesu ya yi tambaya sai kuma ya bada amsan don ya koya wa mutanen. Ana iya rubuta tambayan ba a matsayin tambaya ba. AT: "Saboda haka ina gaya maku abin da mai gonar zai yi."

Saboda haka

Yesu ya gama bada misalin, yanzu kuwa yana tambayan mutanen abin da suke tunani zai faru nan gaba.

hallaka

kashe

zai ba waɗansu gonar

Kalman nan "waɗansu" na nufin waɗansu manoma wanda za su lura da gonar. AT: "zai bada gonar ga manoma don su lura da ita"

Mark 12:10

Muhimman Bayani:

Ana rubuta wannan nassi tun ɗa a cikin maganar Allah.

Ashe, ba ku karanta wannan nassi ba?

Yesu ya tunashe mutanen game da wata nassi cikin Littafi Mai Tsarki. Ya yi amfani da tambaya don ya sauta masu. AT: "Hakika ba ku karanta wannan Nassi ba." ko "Ya kamata ku tuna da wannan Nassi."

shi ne ya zama mafificin dutsen gini

AT: "Ubangiji ya maishe shi mafificin dutsen gini"

Wannan daga Ubangiji ne

"Ubangiji ne ya yi wannan"

ya yi daidai a idanunmu

A nan "a idanunmu" na maɗaɗɗin gani, wanda ke nufin ra'ayin mutane. AT: "mun gani, mu kuma yi tunanin cewa ta yi daidai" ko "muna tunanin cewa abun ban mamaki ne"

Sai suka nemi su kama shi

"Su" na nufin firisitocin da malaman attaura da shugabannin jama'a. Waƙannan kungiya za a iya dubansu a matsayin "shugabannen Yahudawa."

nemi
"so"

amma sun ji tsoron taron

Sun ji tsoron abin taron za su yi masu in sun kama Yesu. Ana iya bayana wannan a fili. AT: "amma sun ji tsoron abin da taron za su yi masu in sun kama shi:

a kansu ne
"zarge su"

Mark 12:13**Sai suka aiki**

"Sai shugabannen Yahudawan suka aiki"

Heridiyawan

Wannan suna ce na jami'yan siyasa da ta yi goyon bayan Hiridus Antibas.

sa masa tarko

A nan marubucin ya bayana zambar da ake yi wa Yesu a matsayin "sa masa tarko." AT: "zambace shi"

Da suka zo, suka ce

A nan "su" na nufin waƙanda aka aika daga cikin Farisiyawan da mutanen Hiridus.

ba ka damu da ra'ayin wani ba

Wannan na nufin cewa Yesu ba damu ba. AT: "Ba ka damu da ra'ayin mutane ba" ko "ba ka damu da samun tagomashi a wurin mutane ba"

AmmaYesu ya gane munafuncinsu

Riya suke yi. Anan iya bayana wannan a fili. AT: "Yesu ya san cewa ba so suke su san abin da Allah yana so su yi ba"

Don me kuke gwada ni?

Yesu ya sautawa shugabannen Yahudawan don zambar suke kokarin yi. AT: "Na san da cewa kuna so ku sa ni in faɗi wani abu da ba daidai ba don ku zarge ni."

dinarin

Wannan kuɗin ya kai hakin ma'akaci na rana ɗaya.

Mark 12:16**Suka kawo ɗaya**

Farisiyawan da Hiridiyawan sun kawo dinari ɗaya"

Kamar waye da kuma rubutun wanene
"hoto da suna"

Suka ce, "Kaisar"

A nan "Kaisar" na nufin kamaninsa da rubutunsa. AT: "Suka ce, 'Kamanin Kaisar da rubutunsa'"

ku ba Kaisar abinda yake na Kaisar

Yesu yana koyar da cewa mutanensa su girmama gwamnati ta wurin biyan haraji. Anan iya bayana wannan a fili ta wurin canza sunan Kaisar zuwa gwamnatin Roma. AT: "Ba wa gwamnatin Roma abubuwan da ke na gwamnatin Roma"

kuma ga Allah

Ana iya sa aikatau da aka fahimta . AT: "kuma ba wa Allah"

suka yi mamakinsa kwarai

Sun yi mamakin abin da Yesu ya faɗa. Ana iya bayana wannan a fili. AT: "Sun yi mamakinsa da kuma abin da ya faɗa"

Mark 12:18**waƙanda suka ce cewa babu tashin matattu**

Wannan maganan ya bayana ko su wanene Sadukiyawa. Anan iya rubuta wannan a fili. AT: "wanda sun ce babu tashiwa daga cikin matattu"

Musa dai ya rubuta mana cewa idan ɗan'uan mutum ya mutu

Sadukiyawan suna ruwaita abin da Musa ya rubuta a attauran. Ana iya rubuta abin da musa ya rubuta kamar haka. AT: "Musa ya rubuta mana cewa ida ɗan'uan mutum ya mutu"

rubuto mana

"rubuto wa Yahudawa." Sadukiyawa wata kungiya ne na Yahudawa. Anan sun yi amfani da kalman nan "mu" don suna nufin kansu ne da kuma sauran Yahudawa.

ɗan'uan mutumin ya auri matar

"mutumin ya auri matar ɗan'uwansa"

ya haifa wa ɗan'uwansa 'ya'ya.'

"haifa wa ɗan'uwansa ɗa." Za a dubi ɗan farin mutumin a matsayin ɗan ɗan'uan da ya mutu, zuriyar ɗan kuma za a dube su a matsayin zuriyar ɗan'uan da ya mutu. Ana iya bayana wannan a fili. AT: "haifi ɗa wanda za a dube shi a matsayin ɗan ɗan'uan da ya mutu"

Mark 12:20**To an yi waƙansu 'yan'uwa maza guda bakwai**

Sadukiyawan sun yi magana game da yanayin da bai faru ba domin suna son Yesu ya faɗa masu abin da yake tunani daidai ne ko ba daidai ba. AT: "A misali akwai 'yan'uwa maza bakwai"

na farko ... Na biyu ... Na ukun

Waƙannan lambobin na nufin kowane ɗan'uan kuma ana iya bayana shi a hakan. AT: "ɗan'uan na farko ... ɗan'uan na biyu ... ɗan'uwa na biyu"

Bakwain

Wannan na nufin dukka 'yan'uwan. AT: "'yan'uwa bakwain"

na farko ya dauke mata ... Na biyu ya dauke ta
"na farkon ya aure matan ... na biyun ya aure ta."
An yi maganar auren mace kamar an "dauke" ta.

haka kuma na ukun

Zai zama da taimako a bayana abin nufin da "haka kuma". AT: "ɗan'uwa na ukun ya aure ta kamar yadda ɗan'uwan sa ya yi, sai shi ma ya mutu bai bar 'ya'ya ba"

Na bakwain bai bar 'ya'ya ba

Kowane daga cikin 'yan'uwan ya aure matan sai ya mutu kafin ya sami 'ya'ya da ita. Anan iya bayana wannan a fili. AT: "A karshe dukka 'yan'uwa bakwai din sun aure wannan macen ɗaya bayan ɗaya, amma ba wanda ya sami 'ya'ya da ita, kuma ɗaya bayan ɗaya suka mutu"

To, a tashin matattu, sa'adda sun tashi kuma, matar wa za ta zama a cikinsu?

Sadukiyawan suna gwada Yesu tawurin yin masa wannan tambayan. Idan masu karatunka za fahimci wannan a matsayin roko domin bayani, to ana iya rubuta wannan a matsayin magana. AT: "To, gaya mana ko matar wa za ta zama a ranar tashin matattu, a sa'adda sun tashi kuma."

Mark 12:24**Ba saboda wannan dalili ne kuka yi kuskure ba ... ikon Allah ba?**

Yesu ya sauta wa Sadukiyawan domin sun yi kuskure game da shari'ar Allah. Anan iya bayana wannan cikin magana. AT: "Kun yi kuskure domin ... ikon Allah."

don ba ku san Nassin ba

Wannan na nufin cewa ba su fahimci abin da aka rubuta a cikin Nassosin Tsohon Alkawari ba.

ikon Allah

"yadda Allah ke da iko"

Domin in sun tashi

A nan kalman nan "su" na nufin 'yan'uwan da macen da cikin misalin.

tashi

Tashiwa daga barci wata karin magana ne da ke nufin sake rayuwa kuma bayana an mutu.

daga matattu

Daga cikin duk wafanda suka mutu. Wannan na bayana dukkan mutane da suka mutu a farkashin kasa. Tashi daga cikin su na nufin sake rayuwa kuma.

ba a aure, ba a auraswa

"ba sa aure, kuma ba sa auraswa"

ba sa auraswa

AT: "kuma ba wanda auras da su"

sama

Wannan na nufin inda Allah ya ke.

Mark 12:26**da aka tashe su**

AT: "wanda sun tashi" ko "wanda sun tashi don su rayu kuma"

Littafin Musa

"littafin da Musa ya rubuta"

labari game da jejin

Wannan na nufin bangaren Littafin Musa da ta yi bayani game da sa'adda Allah ya yi magana da Musa daga cikin jeji dake konewa amma bata kone ba. AT: "nassin game da jeji me konewa" ko "kalmomi game da jeji mai konewa"

jejin

Wannan na nufin kananan itace, wanda bai kai bishiya ba.

yadda Allah ya yi masa magana

"game da sa'adda Allah ya yi wa Musa magana"

Ni ne Allah na Ibrahim ... Ishaku ... Yakubu'

Wannan na nufin cewa Ibrahim da Ishaku da kuma Yakubu sun yi wa Allah sujada. Wafannan mutane sun mutu, amma a ruhuniya suna a raye kuma suna yi wa Allah sujada.

ba Allahn mattatu bane, amma na rayayyu ne

A nan "mattattu" na nufin mutanen da suka mutu, "rayayyu" kuma na nufin mutanen da ke raye. Haka kuma, kalman nan "Allahn" ana iya bayana shi a fili cikin magana na biyu. AT: "ba Allah mattattun mutane ba, amma Allahn rayayyun mutane"

rayayyu

Wannan mutane ne wanda ke raye cikin jiki da kuma ruhaniya a haɗe.

Hakika kun yi kuskure

Zai zama da taimakon a bayana abin da sun yin kuskure game da shi. AT: "In kun ce cewa mattattu ba za su rayu kuma ba, hakika kun yi kuskure"

yi kuskure

"matuƙar kuskure" ko "ba daidai ba kwarai"

Mark 12:28**Ya tambaye shi**

"Malamin attauran ya tambaye Yesu"

mafi muhimmanci dukka ... mafi muhimmanci shine

"Mafi muhimmanci" na nufin umurni mafi muhimmanci. AT: "umurni mafi muhimmanci dukka ... umurni mafi muhimmanci ta ce"

ku saurara ya Isra'ila, Ubangiji Allahmu, Ubangiji daya ne

"Kassa kunne ya Isra'ila! Ubangiji Allahmu, Ubangiji daya ne"

da dukkan zuciyarka, da dukkan ranka da dukkan tunaninka, da dukkan karfinka

A nan "zuciya" da "rai" na nufin cikin mutum. Wadannan maganganu hudun na nufin "gabakidaya" ko "da naciya."

ka kaunaci makwabcinka kamar kanka

Yesu ya yi amfani da wannan don ya kwatantan yadda ya kyautu mutane su kaunaci juna da kuana iri daya kamar yadda suke kaunar kansu. AT: "kaunaci makwabcinka kamar yadda kake kaunar kanka"

ta fi wadannan."

A nan kalman nan "wadannan" na nufin dokoki biyun da Yesu ya gayawa mutanen.

