

# Language: English

## Book: Mark

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### Mark

#### Chapter 1

<sup>1</sup> This is the beginning of the gospel of Jesus Christ, the Son of God.

<sup>2</sup> As it is written in Isaiah the prophet,

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

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

<sup>4</sup> John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. <sup>5</sup> 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. <sup>6</sup> John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

<sup>7</sup> 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. <sup>8</sup> I baptized you with water, but he will baptize you with the Holy Spirit."

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

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

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

<sup>16</sup> 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. <sup>17</sup> Jesus said to them, "Come, follow me, and I will make you fishers of men." <sup>18</sup> Then immediately they left the nets and followed him. <sup>19</sup> 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. <sup>20</sup> He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

<sup>21</sup> Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. <sup>22</sup> They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes. <sup>23</sup> Just then a man in their synagogue who had an unclean spirit cried out, <sup>24</sup> 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!"

<sup>25</sup> Jesus rebuked the demon and said, "Be quiet and come out of him!" <sup>26</sup> The unclean spirit threw him down and went out from him while crying out with a loud voice. <sup>27</sup> 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!" <sup>28</sup> The news about him went out everywhere into the whole region of Galilee.

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

<sup>32</sup> That evening after the sun had set, they brought to him all who were sick or possessed by demons. <sup>33</sup> The whole city gathered together at the door. <sup>34</sup> 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.

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

<sup>38</sup> 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." <sup>39</sup> He went throughout all of Galilee, preaching in their synagogues and casting out demons.

<sup>40</sup> 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."

<sup>41</sup> Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." <sup>42</sup> Immediately the leprosy left him, and he was made clean. <sup>43</sup> Jesus strictly warned him and sent him away. <sup>44</sup> 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." <sup>45</sup> 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.

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## Mark 1 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### "You can make me clean"

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

#### Prophecy

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

#### Repentance

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

#### The work of Jesus

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

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### Mark 1:1

#### General Information:

The author of this book is Mark, also called John Mark. He was the son of one of the women named Mary mentioned in the four Gospels. He was also

the nephew of Barnabas. This whole book is about Jesus Christ.

#### Son of God

This is an important title for Jesus.

## Mark 1:2

### General Information:

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

### before your face

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

### your face ... your way

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

### the one

This refers to the messenger.

### will prepare your way

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

## Mark 1:3

### Connecting Statement:

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

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

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

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

These two phrases mean the same thing.

### Make ready the way of the Lord

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

## Mark 1:4

### General Information

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

### John came

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

## Mark 1:5

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

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

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

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

## Mark 1:6

### he ate locusts and wild honey

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

## Mark 1:7

### He was preaching

"John was preaching"

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

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

### the strap of his sandals

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

### stoop down

"bend down"

## Mark 1:8

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

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

## Mark 1:9

### It happened in those days

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

**he was baptized by John**

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

**Mark 1:10**

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

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

**Mark 1:11**

**A voice came out of the heavens**

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

**beloved Son**

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

**Mark 1:12**

**Connecting Statement:**

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

**compelled him to go out**

"forced Jesus to go out"

**Mark 1:13**

**He was in the wilderness**

"He stayed in the wilderness"

**forty days**

"40 days"

**He was with**

"He was among"

**Mark 1:14**

**after John was arrested**

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

**proclaiming the gospel**

"telling many people about the good news"

**Mark 1:15**

**The time is fulfilled**

"It is now time"

**the kingdom of God is near**

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

**Mark 1:16**

**he saw Simon and Andrew**

"Jesus saw Simon and Andrew"

**casting a net in the sea**

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

**Mark 1:17**

**Come, follow me**

"Follow me" or "Come with me"

**I will make you fishers of men**

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

**men**

human beings, persons, people, not specifically males

**Mark 1:18**

**General Information:**

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**Mark 1:19**

**in the boat**

This was probably James and John's boat.

**mending the nets**

"repairing the nets"

**Mark 1:20**

**called them**

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

**hired servants**

"servants who worked for them"

**they followed him**

James and John went with Jesus.