Mark 12:32

Da kyau, Malam

"Amsa mai kyau, Malam" ko "Magana mai kyau, Malam"

Allah daya ne

Wannan na nufin cewa akwai Allah daya ne kawai. AT: "Allah daya ne kawai"

babu wani kuma

Kalman nan "Allah" an fahimce shi daga magana da ke a baya. AT: "babu wani Allah"

da dukkan zuciya ... dukkan hankali ... dukkan karfi

A nan "zuciya na nufin tunanin, ji ko kuwa cikin mutumin. Wadanna maganganu uku an yi amfani da su tare ne kuma suna nufin "gabakidaya" ko "da naciya."

kaunaci makwabci kamar kanka

Wannan na kwatantan yadda ya kamata mutane su kaunaci juna da irin kaunar sa suke yi wa kansu. AT: "a kaunaci makwabci kamar yadda kake kaunar kanka"

ai ya fi dukkan

Wannan na nufin cewa wani abu ya fi wani muhimmanci. A wannan yanayi, wadannan dokoki biyun sun fi faranta wa Allah rai fiye da haɗayu. Anan iya bayana wannan a fili. AT: "ya fi muhimmanci fiye da" ko "ya fi faranta wan Allah rai fiye da"

Ba ku yi nesa da mulkin Allah ba

A nan Yesu ya yi magana game da mutumin da ya shirya ya mika kansa ga Allah a matsayin sarki kamar yin kusa da mulkin Allah, sai ka ce wani wuri ne da ana gani. AT: "Kun yi kusa ku mika kanku ga Allah a matsayin sarki"

ba wanda ya kalubalance

AT: "duk sun ji tsoro"

Mark 12:35

Yesu ya amsa a lokacin da yake koyarwa a Haikali, ya ce Bayan dan lokacin kafan, Yesu ya shi haikali.

Wannan ba ya cikin hiran da ke a baya. AT: "Bayan haka, sa'anda Yesu yana koyaswa a cikin haikali, ya ce wa mutanen"

Yaya malaman attaura suke ce da Almasihu dan Dauda ne?

Yesu ya yi amfani da wannan tambaya don ya sa mutanen su yi zurfin tunani game da Zaburan da zai ruwaita. AT: "Dubi dalilin da ya sa malaman attaura sun ce Almasihu shi Dan Dauda ne."

Dan Dauda

"zuriyan Dauda"

Dauda kansa

Kalman nan "kansa" na nufin Dauda, an yi amfani da

cikin Ruhu Mai Tsarki

Wannan na nufin cewa Ruhu Mai Tsarki ya iza shi. Wato, Ruhu Mai Tsarki ya shugabance Dauda cikin abin da ya faɗa. AT: "Ruhu Mai Tsarki ya iza shi"

ya ce, 'Ubangiji ya ce wa Ubangijina

A nan Dauda ya kira Allah "Ubangiji", ya kira Almasihu kuma "Ubangijina." Anan iya bayana wannan a fili. AT: "faɗa game da Almasihun, 'Ubangiji Allah ya ce wa Ubangijina"

Zauna a hannun dama na

Yesu ya ruwaita daga cikin Zabura. Anan Allah na magana da Almasihu ne. Zama a "hannun daman Allah" alama ce na samun martaba da iko daga Allah. AT: "zauna a wuri mai daraja tare da ni"

har sai na dora ka a kan makiyanka

A wannan da aka ambata, Allah ya yi magana game da cin nasara ga abokn gaba kamar dora ka a kansu. AT: "har sai na yi nasara da makiyin ka gabakidaya"

kira shi 'Ubangiji.'

A nan kalman nan "shi" na nufin Almasihu.

to ta yaya Almasihu zai za dan Dauda?

AT: "to dubi yadda Almasihu zai iya zama daga zuriyar Dauda"

Mark 12:38

gaisuwar da suka karfa daga cikin kasuwa

Sunan nan "gaisuwa" za a bayana shi da aikatau nan "gaishe." Wadannan gaisuwar na nufin cewa mutanen sun martaba malaman attaura. AT: "a gaishe su da martaba a cikin kasuwa" ko "mutane su gaishe su da martaba a cikin kasuwa"

Sun kuma kwace gidajen gwamraye

A nan Yesu ya bayana magudi da malaman attaura ke yi wa gwamraye da sata gidajen su a matsayin "kwace" gidajensu. AT: "sun kuma yi wa gwamraye magudi don su sata gidajensu"

Gidajen gwamraye

Kalman nan "gwamraye" da "gidaje" na nufin mutanen da ba su samu mai taimakon ba, da kuma mallakar masu muhimmanci na mutumin. AT: "kowane abu daga wurin mutanen da basu da mai taimako"

Wadanan mutanen za a yi masu hukunci mai tsanani

AT: "Hakika Allah za hukunta su da hukunci mai tsanani" ko "Hakika Allah zai yi masu hukunci mai tsanani"

a yi masu hukunci mai tsanani

Kalman nan "tsanani" na nufin kwatanci. Anan kwatanci an yi shi ne da sauran mutane wanda aka hunkunta. AT: "za a yi masu hukunci fiye da sauran mutane"

Mark 12:41

akwatin baiko

Wannan akwatin da kowa zai iya amfani da shi akan sa baikon haikali a ciki.

anini biyu

"kananan tsabar kudfi biyu." Wadannan sune tsabar kudfi masu daraja da akwai.

farashin ta kusan dinari guda

"farashin ta kaɗan ne." Farashin dinari kaɗan ne. A juya "dinari" da sunan kudfi mai karami farashin a harshenku in kuna da wanda farashin ta kaɗan.

Mark 12:43

Ya kira

"Yesu ya kira"

Hakika ina gaya maku

Wannan na nuna cewa maganar da ya bi baya gaskiya ne kuma na da muhimmanci. Dubi yadda ka juya wannan cikin [Markus 3: 28]

na dukka waɗanda suka ba da gudummawa

"na dukka sauran mutanen da suka sa kudfi a ciki"

yalwa

yawan dukiya, yawan abubuwa masu daraja

talaucin ta

"rashin" ko "kaɗan da take da shi"

da za ta rayu da shi

"rayu da shi"

Chapter 13

¹ da Yesu ke fita daga Haikalin, sai daya daga cikin almajirnsa ya ce masa "malam, dubi kyawawan duwatsunna da kyawawan gine-ginnenan!" ² Ya ce masa, ka ga wadannan kyawawan gine-ginen? babu wani dutsen da za a bar shi akan dan'uwansa, da ba za a rushe shi ba." ³ Yana zaune a kan dutsen zaitun wanda yake kusa da Haikali, sai Bitrus, da Yakubu, da Yahaya, da Andarawus suka tambaye shi a asirce, suka ce. ⁴ Gaya mana yausha za a yi wadannan abubuwa? mecece zata zama alamar faruwar wadanna abubuwa da zasu faru?" ⁵ Yesu ya ce masu, "ku kula, kada kowa ya rudeku. ⁶ Da yawa za su zo da sunana, suna cewa nine shi, har su bad da mutane da yawa. ⁷ In kuka ji labarin yake- yake, da jita-jitarsu kada ku damu, wannan zai faru, amma karshen duniya bai gabato ba. ⁸ Al'umma za ta tasarwa al'umma, mulki ya tasarwa mulki. Za a yi girgizar kasa awurare dabam-dabam, da kuma yunwa, amma fa dukkan wadanna abubuwan mafarin azaba ne. ⁹ Amma, ku zauna a fadake. Don za su kai ku gaban majalisa. za a yi maku duka a cikin majami'u. Su kuma kai ku gaban masu mulki da sarakuna, saboda sunana, domin ku ba da shaida a gare su. ¹⁰ Amma lallai sai an fara yi wa dukkan al, ummai bishara. ¹¹ Sa'ad da suka kai ku gaban shari'a suka mika ku, kada ku damu a wannan lokacin, za a baki abin da zaku fada, Amma duk abin da aka yi muku a wannan lokacin, shi za ku fada, domin ba ku ne kuke magana ba, Ruhu mai tsarki ne. ¹² Dan'uwa zai bada dan'uwarsa akashe shi, uba kuwa dansa. Yara kuma zasu tayar wa iyayensu har su sa akashe su. ¹³ Za a ki ku saboda sunana, amma duk wanda ya jumre har karshe zai cetu. ¹⁴ Sa'adda kuka ga an kafa mummunan aikin sabo mai ban kyama a wurin da bai kamata ba (bari mai karatu ya fahimta), to, bari wadanda suke kasar Yahudiya, su gudu zuwa dutse. ¹⁵ Wanda yake tudu kuma kada ya sauko ya shiga gida garin daukar wani abu. ¹⁶ Wanda yake gona kuma kada ya koma garin daukar mayafinsa. ¹⁷ Amma, kaiton masu juna biyu da masu goyo a wannan lokacin. ¹⁸ Ku yi addu, a kada abin ya faru da damina. ¹⁹ A lokacin za ayi wata matsanaciyar wahala, wadda bata taba faruwa ba, tun farkon halittar da Allah ya yi har zuwa yau, ba kuwa za a taba yi ba har abada. ²⁰ In da ba ubangiji ya rage kwanakin nan ba, da ba Dan adam din zai tsira. Amma saboda zabbabunan da ya zaba, ya rage kwanakin. ²¹ To, in wani ya ce maku, kun ga Almasihu nan!' ko, 'kun gan shi can, kada ku gaskata. ²² Gama almasihan karya, da annabawan karya zasu bayyana kuma, zasu yi abubuwan al'ajibai masu ban mamaki. ²³ Amma ku zauna a fadake, Na dai fada maku wadannan abubuwan kafin lokacin. ²⁴ Amma, bayan matsanaciyar wahalannan, rana zata duhunta, wata kuma ba zai bada haske ba. ²⁵ Taurari za su fado daga sararin sama, za a kuma girgiza manyan abubuwan da suke a sararin sama. ²⁶ Sa' annan zasu ga Dan mutum na zuwa a cikin gajimare, da iko mai girma da daukaka. ²⁷ Zai aiko da mala'ikunsa su tattaro zabbabunsa daga kusuwoyi hudu na duniya(watau Gabas da Yamma, kudu da Arewa) har zuwa karshen sama. ²⁸ "Ku yi koyi da itacen baure. Da zarar rassansa sun fara taushi yana kuma fitar da toho, kun san damina ta yi kusa ke nan. ²⁹ Sa'adda kuka ga wadannan abubuwa suna faruwa, ku dai sani ya kusato, a bakin kofa ma ya ke. ³⁰ Hakika ina gaya maku, zamanin nan ba zai shude ba sai dukan abubuwan nan sun faru. ³¹ Sararin sama da kasa za su shude, amma maganata ba za ta shude ba. ³² Amma wannan rana ko sa'a ba wanda ya sani, ko mala'ikun sama, ko Dan, sai dai Uban kadai. ³³ Ku kula, ku zauna a fadake, kuna addu'a don baki san ranar da lokacin zai yi ba. ³⁴ Kamar yadda mutum mai tafiya, in ya bar gida ya wakiltar bayinsa kan gidansa, kowanne da aikinsa, ya kuma umarci mai gadi ya zauna a fadake. ³⁵ To, ku zauna a fadake don ba ku san lokacin da maigidan zai zo ba, ko da yamma ne, ko da tsakar dare ne, ko da carar zakara ne, ko da safe ne. ³⁶ Kada ya zo ba zato, ya samu kuna barci. ³⁷ Abinda na gaya maku, ina gaya wa kowa, shine ku zauna a fadake!"

Mark 13:1

Muhimmin Bayani:

Sa'adda sun bar haikalin, Yesu ya gaya wa almajiransa game da abin da zai faru da kyawawan haikalin da Hiridus ya gina a nan gaba.

kyawawan duwatsunna da kyawawan gine-ginnenan

Su "duwatsun" na nufin duwatsun da an yi su gine-ginnen da su. AT: "kyawawan gine-ginnen da kyawawan duwatsun da an yi da"

ka ga wadannan kyawawan gine- ginen? Babu wani dutsen

An yi amfani da wannan tambaya domin a jawo hankali ga gine- ginen. AT: "Dubi wannan gine-ginen! Babu wani dutsen" ko "Kun gan wadannan gine- ginen masu girma yanzu, Amma babu wani dutsen"

babu wani dutsen da za a bar shi akan dan'uwansa, da ba za a rushe shi ba

Ana nufin cewa makiyan sojoji za su rushe duwatsun. AT: "babu wani dutsen da zai kasance a kan dan'uwansa, don makiyan sojoji za su zo su rushe wadannan gine- ginen"

Mark 13:3**Mahadin Zance:**

Yesu ya gaya masu abin da zai faru nan gaba, a cikin amsan tambayoyin almajran game da rushewan haikalin da abin da zai faru.

Sa'adda yana zaune a kan Dutsen Zaitun wanda yake akasi da Haikalin, Bitrus

Ana iya bayyana cewa Yesu da almajiransa sun yi tafiya zuwa Dutsen Zaitun. AT: "Bayan da sun isa Dutsen Zaitun, da yake akasi da haikalin, Yesu ya zauna. Sai Bitrus"

asirce

lokacin da suke su kadai

wadannan abubuwa sun faru ... sun yi kusan faruwa

Wannan na nufin abin da Yesu ya ce zai faru da dutsunan haikalin. AT: "waddannan abubuwan sun faru da gine- ginen haikalin ... ya yi kusan faruwa da gine- ginen haikalin"

lokacin da dukka wadannan abubuwa

"da dukka wadannan abubuwa"

Mark 13:5**masu**

"wa almajiransa"

rudeku ... za su rudeku

A nan "rudu misaline na canza wa wani ra'ayi ya yarda da abin da ba gaskiya bane. AT: "rude ka ... za su rude mutane dayawa" (Dubi: [[rc://*/ta//man/translate/figs-metaphor]])

a cikin sunana

AT: 1)" riya iko na" ko 2) "cewa Allah ya aiko su."

Ni ne shi

"Ni ne Almasihun"

Mark 13:7**ji game da yake- yake, da jita-jitarsu**

"ji game da yake-yake da labarin yake-yake." AT: 1) "ji karan yake-yake a krukusa da labarin yake-yake da nisa" ko 2) "ji game da yake-yaken da sun fara kai ruhotu game da yake-yake da sun yi kusan faruwa"

amma karshen duniya bai gabato ba

"amma ba karshen ba ne" ko "amma karshen ba za ta faru ba sai anjuma" ko "amma karshen zai zama anjuma"

a karshen

Mai yiwuwa wannan na nufin karshen duniya.

za ta tasarwa

Wannan karin magana na nufin yin faɗa da juna. AT: "za ta yi faɗa da juna"

mulki za ta tasarwa mulk

An fahimci kalmomin "za ta tasarwa" daga jumla da ta wuce. AT: "mulki za ta tasarwa mulk" ko "mutanen wani mulki za su yi faɗa da mutanen wani mulki"

Wadannan abubuwan mafarin azaba ne

Yesu ya yi maganar wadannan abubuwa kamar farkon azabar haifuwa domin mafi matsanancin abubuwa za su faru bayan su. AT: "Wadannan abubuwa zasu zama kamar azaba na farko da mace take sha a lokacin da ta yi kusan haifuwa"

Mark 13:9**Ku zauna a faɗake**

"Ku shirya da abin da mutane za su

za su kai ku gaban majalisa

"ɗauke ku a sa ku cikin mulkin majalisa"

za a yi maku duka

AT: "mutane za su yi maku duka"

Za ku tsaya a gaban

Wannan na nufin hukunta ku. AT: "Za a sharanta ku a gaban" ko Za a sharanta a kuma hukunta ku ta wurin"

ta dalili na

"saboda ni" ko "bisa labari na"

shaida a gare su

Wannan na nufin za su shaida game da Yesu. AT: "ku kuma shaida masu game da ni" ko "za ku kuma gaya masu game da ni"

Amma dole sai an fara yi wa dukkan al'ummai bishara

Yesu ya na magana game da abubuwan da dole za su faru kafin karshen ya zo. AT: "Amma dole sai an fara yi wa dukkan al'ummai bishara kafin karshen ya zo"

Mark 13:11**kai ku gaban**

Wannan anan na nufin sa mutane a ikon hukuma. AT: "kai ku gaban hukuma"

amma Ruhu mai Tsarki

An fahimci kalmomin "zai yi magana" a jumla da ta wuce. AT: "amma Ruhu mai Tsarki zai yi magana ta wurinku"

Dan'uwa zai bada dan'uwar sa ga mutuwa

"Wani ɗan'uwa zai sa wani ɗan'uwa cikin ikon mutanen da za su kashe shi" ko "Yan'uwane za su sa yan'uwanensu cikin ikon mutanen da za su kashe su." Wannan zai faru da sosai wa mutane dayawa. Yesu ba ya maganan mutum ɗaya da ɗan'uwan sa.

Dan'uwa ... dan'uwa

Wannan na nufin 'yan'uwa mata da maza. AT: "Mutane ... yan'uwani"

uba kuwa dansa

An fahimci kalmomin "zai mika wa mutuwa" daga jumla da ta wuce. Wannan na nufin cewa waɗansu ubanne za su bashe yaransu, kuma wannan bashewan zai sa a kashe yaransun. AT: "ubanne za su ba da yaransu ga mutuwa" ko "ubanne za su bashe yaransu, mika su don a kashe su"

Yara kuma zasu tayar wa iyayensu

Wannan na nufin cewa yara za su yi hamayya da iyayensu su kuma bashe su. AT: "Yara za su yi hamayya da iyayensu"

sa a kashe su

Wannan na nufin cewa hukuma za su hukunta iyayen ga mutuwa. AT: "sa hukuma su hukunta iyayen ga mutuwa" ko "hukuman za su kashe iyayen"

kowa zai ki ku

AT: "Kowa zai ki ku"

saboda sunana

Yesu ya yi amfani da "sunana" don ya na nufin kansa. AT: "saboda ni" ko "saboda kun gaskanta da ni"

duk wanda ya jumre har karshe zai sami ceto

AT: "duk wanda ya jumre har karshe, Allah zai ceci wannan mutum" ko "Allah zai ceci duk wanda ya jumre har karshe"

duk wanda ya jumre har karshe

A nan "jumre" na wakilcin cingaba da aminci da Allah ko a wahala. AT: "duk wanda ya sha wahala ya kuma saya har karshe da aminci ga Allah"

har karshe

AT: 1) "har ga karshen rayuwarsa" ko 2) har ga karshen lokacin wahala"

Mark 13:14**mummunan aikin sabo mai ban kyama**

Wannan jumla na daga littafin Daniel. Ya kamata masu saurarans

na tsaya a inda bai kamata ya tsaya ba

Masu sauraron Yesu na iya gani cewa wannan na nufin haikali ne. AT: "na tsaye a cikin haikalin, inda bai kamata ya tsaya ba"

bari mai karatu ya fahimta

Wannan ba Yesu ba ne ke magana. Matiyu ya kara wannan domin ya sami hankalin masu karatun, domin su ji wannan gargadi. AT: "bari duk wanda ya na karanta wannan ya kasa kunne ga wannan gargadin"

kan tudu

Kan tudu da Yesu ya yi zama na nan shimfiɗaɗɗe, kuma mutane na iya sayawa akansu.

kada ya koma

Wannan na nufin koma zuwa gidansa. AT: "kada ya koma gidansa"

ɗauki mayafinsa

"ɗaukar mayafinsa"

Mark 13:17**masu goyo**

Wannan wata hanya ne na ce wani na da juna biyu. AT: "na da ciki"

Ku yi addu'a

"Ku yi addu'a wannan kwanakin" ko "Ku yi addu'a waɗannan abubuwa"

damina

"lokacin sanyi" ko "sanyi, lokacin damin." Wannan na nufin lokacin da ke da sanyi kuma babu dadi da kuma wuyan tafiya.

wadda bata taba faruwa ba

"ba za a sake samin mafi yawa kuma ba." Wannan ya nuna irin muni da wuya da azaban zai zama. Ba a taba yin irin azaba mai muni kamar irin wannan ba.

ba kuwa za a sake yinta ba

"ba za a sake samin mafi yawa kuma ba" ko "kuma bayan azaban, ba za a sake wani azaba kamar haka ba"

ya rage kwanakin

"ya rage lokacin." Zai yi kyau a takaita wane "kwanakin" ne ana nufi. AT: "ya rage kwanakin wahala" ko "ya rage lokacin wahala"

ba Ɗan Adam da zai tsira

Kalmar "Ɗan Adam" na nufin mutane, kuma "tsira" na nufin ceton jiki. AT: "babu wanda zai tsira" ko "kowa zai mutu"

saboda zabbabun

"don a taimake zabbabun"

zabbabunan, waɗanda ya zaba

Jumlar "waɗanda ya zaba" na nufin abu ɗaya da "zabbabun." An nanata cewa Allah ya zabi waɗannan mutanen.

Mark 13:21**Almasihan karya**

"mutanen da suke ce su Almasihu ne"

don su ruɗe

"begen a ruɗe" ko "niyar ruɗe"

in ya yiwu, don su rufe, har zabbabun

Jumlar "har zabbabun" na nufin cewa Almasihan karya da annabawan karya za su so su rufe mutane, amma ba za su san ko za su iya rudin zabbabun ba. AT: "don a rufe mutane, a kuma rude zabbabun, in ya yiwu"

zabbabun

"mutanen da Allah ya zaba"

ku zauna a fadake

"ku zauna da shiri"

Na dai fada maku wadannan abubuwan kafin lokacin

Yesu ya gaya masu wadannan abubuwa domin ya kwabe su. AT: "Na dai fada maku wadannan abubuwa kafin lokaci don in kwabe ku"

Mark 13:24

rana zata duhunta

AT: "rana zata zama da duhu"

wata kuma ba zai bada haskensa ba

An yi maganar wata anan kamar na da rai kuma na iya ba wa wani abu. AT: "watan ba za ta haskaka ba" ko "watan za ta yi duhu"

Tauraro za su fado daga sararin sama

Wannan ba ya nufin cewa za su fado kasa ba amma za su fadi daga inda suke. AT: "tauraron za su fadi daga inda suke a sararin sama"

za a kuma girgiza ikon da suke a sararin sama

AT: "za a kuma girgiza ikon da suke a sararin sama" ko "Allah zai girgiza ikon da suke a sararin sama"

ikon da suke a sammai

"abubuwa masu iko a cikin sammai." AT: 1) "wannan na nufin rana, wata, da tauraro ko 2) wannan na nufin ruhuhi masu iko.

a cikin sammai

"sararin sama"

Sai za su gan

"Sai mutane za su gan"

da iko mai girma da daukaka

"da iko da daukaka"

zai tattaro

Kalmar "zai" na nufin Allah kuma karin magana ne wa mala'ikunsa, don su ne wadanda za su tara zabbabun. AT: "za su tara" ko "mala'ikunsa za su tara"

kusuwoyi hudu

An yi maganar dukka duniya kamar "kusuwoyi hudu," wanda na nufin jihohi: Gabas, Yamma, kudu da Arewa" ko "dukka yankin duniya"

daga karshen duniya zuwa karshen sararin sama

An ba da wadannan matsananci biyun don a nanata cewa za a tara zabbabun daga dukka duniya. AT: "daga kowane wuri a duniya"

Mark 13:28

reshen sun fara taushi su na kuma fitar da ganye

Jumlar "reshe" na nufin reshen itacen bauren. AT: "reshensa sun fara taushi su na kuma fitar da ganyensu"

taushi

"kore da laushi"

fitar da ganye

An yi maganar itacen baure anan kamar ya na da rai kuma na iya sa ganyensa su yi girma. AT: "ganyensa sun fara tohowa"

damina

sashin shekara mai dumi ko lokacin shuki

wadannan abubuwa

Wannan na nufin lokacin azaba. AT: "wadannan abubuwa da na kwatanta"

ya yi kusa

"Dan Mutumin ya yi kusa"

kusa da kofan

Wannan karin magana na nufin cewa ya yi kusa kuma yi kusan zuwa, na nufin mai tafiya ya yi kusan isan kofan garin. AT: "kuma ya yi kusa"

Mark 13:30

Hakika ina gaya maku

Wannan ya nuna cewa magana da ke biye na da muhimmanci. Dubi yanda kun juya wanna a cikin 3:28.

ba zai shude ba

Wannan hanya ne mai kyau na magana game da mutum da ke mutuwa. AT: "ba zan mutu ba" ko "ba zai kare ba"

sai dukan wadannan abubuwan

Jumlar "wadannan abubuwan" na nufin lokacin azaba.