### Mark 1:21

**Connecting Statement:**

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

**came into Capernaum**

"arrived at Capernaum"

### Mark 1:22

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

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

### Mark 1:23

**General Information:**

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### Mark 1:24

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

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

**we ... us**

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

**Have you come to destroy us?**

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

### Mark 1:25

**General Information:**

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### Mark 1:26

**threw him down**

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

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

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

### Mark 1:27

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

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

**A new teaching with authority!**

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

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

This was evidence of Jesus' authority.

### Mark 1:28

**General Information:**

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### Mark 1:29

**General Information:**

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### Mark 1:30

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

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

### Mark 1:31

**raised her up**

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

**the fever left her**

You may want to make explicit who healed her.

Alternate translation: "Jesus healed her of the fever"

**she started serving them**

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

### Mark 1:32

**they brought to him**

"the people brought to Jesus"

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

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

**Mark 1:33**

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

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

**Mark 1:34**

**He healed**

"Jesus healed"

**Mark 1:35**

**Connecting Statement:**

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

**He got up**

"Jesus got up"

**a solitary place**

"a place where he could be alone"

**Mark 1:36**

**Simon and those who were with him**

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

**Mark 1:37**

**Everyone is looking for you**

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

**Mark 1:38**

**General Information:**

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

**Let us go elsewhere**

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

**Mark 1:39**

**He went throughout all of Galilee**

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

**Mark 1:40**

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

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

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

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

**are willing**

"want" or "desire"

**you can make me clean**

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

**Mark 1:41**

**Moved with compassion, Jesus**

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

**I am willing**

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

**Mark 1:42**

**General Information:**

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**Mark 1:43**

**General Information:**

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

**Mark 1:44**

**Be sure to say nothing to anyone**

"Be sure to not say anything to anyone"

**show yourself to the priest**

Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his

leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.

**show yourself**

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

**a testimony to them**

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

**Mark 1:45**

**But he went out**

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

**began to declare it freely**

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

**so much so that**

The man spread the news so much that

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

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

**remote places**

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

**from everywhere**

The word "everywhere" is a hyperbole used to emphasize how very many places the people came from. Alternate translation: "from all over the region"

## Chapter 2

<sup>1</sup> When Jesus came back to Capernaum after a few days, it was heard that he was at home. <sup>2</sup> So many gathered there that there was no more space, not even at the door, and he spoke the word to them. <sup>3</sup> Then some men came to him who were bringing a paralyzed man; four people were carrying him. <sup>4</sup> 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. <sup>5</sup> Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

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

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

<sup>12</sup> 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."

<sup>13</sup> He went out again by the lake, and all the crowd came to him, and he taught them. <sup>14</sup> 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.

<sup>15</sup> 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. <sup>16</sup> 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?"

<sup>17</sup> 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."

<sup>18</sup> 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?"

<sup>19</sup> 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. <sup>20</sup> But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. <sup>21</sup> 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. <sup>22</sup> 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."

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

<sup>25</sup> 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— <sup>26</sup> 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?" <sup>27</sup> Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. <sup>28</sup> 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

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#### 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**

Alphaeus was Levi's father.

### **the tax collector's tent**

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

## Mark 2:15

### **Connecting Statement:**

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

### **Levi's house**

"the home of Levi"

### **sinners**

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

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

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

## Mark 2:16

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

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

## Mark 2:17

### **Connecting Statement:**

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

### **he said to them**

"he said to the scribes"

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

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

### **strong in body**

"healthy"

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

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

### **but sinners**

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

## Mark 2:18

### **Connecting Statement:**

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

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

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

### **Some people**

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

### **came and said to him**

"came and said to Jesus"

## Mark 2:19

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

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

## Mark 2:20

### **the bridegroom will be taken away**

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

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

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

## Mark 2:21

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

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

## Mark 2:22

### **Connecting Statement:**

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

### **new wine**

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

### **old wineskins**

This refers to wineskins that have been used many times.

### **wineskins**

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

### **the wine will burst the skins**

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

### **are lost**

"will be ruined"

**fresh wineskins**

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

**Mark 2:23**

**Connecting Statement:**

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

**began picking heads of grain**

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

**heads of grain**

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

**as they made their way**

"as they walked along"

**Mark 2:24**

**Connecting Statement:**

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

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

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

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

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

**Look**

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

**Mark 2:25**

**Connecting Statement:**

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

**He said to them**

"Jesus said to the Pharisees"

**Have you never read what David did**

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

**read what David did**

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

**Mark 2:26**

**Connecting Statement:**

Jesus finishes asking the question he began in verse 25.