Sama da kasa

An ba da matsananci biyu domin a bayyana dukka sarari, tare da rana, wata, tauraro, da tauraro masu kewayan rana da dukkan kasan. AT: "Sararin, da kasan, da komai a cikinsu"

za ta shude

"daina kasance." Wannan jumla anan na nufin karshen duniya.

maganata ba za ta shude ba

Yesu ya yi maganar rasa ikon magana kamar abu ne da ba zai taba mutuwa ba. AT: "maganata ba za su taba rasa ikonsa ba"

wannan rana ko sa'a

Wannan na nufin lokacin da Dan Mutum zai dawo. AT: "wannan rana ko sa'a da Dan Mutum zai dawo" ko "ranar ko sa'a da zan dawo"

ba wanda ya sani, ko mala'ikun sama, ko Dan, sai dai Uban

Wadannan kalmomin sun nuna wadansun da ba su san lokacin da Dan Mutum zai dawo ba, dabam ne daga Uban, wanda ya sani. AT: "ba wanda ya san-ko mala'ikun a sama ko Dan-amma Uban" ko "ko mala'ikun a sama ko Dan sun sani; ba wanda ya sani sadai Uban"

mala'ikun a sama

A nan "sama" na nufin wurin da Allah yake zama.

amma Uban

Zai yi kyau ku fasara "Uba" da irin kalma da harshenku na amfani a kirin uba na mutuntaka. Wannan kuma karin magana ne da na bayyana

cewa Uban ya san lokacin da Dan zai dawo. AT: "amma Uban ne kadai ya sani"

Mark 13:33

menene lokacin

Za a iya bayyana da kyau abin da "lokacin" na nufi anan. AT: "lokacin da dukka abubuwan nan zasu faru"

kowanne da aikinsa

"gaya wa kowanne aikin da zai yi"

Mark 13:35

zai iya zama da yamma ne

"zai iya dawo da yamma"

carar zakara

Zakaran tsuntsu ne da na "cara" da sammako ta wurin kira mai karfi.

samu kuna barci

A nan Yesu ya yi maganar rashin zama da shiri kamar "barci." AT: "same ku da rashin shirin dawowarsa"

Chapter 14

¹ Idin Ketarewa da bukin gurasa mara yisti sauran kwana biyu kenan, sai shugabanin firistoci da malaman attaura suka nemi yadda zasu kama Yesu a asirce domin su kashe shi. ² Suna cewa amma "Ba a lokacin idin ba, domin kada su haddasa hargitsi a tsakanin mutane". ³ Yesu yana Betanya a gidan Saminu kuturu, yana shirin liyafa kenan sai ga wata mace dauke da kwalbar turare mai tamanin kwarai, ta shafa masa a kansa. ⁴ Wasu dake tare da Yesu suka husata, suna kwalbarta da cewa ⁵ "Ai wannan turare ne mai tsada, ina laifin a sayar a raba wa talakawa kudin? ina dalilin wannan almubazaranci?" ⁶ Sai Yesu yace masu "Ku kyaleta, don me kuke tsauta mata, ⁷ ai Idan kuna da niyyar taimakon talakawa ko matalauta, suna nan tare da ku ko a yausha amma ni bazan kasance da ku kullum ba." ⁸ Macen nan tayi aiki nagari domin shirya jikina ga jana'iza. ⁹ hakika, Ina gaya maku, duk inda za'a yi bishara a duniya baza a mance da matan nan da hidimar da ta tayi mini ba." ¹⁰ Da jin haka sai Yahuza Iskariyoti, daya daga cikin manzannin ya ruga zuwa wurin baban firist domin ya bashe shi a garesu, ¹¹ Da mayan firistoci suka ji haka suka yi murna matuka tare da alkawarin kudi ga Yahuza, shi kuwa sai ya fara neman zarafin da zai mika Yesu a gare su. ¹² A ranar farko ta bukin gurasa marar yisti da kuma hadayar ragon Idin ketarewa, almajiransa suka ce masa "Ina zamu shirya liyafar domin idin ketarewa?" ¹³ Ya aiki biyu daga cikin almajiransa da cewa "Ku shiga cikin birnin, zaku tarar da wani mutum dauke da tullun ruwa." ¹⁴ Duk gidan da ya shiga ku bishi, sai ku cewa mai gidan, malam yace "ina bukatar masauki domin hidimar idin ketarewa tare da almajiraina?" ¹⁵ Zai kuwa nuna maku babban bene gyararre. Sai ku yi mana shiri a can." ¹⁶ Da shigar almajiran cikin birnin, sai kome ya kasance yadda ya fada, su kuwa suka yi shirye shiryen idin ketarewar. ¹⁷ Da maraice ta yi, sai ya tare da sha biyun. ¹⁸ Yayin da suke zazzaune a teburin suna cin abincin, sai Yesu ya ce "Hakika ina gaya maku wani da ke ci tare da ni a nan zai bashe ni". ¹⁹ Sai suka damu suka tambaye shi daya bayan daya suna cewa "Hakika bani bane ko?" ²⁰ Yesu ya amsa masu da cewa "Daya daga cikin sha biyu ne, wanda ke sa hannu tare da ni yanzu cikin tasar". ²¹ Dan Mutum zai tafi ne yadda nassi ya umarta game da shi amma kaiton wanda zai bashe shi! "zai, fiye masa, dama ba a haife shi ba". ²² Lokacin da suke cin abincin, Yesu ya dauki gurasa ya sa albarka, ya gutsuttsura ta, sai ya basu yana cewa "Wannan jikinana ne". ²³ Ya kuma dauki koko, yayi godiya, ya basu, su kuwa suka sha daga kokon. ²⁴ Ya ce "Wannan jinina ne na alkawari da an zubar ga yawancin mutane". ²⁵ Hakika, bazan kara sha daga wannan ruwan inabi ba sai a ranar da zan sha sabo cikin mulkin Allah." ²⁶ Bayan sun raira wakar yabo ga Allah, sai suka tafi wurin dutsen zaitun. ²⁷ Yesu ya ce masu dukkan ku zaku yi tuntube harma ku fadi saboda ni gama rubuce take cewa "Zan buge makiyayin, tumakin kuwa za su watse; ²⁸ Amma bayan tashina, zai yi gaba in riga ku zuwa Galili. ²⁹ Bitrus ya ce masa "ko dukkansu sun fadi, faufau banda ni". ³⁰ Yesu yace masa "Hakika ina gaya maka, cikin wannan dare kafin carar zakara ta biyu zaka yi musun sani na sau uku". ³¹ Amma Bitrus ya sake cewa "Koda za'a kasheni tare da kai ba zan yi musun sanin ka ba". Dukkan su kuwa suka yi wannan Alkawari. ³² Suka isa wani wuri da ake kira Getsamani, sai Yesu ya ce wa almajiransa "Ku dakata anan domin zan je inyi addu'a". ³³ Sai ya dauki Bitrus, da Yakubu, da Yahaya. Ya fara jin wahala mutuka tare da damuwa kwarai. ³⁴ Sai ya ce masu "Raina na shan wahala harma kamar in mutu. Ku dakata a nan, ku zauna a fadake". ³⁵ Da Yesu yayi gaba kadan, sai ya fadi kasa yayi addu'a yana cewa idan mai yiwuwa ne "A dauke masa wannan sa'a daga gare shi. ³⁶ Ya ce "Ya Abba Uba, kome mai yuwane gare ka, ka dauke mini kokon wahalan nan, duk da haka ba nufina ba sai dai naka". ³⁷ Da komowarsa ya same su suna barci, sai ya ce wa Bitrus, Siman barci kake? Ashe, ba za ka iya zama a fadake ko da sa'a daya ba? ³⁸ Ku zauna a fadake, kuyi addu'a kada ku fada cikin jaraba. Lalle ruhu na da niyya amma jiki raunana ne. ³⁹ Sai ya sake komawa, yayi addu'a, yana maimaita kalmominsa na farko. ⁴⁰ Har wa yau kuma ya sake dawowa, ya same su suna barci don barci ya cika masu idanu kwarai, sun kuwa kasa ce masa kome. ⁴¹ Ya sake komowa karo na uku yace masu "har yanzu barci kuke yi kuna hutawa? Ya isa haka! Lokaci yayi, an bada Dan Mutum ga masu zunubi". ⁴² Ku tashi mutafi kun ga, ga mai bashe ni nan ya kusato." ⁴³ Nan da nan, kafin ya rufe baki sai ga Yahuza, daya daga cikin sha biyun da taron jama'a rike da takkuba da kulake. Manyan firistoci da malaman attaura da shugabanni suka turo su. ⁴⁴ Mai bashe shi din nan ya riga ya kulla da su cewa "Wanda zan yi wa sumba shine mutumin, ku kama shi ku tafi da shi a tsare. ⁴⁵ Da isowarsa kuwa, sai ya zo wurin Yesu ya ce "Ya malam!". Sai ya sumbace shi. ⁴⁶ Su kuwa suka kama shi, suka tafi da shi. ⁴⁷ Amma daya daga cikin na tsaye ya zaro takobinsa ya kai wa bawan babban firist sara, ya yanke masa kunne. ⁴⁸ Sai Yesu ya ce "kun fito kamar masu kama yan fashi da takkuba da kulake, domin ku kama ni? ⁴⁹ Lokacin da nake koyarwa a Haikali, kowace rana da ku, baku kama ni ba. Amma anyi haka ne domin a cika abinda Nassi ya fada." ⁵⁰ Daga

nan duk wadanda suke tare da Yesu suka yashe shi, suka tsere. ⁵¹ Wani saurayi, daga shi sai mayafi ya bi shi, suka kai masa carka. ⁵² Shi kuwa ya bar masu mayafin ya gudu tsirara. ⁵³ Daga nan suka tafi da Yesu wurin babban firist. a can suka tara dattawa duk da manyan firistoci da shugabanni da marubuta, suka taru a wurinsa. ⁵⁴ Bitrus kuwa ya bi shi daga nesa har cikin gidan babban firist. Ya zauna tare da dogaran Haikalin, yana jin dumin wuta. ⁵⁵ Sai, manyan firistoci da duk 'yan majalisa Yahudawa suka nemi shaidar da za a tabbatar a kan Yesu, don su samu su kashe shi. Amma basu samu ba. ⁵⁶ Da yawa kuma suka yi masa shaidar Zur (Karya), amma bakin su bai zama daya ba. ⁵⁷ Sai wadansu kuma suka taso suka yi masa shaidar zur (karya) suka ce. ⁵⁸ "Mun ji ya ce, wai zai rushe haikalin nan da mutane suka gina, ya sake gina wani cikin kwana uku, ba kuwa ginin mutum ba". ⁵⁹ Duk da haka, sai shaidar tasu bata zo daya ba. ⁶⁰ Sai babban firist ya mika a tsakanin su, ya tambayi Yesu yace "Ba ka da wata amsa game da shaidar da mutanen nan suke yi a kanka?" ⁶¹ Amma yayi shiru abinsa, bai ce kome ba. Sai babban firist din ya sake tambayarsa "To, ashe kai ne Allmasihu Dan Madaukaki?" ⁶² Yesu ya ce "Nine. Za ku kuwa ga Dan Mutum zaune dama ga mai iko, yana kuma zuwa cikin gajimare". ⁶³ Sai babban firist ya kyakketa tufafinsa yace "Wacce shaida kuma zamu nema?" ⁶⁴ Kun dai ji sabon da yayi! Me kuka gani? Duk suka yanke masa hukunci akan ya cancanci kisa. ⁶⁵ Wadansu ma suka fara toffofo masa yau, suka daure masa idanu, suka bubbuge shi suna cewa "Yi annabci" Dogaran kuma suka yi ta marinsa. ⁶⁶ Bitrus kuwa na kasa a filin gida, sai wata baranyar babban firist ta zo. ⁶⁷ Da ta ga Bitrus na jin dumi, ta yi masa kallon gaske ta ce "Kaima ai tare kake da banazaren nan Yesu". ⁶⁸ Amma ya musa ya ce "Ni ban ma san abinda kike fada ba balle in fahimta". Sai ya fito zaure. Sai zakara yayi cara. ⁶⁹ Sai baranyar ta ganshi, ta sake ce wa wadanda ke tsaitsaye a wurin, "Wannan ma daya daga cikinsu ne". ⁷⁰ Amma ya sake musawa, jim kadan sai na tsaitsayen suka ce wa Bitrus "Lalle kai ma dayansu ne don ba Galile ne kai". ⁷¹ Sai ya fara la'anta kansa yana ta rantsuwa yana ce wa "Ban ma san mutumin nan da kuke fada ba". ⁷² Nan da nan sai zakara ya yi cara ta biyu, Bitrus kuwa ya tuna da maganar Yesu a gare shi cewa "Kafin zakara ya yi cara ta biyu, za ka yi musun sani na sau uku". Da ya tuno haka, sai ya fashe da kuka.

Mark 14:1

Mahadin Zance:

Kwana biyu kafin idin ketarewa, shugabanin firistoci da malaman attaura suna yin shiri a boye don su kashe Yesu.

a sace

ba tare da mutuane su gane ba

domin su na cewa

Kalmar "su" na nufin shugabanin firistoci da malaman attaura.

Ba a lokacin idin ba

Wannan na nufin ba su kama Yesu a lokacin idin ba. AT: "Kada mu yi a lokacin idin"

Mark 14:3

Saminu kuturu

Dama wannan mutumin na da kuturta amma yanzu babu. Wannan mutum dabam ne da Saminu Bitrus da kuma Saminu Zilot.

ya na kwanciye a teburin

A al'adan Yesu, lokacin da mutane sun taru don cin abinci, su na kwanciye da gefensu, jinginar da kansu akan pillo a gefen tuburin.

kwalbar alabaster

Wannan kwalba ne da an yi shi daga alabaster. Alabaster wata kore-farin dutse mai sada. AT: "kyaukyauwar farin kwalba"

turare mai tsada da tamanin kwarai da ke ainahin nard

"da ya kunsu turare mai tsada da ake kira nard." Nard na da tsada, kuma mai ne da kamshi da ana amfani don yin turare.

a kansa

"a kan Yesu"

ina dalilin wannan almubazaranci?

Sun yi wannan tambaya domin su nuna cewa sun ki yadda matan ta na zuba turaren akan Yesu. AT: "Abin tsoro ne cewa ta na batar da turaren!"

Da an sayad da wannan turaren

Markus na so ya nuna wa masu karatunsa cewa wadanda suke a lokacin sun damu da kudi. AT: "Da mun sayad da wannan turaren" ko "Da ta sayad da wannan turaren"

dinari dari uku

"dinari dari uku." Dinari sulen azurfa ne na Roma.

ba wa talakawa

Jumlar "talakawa" na nufin mutane masu talauci. Wannan na nufin ba da kudin wa talakawa daga sayad da turare. AT: "a ba wa talakawa kudin"

Mark 14:6

Don me kuke damin ta?

Yesu ya tsauta wa mutanen don maganganu akan abin da matannan ta yi. AT: "Kar ku dame ta!"

talakawa

Wannan na nufin mutane masu talauci. AT: "talakawa"

Hakika, Ina gaya maku

Wannan na nuna cewa magana da na biye gaskiya ne kuma ya na da muhimmanci. Dubi yadda kun juya wannan a cikin 3:28.

duk inda za'a yi bishara

AT: "duk inda masubi na sun yi bishara"

za a yi shilar hidimar da matan nan ta tayi

"za a kuma yi shilar hidimar da matan nan ta tayi"

Mark 14:10

domin ya bashe shi a garesu

Yahuza bai rigaya bashe Yesu ba, ya je ya yi shiri da su. AT: "don ya shirya da su cewa zai ba su Yesu"

ya bashe shi a garesu

"kowa masu Yesu don su iya kama shi"

Da mayan firistoci suka ji haka

Zai yi kyau ku bayyana abin da mayan firistoci sun ji. AT: "Da mayan firistoci suka ji abin da ya ke da niyar yin masu"

Mark 14:12

da suka yi hadayar ragon Idin ketarewa

A ranar farko ta bukin gurasa marar yisti, al'ada ne a yi hadayar rago. AT: "da lokacin da al'adan su ya kai na yin hadayar ragon idin ketarewa"

dauke da tullun ruwa

"dauke da babban tullu cike da ruwa"

Malam yace "Ina ne masauki na ... da almajiraina?"

AT: "Malamman mu su na so su san inda masuakin yake, inda zai iya cin abincin idin ketarewa tare da almajiransa."

masauki

dakin baki

ci idin ketarewa

A nan "ketarewa" na nufin abincin idin ketarewa. AT: "ci abincin idin ketarewa"

Mark 14:15

Ku yi mana shiri a can

Za su shirya abinci wa Yesu da almajiransa don su ci. AT: "Shirya mana abincin a can"

Almajiran suka tafi

"Almajirai biyun suka tafi"

kamar yadda ya fada

"kamar yadda Yesu ya fada"

Mark 14:17

ya zo da sha biyun

Zai yi kyau ku fada inda sun zo. AT: "ya zo gidan da sha biyun"

kwanciye a teburin

A al'adan Yesu, lokacin da mutane sun taru don cin abinci, su na kwanciye da gefensu, su kuma jinginar da kansu akan pillo a gefen tuburin.

ɗaya bayan ɗaya

Wannan na nufin cewa almajiran sun tambaye juna "ɗaya bayan ɗaya."

Hakika bani bane ko?

AT: 1) wannan tambaya ne da almajiran sun zata amsan ya zama babu ko 2) wannan tambaya ne da bai bukaci amsa ba. AT: "Hakika ba ni ne zan bashe ka ba!"

Mark 14:20

Ɗaya daga cikin sha biyun ne, wanda yanzu

"Shi ne ɗaya daga cikin sha biyun, wanda yanzu"

tsoma gurasa tare da ni yanzu cikin tasar

A al'adan Yesu, mutane na yawan cin gurasa, tsomawa a cikin tasar miya ko mai da an hada da ganyen itace.

Gama Dan Mutum zai tafi ne yadda nassi ya umarta game da shi

A nan Yesu ya na nufin annabcin nassi game da mutuwar. Idan ku na da wata hanya mai kyau na magana akan mutuwa a harshenku, ku yi amfani da shi. AT: "Gama Dan Mutum zai mutu kamar yadda nassi ya ce"

ta wurin wanda ya bashe Dan Mutum

AT: "wanda ya bashe da Dan Mutum"

Mark 14:22

gurasa

Wannan shimfidadden gurasa marar yisti. wanda an ci a abincin ketarewa.

ya karya ta

Wannan na nufin cewa ya gutsuttsura gurasa wa mutanen su ci. AT: "ya gutsuttsura ta"

Karba wannan. Wannan jikinana ne

"Karba wannan gurasa. Jikina ne." Ko da shike yawanci sun fahimci wannan da cewa gurasa alama ne na jikin Yesu kuma ba ainahin jiki ba ne, zai yi kyau a fasara wannan magana a zahiri.

Ya dauki koko

A nan "koko" karin magana ne na ruwan inabi. AT: "Ya dauki kokon ruwan inabi"

Wannan jinina ne na alkawari da an zubar ga yawancin
Alkawarin na gafarta zunubai ne. Ana iya sa wannan a bayyane. AT: "Wannan jinina ne da ya tabbatar da alkawarin, jinin da an zub da domin yawancin su iya samin gafarar zunubai"

Wannan jinina ne
"Wannan ruwan inabin jinina ne." Ko da shike yawanci sun fahimci wannan da cewa ruwan inabin alama ne na jinin Yesu kuma ba ainahin jini ba ne, zai yi kyau a fasara wannan magana a zahiri.

'ya'yan inabin
"ruwan inabi." Wannan kwatanci ne na ce ruwan inabi.

sabo
AT:) "kuma" ko 2) "a wata sabuwar hanya"

Mark 14:26

wakar wakoki
Wakar yabo wata irin waka ce. Al'ada ne masu su yi wakar zabura ta Tsohon Alkawari.

Yesu ya ce masu
"Yesu ya ce wa almajiransa"

fadi
Wannan karin magana ne da na nufin bari. AT: "bar ni"

Zan buga
"Kashe." "Zan" na nufin Allah.

tumakin kuwa za su watsu
AT: "Zan watsar da tumakin"

Mark 14:28

tashina
Wannan karin magana na nufin cewa Allah zai sa Yesu ya tashi kuma bayan ya mutu. AT: "Allah ya ta da ni daga mattatu" ko "Allah ya sa ni rayuwa kuma"

zai yi gaba in riga ku
"Zan tafi kafinku"

ko dukkansu sun fadi, ba zan
Ana iya bayyana "Ba zan" kamar "Ba zan fadi ba." Jumlar "zai fadi ba"na d'auke da ma'ana mai yakini. AT: "ko da dukkansu sun bar ku, Zan zauna da ku"

Mark 14:30

carar zakara
Zakara tsutsu ne da na kirari

sau biyu
sau biyu

zaka musunta ni
"za ka ce ba ka san ni ba"

Ko zan mutu
"ko da d'ole ne in mutu"

Dukkan su kuwa suka yi alkawari iri daya
Wannan na nufin cewa dukkan almajiran su fada abin da Bitrus ya ce.

Mark 14:32

Sun zo wurin
Kalmar "sun" na nufin Yesu da almajiransa.

wuya
cike da bakin ciki

damuwa kwarai
Kalmar "kwarai" na nufin Yesu ya damu sosai a rainsa. AT: "damuwa mai tsanani"

Raina na
Yesu ya yi maganar kansa kamar "rain sa." AT: "Zan"

har ma ga mutuwa
Yesu ya na zuguiguitawa domin ya na jin wuya da bakin ciki har ya na ji kamar zai mutu, ko da shike ya san cewa ba zai mutu ba sai rana ya tashi.

duba
Almajiran za su zauna a fadake sa'adda Yesu na addu'a. Wannan ba ya nufin cewa yakamata su kali Yesu sa'adda ya na addu'a.

Mark 14:35

idan na yiwuwa
Wannan na nufin cewa idan Allah zai bari ya faru. AT: "Idan Allah zai bari"

sa'an ya wuce
A nan "sa'an" na nufin lokacin wahalar Yesu, yanzu da anjuma a lambun. AT: "ba sai ya yi wannan wahala ba"

Abba
kalma ne da 'ya'yan Yahudawa ke amfani da shi a yin magana da ubansu. Tun da ya na biye da "Uba," zai yi kyau a fasara wannan kalma.

Uba
Wannan muhimmin lafabi ne wa Allah.

ka d'auke mini kokonnan
Yesu ya yi maganar wahala da zai sha kamar koko ne.

ba nufina ba sai dai naka
Yesu ya na rokon Allah ya yi abin da ya ke so a yi ba kuma abin da Yesu ya na so ba. AT: "Amma kada ka yi abin da nake so, yi abin da kake so"

Mark 14:37

same su suna barci

Kalmar "su" na nufin Bitrus, Yakub da Yahaya.

Siman barci kake? Ashe, ba za ka iya zama a fadake ko da sa'a daya ba?

Yesu ya kwabe Siman Bitrus domin barci. AT: "Siman, Kana barci bayan na gaya maka ka zauna a fadake. Ba ka iya zama a fadake ko na dan sa'a daya ba."

kada ku fadi cikin jaraba

Yesu ya yi maganar fadi cikin jaraba kamar shigan cikin bayyananniyar wuri. AT: "kada a jarabta ku"

Lalle ruhu na da niyya amma jiki na raunana

Yesu ya kwabe Siman Bitrus da cewa ba shi da karfin yin abin da yake so ya yi a karfinsa. AT: "Ka na da niyya a ruhunka, amma ka na raunana sosai a yin abin da ka ke so ka yi" ko "Ka na so ka yi abin da na ce, amma ka raunana"

Ruhun ... jikin

Wannan na nufin kamani biyu na Bitrus. "Ruhun" shi ne bege na ciki. "Jikin" shi ne iyawa da karfi na mutuntaka.

yi amfani da kalmomi daya

"maimaita addu'an da ya yi"

Mark 14:40

don barci ya cika masu idanu kwarai

A nan marubucin ya yi maganar wuya da mutum mai jin barci ya ke ji a barin idannunsa a buɗe kamar "idannu masu nauyi." AT: "don sun ji barci sosai sun kasa barin idannunsa a buɗe"

Ya sake zuwa sau na uku

Yesu ya je ya yi addu'a kuma. Sai ya kuma sau uku. AT: "Sai ya je ya yi addu'a kuma. Ya komo karo na uku"

Barci kuke yi har yanzu kuna kuma hutawa?

Yesu ya kwabe almajiransa don rashin zama da fadake da kuma yin addu'a. AT: "Ku na nan ku na barci da hutawa!"

Lokaci yayi

Lokacin wahala da bada Yesu ya yi kusan faruwa.

Duba!

"saurara!"

an bada Dan Mutum

Yesu ya kwabe almajiransa cewa mai bashe shi ya yi kusa da su. AT: "Ni, Dan Mutum, an bashe ni"

Mark 14:43

Muhimmin Bayani:

Aya arba'in da hudu ya ba da tushen bayani game da yadda Yahuza ya shirya da shugabanin Yahudawa don ya bashe Yesu.

Yanzu mai bashe shi

Wannan na nufin Yahuza.

shi ne

A nan "ne" na nufin mutumin da Yahuza zai nuna.

AT: "shi ne wanda ku ke so"

sumbace shi

"Yahuza ya sumbace shi"

sa hannu a kansa, suka tafi da shi

Wadannan jumlon biyun na da ma'ana iri daya don nanata cewa sun kama Yesu. AT: "rarume da kuma kama Yesu" ko "kama shi"

Mark 14:47

wanda na tsaye

"wanda na tsaye a kusa"

kun fito kamar masu kama yan fashi da takkuba da kulake, domin ku kama ni?

Yesu ya na tsauta wa taron. AT: "abin ba'a ne cewa kun zo nan don ku kama ni da takkuba da kulake kamar na zama mai fashi!"

Amma anyi haka ne domin

"Amma wannan ya faru domin"

Duk wadanda suke tare da Yesu

Wannan ya na nufin almajiran.

Mark 14:51

mayafi

kayan da an yi daga abin da ake tufkewa.

da ya yafa

AT: "da ya yafa akansa"

Da mutanen suka kama shi

"Da mutanen suka kama wannan mutumin"

ya bar masu mayafin

Sa'adda mutumin ya na kokarin guduwa, sauran na iya kama kayansa, da kokarin hana shi.

Mark 14:53

A can suka tara dattawa duk da manyan firstoci da shugabanni da marubuta

Ana iya sakewa domin fahimta. "Dukka manyan firstoci, dattawa, da kuma marubuta sun taru a can"

Yanzu

An yi amfani da wannan kalma anan domin a sa alama a labarin sa'adda marubucin ya fara gaya mana game da Bitrus.

daga nesa har cikin fadar babban firist

Sa'adda Bitrus ya bi Yesu, ya tsaya a fadar babban firist. AT: "kuma ya tafi da nisa har fadar babban firist"

Ya zauna tare da dogaran

Bitrus ya zauna tare da dogaran da suke aiki a fadan. AT: "ya zauna a cikin fadan tare da dogaran"

Mark 14:55**za su iya kashe shi**

Basu ba ne za su kashe Yesu; maimakon haka, za su sa wani ya aikata. AT: "za su iya sa a kashe Yesu" ko "za su iya sa wani ya kashe Yesu"

Amma basu samu komai

Basu sami wani shaida akan Yesu da za su iya hukunta shi su kuma kashe shi ba. AT: "Amma basu samu wani shaida wanda za su iya hukunta shi ba"

yi masa shaidar zur

A nan an kwatanta yin shaidar zur kamar abu ne da ana iya gani da wani na iya dauke. AT: "sun zarge shi ta wurin yin masa shaidar zur"

amma bakin su bai zama daya ba

AT: "amma shaidarsu ya bambanta da juna"

Mark 14:57**Mun ji ya ce**

"Mun ji Yesu ya ce." Kalmar "mun" na nufin mutanen da suna kawo shaidar zur akan Yesu, bai hada da mutanen da suke magana ba.

da an ya da hannaye

A nan "hannaye" na nufin mutane. AT: "da mutane sun yi ... ba tare da taimakon mutum ba" ko "da mutane sun gina ... ba tare da taimakon mutum ba"

a kwana uku

"a cikin kwana uku." Wannan na nufin cewa za a gina haikalin a cikin kwana uku.

zai gina wani

An fahimci kalmar "haikali" a jumla da ta wuce. AT: "zai gina wani haikali"

bata zo daya ba

"bambanta da juna."

Mark 14:60**mike a tsakanin su**

Yesu ya tashi a tsakiyar jama'a masu fushi don ya yi masu magana. Fasara wannan don ya nuna wanda ya na nan a lokacin da Yesu ya tashi yin magana.

AT: "mike a tsakanin manyan firistoci, marubuta, da dattawa"

Ba ka da wata amsa? Menene shaidar da mutanen nan suke yi a kanka?

Babban firist din bai tambayi Yesu akan bayanin game da abin da shaidun suka ce ba. Ya na tambayan Yesu don ya nuna cewa abin da shaidun sun ce ba daidai ba ne. AT: "Ba za ka amsa ba? Menene ka ce a amsa game da shaidan da waɗannan mutanen ke fada akan ka?"

Dan Madaukaki

A nan an kira Allah "Madaukaki." Zai fi kyau a fasara "Dan" da irin kalma da harshenku za su yi amfani a kiran "ɗan" uban mutum. AT: "Dan Madaukaki" ko "Dan Allah"

Nine

AT: 1) don amsa tambayar babban firist da kuma 2) don ya kira kansa "Nine," wanda shi ne yake abin da Allah ya kira kansa a cikin Tsohon Alkawari.

ya na zaune a hannun damar mai iko

A nan "iko" karin magana ne da na wakilcin Allah. Zama a "hannun damar Allah" alama ne na karban babban daukaka da iko daga Allah. AT: "ya na zaune a wurin girma a gefen Allah mai iko dukka"

zuwa cikin gajimaren sama

An kwatanta gajimaren a nan kamar su na rakiyar Yesu a dawowarsa. AT: "Indan ya soko a gajimaren a sararin sama"

Mark 14:63**kyakketa tufafinsa**

Babban firist din ya kyakketa tufafinsa don ya nuna fushinsa da kyamarsa a abin da Yesu ya ce. AT: "kyakketa tufafinsa a cikin fushi"

Wacce shaida kuma zamu nema?

AT: "Ba lallai ne muna son mutane kuma wanda za su shaida akan wannan mutum ba!"

Kun dai ji sabon

Wannan na nufin abin da Yesu ya ce, wanda babban firist ya kira sabo. AT: "Kun dai ji sabon da ya ce"

Duk suka ... Waɗansu ma suka fara

Waɗannan jumlolon na nufin mutanen cikin taron.

rufe masa idanunsa

Sun rufe masa idanunsa da kyallo ko abin ɗaure ido, don kada ya iya gani. AT: "don a rufe masa idanunsa da abin ɗaure ido"

Yi annabci

Sun yi mashi ba'a, da ce masa ya yi annabcin wanda yake buga shi. AT: "Yi annabcin wanda ya buga ka"

Dogaran

mazajen da suke tsaron gidan gumna

Mark 14:66

kasa a filin gida

"a waje a filin gida"

wata baranyar babban frist

Baranyar yanmatan su na aiki wa babban frist. AT: "wata baranyar wanda su na yi wa babban frist aiki"

musanta

Wannan na nufin amince cewa wani abu ba gaskiya ba ne. Wannan lamarin, Bitrus na fada cewa abin da baranyar ta fada game da shi ba gaskiya ba ne"

ban ma san ko gane abinda kike fada ba

Dukka "sani" da "gane" na da ma'ana iri daya anan. An nanata ma'anar domin a nuna abin da Bitrus na ce. AT: "Ban gane abin da kike magana akai ba"

Mark 14:69

baranyar

Wannan ne baranyar da ta nuna Bitrus a farko.

ɗaya daga cikin su

Mutanen suna nuna cewa Bitrus ɗaya ne daga cikin almajiran Yesu. AT: "ɗaya daga cikin almajiran Yesu" ko "ɗaya daga cikin waɗanda suke tare da wannan mutumin da an kama"

Mark 14:71

la'anta kansa

Idan ɗole ne ya kamata ku ba da sunan mutumin da ya la'anta wani a harshenku, ku ce Allah. AT: "ce don Allah ya la'anta shi"

Nan da nan sai zakara ya yi cara

Zakara tsuntsu ne da ke kira da samako. Karar da yake yi ne "cara."

sau biyu

"Biyu" lamba ne.

ya fashe

Wannan karin magana na nufin cewa ya cika da damuwa ya kuma rasa ikon shaukinsa. AT: "ya cika da bakin ciki" ko "ya rasa ikon shaukinsa"

Chapter 15

¹ Da sassafe, sai manyan firistoci suka hadu da dattawa da manyan malamai, da majalisa suka daure Yesu, suka sa shi gaba suka mika shi ga Bilatus. ² Bilatus ya tambaye shi, kaine sarkin Yahudawa? ya amsa ya ce "haka ka ce" ³ Sai manyan firistochi suka kawo zargi iri iri a kan Yesu. ⁴ Bilatus ya sake tambayarsa, ba ka da abin cewa? ka lura da yawan zargi da ake yi maka. ⁵ Amma Yesu baya sake yi masa magana ba. wannan ya ba shi mamaki. ⁶ A lokacin idi, Bilatus ya kan sakar masu da dan bursuna wanda jama'a suka bukaci a saka, ⁷ A cikin gidan yari, in da aka tsare wadansu yan tawaye, da masu kisan kai, akwai wani mai kisan kai, ana ce da shi Barrabbas. ⁸ Sai Jama'a suka zo wurin Bilatus ya yi masu kamar yadda ya saba yi. ⁹ Bilatus ya amsa masu ya ce, kuna so in sakar maku sarkin Yahudawa? ¹⁰ Yayi wannan domin ya sani cewa Firistoci sun bada shi ne domin suna kishin sa, ¹¹ Sai Firistochi suka zuga jama'a, sai suka yi kuwwa suna cewa, a sakar masu Barrabbas amaimakon Yesu. ¹² Bilatus ya sake yi masu tambaya "Yaya zan yi da Sarkin Yahudawa?" ¹³ sai suka amsa da kuwwa" a "giciye shi!" ¹⁴ Bilatus ya ce masu menene laifinsa sai suka kara ihu, "a giciye shi." ¹⁵ Bilatus don yana son ya farantawa jama'a zuciya sai ya sakar masu da Barrabbas sai ya yi wa Yesu bulala, sannan ya mika shi a giciye shi. ¹⁶ Sojoji suka kai shi cikin kagara, suka tara rundunan soja, ¹⁷ Suka sa masa tufafin shulaiya suka nada masa rawanin kaya, ¹⁸ Suna masa kirari na ba'a suna cewa, "A gaida sarkin Yahudawa!" ¹⁹ Sai suka buge shi a kai da kulki suka kuma tofa masa yau a fuska, suka kuma durkusa suna yi masa sujadar ba'a. ²⁰ Bayan sun gama yi masa ba'a sai suka cire masa tufafin shunnaiya, sai suka maida masa tasa tufafinsa, sai suka fitar dashi don su giciye shi. ²¹ Suna cikin tafiya sai suka hadu da wani, mai suna Saminu Bakairawani (wato uban Alizanda da Rufus); suka tillasta shi ya dauki gijiye Yesu. ²² Sojojin suka kawo Yesu wurin da ake kira Golgota (wato kokon kai) ²³ Suka bashi ruwan inabi hade da mur, amma ya ki ya sha. ²⁴ Sai suka giciye shi, suka kuma raba tufafinsa suka kuma jefa kuri'a domin kowanne soja ya sami rabonsa. ²⁵ A sa'a ta uku aka giciye shi. ²⁶ Sai aka rubuta alamar zargi da take cewa "Ga Sarkin Yahudawa" ²⁷ Suka kuma giciye shi tare da wadansu yan fashi guda biyu. ²⁸ Daya a hannun damansa daya a hannun hagunsa. Domin a cika abinda nassi ya fada. ²⁹ suke wucewa suna zaginsa suna kada kai suna cewa, "Aha! kai da zaka rushe haikali ka kuma gina shi cikin kwana uku, ³⁰ ka ceci kanka mana, ka sauka daga giciye!" ³¹ Haka ma manyan firistoci da malamai, suka yi masa ba'a suna cewa "Ya ceci wadansu amma bai iya ceci kansa ba" ³² Bari Almasihu Sarkin Yahudawa ya sauka daga giciye. Domin mu gaskata shi, sai wadanda aka giciye shi tare dasu, suma suka yi masa ba'a. ³³ sa'a ta shida zuwa sa'a ta tara, duhu ya rufe ko'ina, ³⁴ A sa'a ta tara, Yesu ya tada murya da karfi ya ce Elohi, Elohi lamathsabathani?" Ma'ana Ya Allahna Ya Allahna, me ya sa ka yashe ni?" ³⁵ Wasu daga cikin na tsaye, da suka ji shi, sai suka ce, "Duba, yana kiran Iliya." ³⁶ Sai wani ya hanzarta, ya dauki soso ya tsoma a ruwan inabi mai tsami, ya soka agora ya mika masa don yasha. Mutumin yace bari mu gani ko Iliya zai zo ya saukar da shi. ³⁷ Sai Yesu yayi kuka da babban murya da karfi sannan ya rasu. ³⁸ Sai labulen haikalin ya rabu kashi biyu daga sama har kasa. ³⁹ Sa'adda da jarumin sojan da ke tsaye yana fuskantar Yesu ya ga yadda ya mutum, Sai ya ce "hakika, wannan mutum Dan Allah ne." ⁴⁰ Akwai kuma mata wadanda ke dubawa daga nesa. Daga cikinsu akwai Maryamu Magadala, da Maryamu(Uwar Yakubu da Yusufu) da Salome. ⁴¹ Wadannan matan sune suka bishi sa'adda da yake Galilee suna yi masa hidima. Da wadansu mata da yawa suka zo Urushalima tare da shi. ⁴² Da maraice an shiga shirye shirye domin kashe gari asabbaci ce. ⁴³ Sai Yusufu daga garin Arimatiya ya zo, mutumin kirki, mai girma kuma dan majalisar dattawa, mai sauraron mulkin Allah, da gaba gadi ya tafi wurin Bilatus ya bukaci a bashi jikin Yesu. ⁴⁴ Bilatus ya yi mamakin mutuwar Yesu cikin lokaci kadan, sai ya kira jarumin ya tabbattar koYesu ya mutu. ⁴⁵ Bayan ya tabbattar daga wurin jarumin soja cewa Yesu ya mutu, sai ya bada jikin ga Yusufu. ⁴⁶ Yusufu ya sayo likafani. ya saukar da shi daga giciye, ya kawo likafanin nan ya lulube jikin Yesu dashi. Ya kai shi kabarin da aka sassaka da dutse, wadda ya shirya shi domin kansa. Ya kawo dutse ya rufe bakin kabarin da shi. ⁴⁷ Maryamu Magadaliya da Maryamu Uwar Yusufu sun ga wurin da aka yi jana'izar Yesu.

abubuwa. Da Bilatus ya tambaya ko karan da suka kawo gaskiya ne, Yesu bai amsa shi ba.

Mark 15:1

Mahadin Zance:

Da manyan firistoci, da shugabanni, da malaman Attaura, da dukkan 'yan majalisa suka Yesu wurin Bilatus, sai suka zarge shi da aikata munanan

suka daure Yesu, suka sa shi gaba

Sun umurta a d'auire yesu, amma yana iya zama cewa masu tsaro ne suka d'auire shi suka sa shi gaba. AT: "suka umarta a d'auire Yesu, sa'annan aka

yi gaba da shi" ko kuma "suka umarce masu tsaron su daura Yesu, sa'annan suke sa shi gaba"

suka mika shi ga Bilatus

Suka sa aka kai Yesu ga Bilatus, sa'annan suka bar shi ya bi da Yesu.

haka ka ce

Wannan na iya nufin 1) ta wurin faɗin haka, Yesu yana cewa Bilatus ne ke ce da shi Sarkin Yahudawa ba Yesu ba. AT: "Ai kai da kanka ne ke ce haka" ko kuma 2) ta wurin faɗin haka, Yesu na nufin cewa shi ne Sarkin Yahudawa. AT: "I, yadda ka faɗa, Ni ne" ko kuma "I, haka ne yadda ka faɗa"

suka kawo zargi iri iri a kan Yesu

"suna zargen Yesu da laifuffuka iri iri" ko kuma "suna cewa Yesu ya aikata munanan abubuwa masu yawa"

Mark 15:4

Bilatus ya sake tambayarsa

"Bilatus ya sake tambayar Yesu kuma"

ba ka da abin cewa

AT: "Kana da abin faɗi"

ka lura

"Duba" ko kuma "ka Saurara" ko kuma "Ka mai da hankali ga abinda za faɗa maka"

wannan ya ba shi mamaki

Bilatus ya yi mamaki cewa Yesu bai tanka shi ko ma ya kare kansa ba.

Mark 15:6

Yanzu

A nan amfani ne da wannan kalmar don a nuna kaucewa daga ainihin labarin yayin da marubucin yana ba da tarihin al'adan Bilatus na saka wani ɗan kurkuku a bukukkuwa da kuma game da Barrabas.

A cikin gidan yari, in da aka tsare wadansu yan tawaye, ... mai kisan kai, ana ce da shi Barrabbas

"A wancan lokacin akwai wani mutum mai suna Barrabbas, yana kurkuku tare da wasu mutane. Sun yi kisankai yayin da suka yi tawaye da gwamnatin Roma"

ya yi masu kamar yadda ya saba yi

Wato sakie ɗan kurkuku a bukukkuwa. AT: "ya sake masu wani ɗan kurkuku kamar yadda ya saba yi"

Mark 15:9

Yayi wannan domin ... kishin sa... masa Yesu

Wannan na ba da tarihin dalilin da yasa aka ɗanka Yesu wa Bilatus.

domin ya sani cewa Firistoci sun bada shi ne domin suna kishin sa

Suna kishin Yesu, mai yiwuwa domin da yawa a cikinsu suna binsa suna kuma zama almajiransa. AT: "manyar firistocin suna kishin Yesu. Shi yasa suna" ko kuma "manyar firistocin suna kishin farin jini da Yesu ke da shi ne a cikin mutane. Shi ya sa suna"

suka zuga jama'a

AT: "ta da hankulan jama'a" ko kuma "suka rinjaye jama'a"

a sakar ... amaimakon

Sun roka a sake masu barrabbas a maimakon Yesu. AT: "a sakar a maimakon Yesu"

Mark 15:12

Yaya zan yi da Sarkin Yahudawa

Bilatus yana tambayan abinda zai yi idan ya sake masu Barrabbas. Ana iya kara haske a wannan, AT: "Idan na sake maku Barrabbas, me zan yi da Sarkin Yahudawa"

Mark 15:14

Bilatus ya ce masu

"Bilatus ya ce wa taron"

ya farantawa jama'a zuciya

"ya sa taron su jo daɗi ta wurin yin abinda shi yake son su yi"

ya yi wa Yesu bulala

Sojojin Bilatus ne sun bulale Yesu, ba Bilatus dai da kansa ba.

bulala

"duka." A "bulale" mutum na nufin a yi wa mutum duka mai za i da sumagiya.

sannan ya mika shi a giciye shi

Bilatus ya umarci sojoji su tafi da Yesu don su giciye shi. AT: "ya ce wa sojojin su tafi da Yesu su giciye shi"

Mark 15:16

kagara (wato fadar rundunar sojoji)

A nan ne sojojin Roma da ke Urushalima su ke zama, kuma gwamna ma yakan zama anan ne idan yana Urushalima. AT: "fadar rundunan sojoji da ke bariki" ko kuma "kagarar gidan gwamna"

rundunan soja

"iyakar sojojin da ke wurin gabaɗaya"

Suka sa masa tufafin shulaiya

shulaiya kala ce da 'yan sarauta ke sakawa. Sojojin ba su yarda cewa Yesu sarki ba ne. Sun saka masa waɗannan tufafun ne domin su yi masa ba'a domin akwai masu cewa shi ne sarkin Yahudawa.

rawanin kaya

"rawani da aka yi da rasan kaya"

A gaida sarkin Yahudawa

Akan yin irin wannan gaisuwar da hannu a sama ne musamman domin a kaishe Sarkin Roma. Sojojin basu gaskata cewa Yesu sarkin Yahudawa bane. A maimakon haka, suna faɗin haka ne domin su yi masa ba'a'.

Mark 15:19**kulki**

"sanda" ko kuma "itace"

suka kuma durkusa

Mutumin da ya durkusa ya lankwasa guiwar sa, ana iya cewa duk wanda ya durkusa ya lankwasa guiwarsa kenan." AT: "durkusawa" ko " durkusa"

suka tillasta shi ya ɗauki gijiyen Yesu

Dokan Roma ya ba wa sojoin Roma izini su tilasta duk mutumin da suka samu a hanya ya ɗauki masu kaya. A wannan hali, sun tilasta Saminu yā ɗauki giciyen Yesu.

daga kasar

"daga bayan garin"

wani, ... Rufus),

Wannan na ba da tarihin mutumin da sojojin sun tilasta shi ya ɗauki giciyen

Saminu ... Alizanda ... Rufus

Waɗannan sunayen mutane ne maza.

Bakairawani

Wannan sunan wani wuri ne.

Mark 15:22**wato kokon kai**

"wurin kokon kai" ko kuma "wurin kokon." Wannan shi ne sunan wurin. Ba wai yana nufin cewa akwai su kokon kai da yawa a wurin ba.

kokon kai

kokon kai shi ne kwaƙwalwan kai, ko kuma kan da babu soka ko nama a jikinta.

ruwan inabi haɗe da mur

Zai zama da taimako idan an yi bayani cewa mur wata mai ce mai rage zafi. AT: "ruwa inabi a haɗe za wata magani mai suna mur" ko kuma "ruwan inabi a haɗe da magani mai rage zafi da ake kira mur"

Mark 15:25**sa'a ta uku**

"uku" anan yana daidai jerin kirge. Wannan na nufin ƙarfe tara na safe. AT: "a ƙarfe tara na safe"

alamar

Sojojin sun manna wata alama a jikin jiciyen a bisa Yesu. AT: "Sun manna a giciyen a sama da kan Yesu wata alama da ke"

zargi da take cewa

"laifin da suke zargin sa"

Daya a hannun damansa ɗaya a hannun hagunsa

Ana iya kara haske a wannan. AT: "ɗaya a bisa giciye a hannun damansa sannan ɗaya kuma a bisa giciye a hannun hagu"

Mark 15:29**suna kada kai**

Wannan alama ce da ke nuna cewa mutane ke yi don su nuna cewa basu amice da Yesu ba.

Aha!

Wannan alama ce na ba'a. Ku yi amfani da daidai yadda ake yin ba'a a harshen ku.

kai da zaka rushe haikali ka kuma gina shi cikin kwana uku

Mutanen suna tunashe Yesu da abinda ya anabta zai yi ne dama. AT: "kai da ka ce za ka rushe haikali ka ka sake gina shi a kwana uku"

Mark 15:31**Haka ma**

Wato yadda mutanen da ke tare da Yesu ma suna masa ba'a.

suka yi masa ba'a suna

"suna faɗin maganganun ba'a a kan Yesu a junansu"

Bari Almasihu Sarkin Yahudawa ya sauka

Shugabannin basu gaskata cewa Yesu shi ne Almasihu, Sarkin Isra'ila. AT: "Yana ce da kansa Almasihu da kuma Sarkin Isra'ila. To ya sauka" ko kuma "Idan shi ne Almasihu na gaskiya da Sarkin Isra'ila kuma, sai yā sauka"

gaskata

Wato a gaskata da Yesu. AT: "gaskata shi"

suka yi masa ba'a

suka zazzage shi.

Mark 15:33**sa'a ta shida**

Wato tsakar rana kenan ko kuma 12 p.m.

duhu ya rufe ko'ina

A nan Marubucin yana bayanin yadda wuri yake yin duhu ne kamar wani kaɗi ne da ke masowa a bisa ƙasar. AT: "ƙasar gabaɗaya ya zama baki"

A sa'a ta tara

Wato karfe uku na rana kenan. AT: "A karfe uku na rana kenan. ko kuma "a sakar yini kenan"

Eloi, Eloi lamathsabathani

Wadannan kalamun Yahudnci ne da ake iya dauko so zuwa harshenke yadda muryar su suka fito anan.

an fasara

"ma'ana"

Wasu daga cikin na tsaye, da suka ji shi, sai suka ce,

Ana iya fada a fili cewa basu fahimci abinda Yesu ke cewa ba. AT: "Wasu da ke tsaye a wurin sun ji kalamunsa, amma basu fahimci abinda yake cewa ba"

Mark 15:36**ruwan inabi mai tsami**

"ruwan inabi mai tsami da gaske"

a gora

"sanda."

ya mika masa

"ya ba wa Yesu." Mutumin nan ya daga sandar sama ne domin Yesu ya samu yā iya shan ruwan inabin daga soson. AT: "ya riƙe shi sama wa Yesu"

Sai labulen haikalin ya raba kashi biyu

Markus yana nuna cewa Allah ne da kansa ya raba labulen haikalin. AT: "Allah ya raba labulen haikalin kashi biyu"

Mark 15:39**jarumin**

Wannan shi ne jarumin da ya kula da sojojin da suka giciye Yesu.

da ke tsaye yana fuskantar Yesu

Anan "fuskanta" wata karin magana ne da ke nufin a kalli mutum. AT: "ya tsaya a gaban Yesu"

yadda ya mutu,

"yadda Yesu ya mutu"

Dan Allah ne

Wannan wata lakaɓi ne mai muhimmanci na Yesu.

ke dubawa daga nesa

"suna kallo daga nesa"

(Uwar Yakubu da Yusufu)

A nan iya rubuta wannan a baka ba.

Yakubu kanin

kanin Yakubu Ana ce da wannan "kani" mai yiwuwa domin a banbanta shi da wani mutum mai kuma mai suna Yakubu ne.

Yosis

Wannan Yosis ba shi ne kanin Yesu ba. Duba yadda kun juya wannan a [Markus 6:3]

Salome

Salome sunan mace ce.

suka biyo shi, sa'ad da yake kasar Galili ... tare da shi zuwa Urushalima

"Wadannan matan sun bi Yesu, sa'ad da Yesu yake galili ... da shi zuwa Urushalima." Wannan shi ne ɗan tarihi game da matan da suke kallon yadda a ka giciye shi daga nesa.

biyo shi zuwa Urushalima

Urushalima na sama da kowani gari a Isra'ila, shi yasa mutane sun saba cewa suna haurowa zuwa Urushalima da kuma saukowa.

Mark 15:42**maraiƙe an shiga**

A nan ana maganar yamma kama wani abu ne da ke iya sa wa a wani wuri. AT: "yamma ya yi" ko kuma "yamma ne ko"

Sai Yusufu daga garin Arimatiya ya zo, mutumin kirki, mai girma kuma

Jimlar nan "ya zo" na nufin Zuwan Yusufu zuw wurin Bilatus, wadda aka yi bayaninsa bayan tarihin da aka bayar, amma ana maganar zuwansa ne domin a nanata, ya kuma taimaka a gabatar da labarin. Ana iya samun wata hanya daban na yin haka a harshenku. AT: "Yusugu ɗan garin Arimatiya, mutum ne mai girma"

Yusufu daga garin Arimatiya

Yusufu shi ne sunan mutumin, Arimatiya shi ne sunan inda ya fito.

shi mutumin kirki ne, mai girma kuma ɗan majalisar... mulkin Allah

Wannan shi ne tarihin Ysusfu.

ya tafi wurin Bilatus

"ya tafi inda Bilatus yake"

ya bukaci a bashi jikin Yesu

Kuna iya karin bayani cewa yana buƙatan jikin Yesu ne domin ya bizne shi. AT: "ya buƙaci izinin ɗaukan jikin Yesu ne domin ya bizne shi"

Bilatus ya yi mamakin mutuwar Yesu cikin lokaci kadan, sai ya kira jarumin

Bilatus ya ji mutane suna cewa Yesu ya mutu. Wannan ya ba shi mamaki, don haka, ya tambayi jarumin ko hakan gaskiya ne. AT: "Bilatu ya yi mamaki da ya ji cewa Yesu ya riga ya mutu, don haka, ya kira jarumin"

Mark 15:45

sai ya bada jikin ga Yusufu

"sai ya ba wa Yusufu Izini ya tafi da jikin Yesu.

likafani

likafini wani yadi ne da aka yi shi daga zaren wani itace. Duba yaka kuka juya wannan a [Markus 14:51]

ya saukar da shi ... Ya kawo dutse sun rufe

Kuna iya bayani cewa Yesufu ya nema wasu mutane su taya shi daukan jikin Yesu da ya saukar da shi

daga giciye, ya shirya shi domin ya sa shi a kabari, ya kuma rufe kabarin. AT: "Sai shi da wasu mutane sun saukar da shi ... Sun kawo dutsen sun rufe"

kabarin da aka sassaka da dutse

AT: "kabarin da wani ya sassaka da sutse

dutse ya rufe

"babban dutse da aka fafe aka sa a gaban"

inda aka binne shi

AT: "inda Yusufu da sauran suka binne jikin Yesu"

Chapter 16

¹ Bayan ranar assabaci, Maryamu Magadaliya da Maryamu uwar Yakubu da Salomi, suka sayo man shafawa mai kamshi domin shafe jikin Yesu saboda jana'iza. ² Da safiyar ranar farko ta mako sai suka tafi kabarin a dai dai fitowar rana. ³ Suna magana a tsakaninsu suna cewa, wanene zai gangarar da dutsen da aka rufe bakin kabarin da shi?" ⁴ Da suka daga ido, sai suka ga an riga an gangarar da dutsen, domin yana da girma. ⁵ Da suka shiga cikin kabarin sai ga wani saurayi saye da farar tufa, yana zaune a hannun dama, suna mamaki. ⁶ Sai ya ce masu, "Kada ku ji tsoro. Kuna neman Yesu banazare, wanda aka giciye. Ya tashi! Baya nan. Ku duba wurin da aka kwantar dashi. ⁷ Sai ku je, ku gaya wa almajiransa da Bitrus cewa ya rigaya ya yi gabanku zuwa Galili. A can zaku ganshi, kamar yadda ya fada maku." ⁸ Suka fita daga cikin kabarin da gudu suna rawar jiki da mamaki, ba su cewa kowa komai ba domin suna jin tsoro. ⁹ Da safiyar ranar farko ta mako ya fara bayyana kansa ga Maryamu Magadaliya wadda ya kori aljannu guda bakwai daga cikinta. ¹⁰ Sai ta tafi ta shaida wadanda suke tare da shi suke makoki da kuka. ¹¹ Sai suka ji cewa ya tashi kuma ta ganshi, amma basu gaskata ba. ¹² Bayan wadannan al'amura ya bayana kansa ta wata siffa ga mutum biyu sa'ilin da suke tafiya akan hanya. ¹³ Sai suka tafi suka gaya wa sauran almajiransa, duk da haka basu gaskata ba. ¹⁴ Bayan wani lokaci, Yesu ya bayyana kansa ga almajiransa su goma sha daya, ya tsauta masu saboda rashin gaskatawa da taurin zuciya, bayansun ji daga wadanda suka ganshi bayan ya tashi daga matattu. ¹⁵ Sai ya umarcesu cewa "Ku tafi cikin duniya ku yi bishara ga dukan halitta. ¹⁶ Wanda ya ba da gaskiya aka kuma yi masa baftisma, zaya sami ceto, wanda baya bada gaskiya ba za ya hallaka. ¹⁷ Wadannan alamu za su kasance da wadanda suka gaskata; a cikin sunana, za su fidda aljannu, za su yi magana da sabbin harsuna. ¹⁸ Za su dauki macizai da hannayesu, idan sun sha guba ba ta cutar dasu ba, za su dibiya hannayensu ga marasa lafiya, za su sami warkaswa." ¹⁹ Bayan Ubangiji ya gama magana da su, sai aka dauke shi zuwa sama in da zai zauna a hannun dama na Allah. ²⁰ Almajiransa kuma suka tafi ko'ina suna sheilar bishara. Ubangiji kuma yayi aiki tare da su, yana tabbatar da kalma ta wurin ayukan al'ajiba tare da su.

Mark 16:1

Mahadin Zance:

A rana ta farko na mako, sa matan suka yi sammako domin su shafe jikin Yesu da man kamshi. Sun yi mamaki kwarai da sukn ga wani saurayi yana fadi masu cewa Yesu yana da rai, amma sun ji tsoro kuma basu gaya wa kowa hakan ba.

Bayan ranar assabaci

Wato, bayan Asabar, rana ta bakwai na mako, ta kare sa'annan rana ta farko ta fara.

Mark 16:3

an riga an gangarar da dutsen

AT: "wani ya riga ya gangarar da dutsen"

Mark 16:5

Ya tashi!

Mala'ikan yana magana ne da tabbaci cewa yesu ya tashi daga matattu. AT: "Allah ya ta da shi daga matattu!" ko kuma "Ya ta da kansa daga matattu!"

Mark 16:9

ranar farko ta mako

"ranar Lahadi"

Sai suka ji

"Sai suka ji Maryamu Magadaliya tana cewa"

Mark 16:12

ya bayana kansa ta wata siffa

"su biyun" sun gan Yesu, amma ya yi daban da yadda yake dama.

mutum biyu

mutum biyu "wadanda ke tare da shi" ([Markus 16:10])

basu gaskata da su ba

Sauran almajiran basu gaskata da abinda mutum biyun da ke ke tafiya cikin kasar ke cewa ba.

Mark 16:14

goma sha daya

Wadannan su ne manzanni goma sha daya da suka rage bayan da Yahuza ya bar su.

sa'ad da suke cin abinci

Wannan misali ne na cin abinci, wanna haye ne na kullum wanda mutane suke cin abinci. AT: "suna cin abinci"

cin abinci

A al'adan Yesu, mutane suka taru ne a waje daya lokacin cin abinci.

taurin zuciya

Yesu yana sauta wa almajiransa ne domin basu gaskanta da shi ba. A juya wannan karin maganar

yadda za a fahimci cewa almajiran basu gaskata da Yesu ba ne. AT: "ki gaskatawa"

Ku tafi cikin duniya

A nan "duniya" karin magana ne da ke nufin mutanen da ke cikin duniya. AT: "Ku je duk wurin da akwai mutane"

dukkann halitta

Wannan kari ne a maganar kuma ya na nufin mutane a ko'ina. AT: "kowa da kowa gabakidaya"

Wanda ya ba da gaskiya aka kuma yi masa baftisma, zaya sami ceto

Kalmar nan "wanda" na nufin ko ma wa. AT: "Allah za cece dukkan mutanen da sun ba da gaskiya sun kuma yarda a ku yi masu baftisma"

wanda baya bada gaskiya ba za ya hallaka

Kalmar nan "wanda" na nufin ko ma wa. AT: "Allah zai hallaka dukkan mutanen da basu ba da gaskiya ba"

Mark 16:17

Wadannan alamu za su kasance da wadanda suka gaskata

Markus yana maganar mu'ajizai kamar su mutane ne da ke tafiya tare da masubi. AT: "Mutanen da ke kallon wadannan sun gaskata za su ga wadannan abubuwan suna faruwa, za su kuma sani cewa Ina tare da masubi"

a cikin sunana, za su

Wannan na iya nufi 1) Yesu yana ba da jerin abubuwa: "A cikin suna na za su yi abubuwa kamar haka: Za su" 2) Yesu yana ba da daidai jerin abubuwa: "Ga abubuwan da za su yi a cikin sunana: Za su."

a cikin sunana

A nan "suna" yana haɗe ne da Iko ko kuma karfin ikon Yesu. Duba yadda kuka juya "a cikin sunar ka" a [Markus 9:38]. AT: "Ta wurin ikon sunana" ko kuma "Ta wurin karfin ikon sunana"

Mark 16:19

sai aka dauke shi zuwa sama in da zai zauna

AT: "Allah ya dauke shi zuwa sama, ya kuma zaunar da shi"

zauna a hannun dama na Allah

A zauna a "hannun dama na Allah" alama ce na samun wata babban girma da iko daga gun Allah. AT: "zaune a wuri mai girma a gefen Allah"

yana tabbatar da kalma

Wanna karin magana na nufin yana nuna cewa jawabin su gaskiya. AT: "yaya nuna cewa jawabin nan da suke yi gaskiya"