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

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

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

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

**how he went**

The word "he" refers to David.

**the bread of the presence**

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

**Mark 2:27**

**The Sabbath was made for mankind**

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

**mankind**

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

**not mankind for the Sabbath**

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

the Sabbath" or "God did not make mankind for the Sabbath"

**Mark 2:28**

**General Information:**

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## Chapter 3

<sup>1</sup> Again Jesus walked into the synagogue, and there was a man with a withered hand. <sup>2</sup> Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him. <sup>3</sup> Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." <sup>4</sup> 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. <sup>5</sup> 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. <sup>6</sup> The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

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

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

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

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

<sup>23</sup> Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> If a house is divided against itself, that house will not be able to stand. <sup>26</sup> If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. <sup>27</sup> 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. <sup>28</sup> Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, <sup>29</sup> but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

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

<sup>31</sup> Then his mother and his brothers came and stood outside. They sent for him, summoning him. <sup>32</sup> 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."

<sup>33</sup> He answered them, "Who are my mother and my brothers?" <sup>34</sup> He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! <sup>35</sup> 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.

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### 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:**

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**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

<sup>1</sup> 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. <sup>2</sup> He taught them many things in parables, and in his teaching, this is what he said to them. <sup>3</sup> "Listen! A farmer went out to sow his seed. <sup>4</sup> As he sowed, some seed fell beside the road, and the birds came and devoured it. <sup>5</sup> 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. <sup>6</sup> But when the sun rose, the plants were scorched, and because they had no root, they dried up. <sup>7</sup> Other seed fell among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop. <sup>8</sup> Other seed fell into good soil and it produced a crop growing up and increasing and yielding thirty, sixty, and even a hundred times." <sup>9</sup> Then he said, "Whoever has ears to hear, let him hear!"

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

<sup>12</sup> 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."

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

<sup>14</sup> The sower sows the word. <sup>15</sup> 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. <sup>16</sup> And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with joy. <sup>17</sup> 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. <sup>18</sup> Still others are the ones sown among the thorns. They are those who hear the word, <sup>19</sup> 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. <sup>20</sup> 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.

<sup>21</sup> 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. <sup>22</sup> For nothing is hidden that will not be known, and nothing is secret that will not come out into the open. <sup>23</sup> If anyone has ears to hear, let him hear!" <sup>24</sup> 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. <sup>25</sup> Because whoever has, to him will be given more, and whoever does not have, even what he has will be taken."

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

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

<sup>31</sup> It is like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. <sup>32</sup> 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."

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

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

him. <sup>37</sup> Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water. <sup>38</sup> 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?"

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

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

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## Mark 4 General Notes

### Structure and formatting

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

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

### Special concepts in this chapter

#### Parables

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

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#### Mark 4:1

##### Connecting Statement:

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

##### the sea

This is the Sea of Galilee.

#### Mark 4:2

##### General Information:

This page has intentionally been left blank.

#### Mark 4:3

##### Listen!

"Pay attention!"

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

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

#### Mark 4:4

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

"some seeds ... devoured them"

#### Mark 4:5

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

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

##### it sprang up

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

##### soil

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

#### Mark 4:6

##### the plants were scorched

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

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

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

#### Mark 4:7

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

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

#### Mark 4:8

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

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

times as much grain, and some produced a hundred times as much grain"

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

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

#### **Mark 4:9**

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

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

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

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

#### **Mark 4:10**

**When Jesus was alone**

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

#### **Mark 4:11**

**To you is given**

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

**to those outside**

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

**everything is in parables**

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

#### **Mark 4:12**

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

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

**they look, but do not see**

Possible meanings are 1) the word "look" here refers to making an effort to see and "see" refers to actually being able to see what they have looked for

and is a metaphor for "understand." Alternate translation: "they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

**they would turn**

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

#### **Mark 4:13**

**He said to them**

"Then Jesus said to his disciples"

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

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

#### **Mark 4:14**

**General Information:**

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

**The sower**

"The farmer who sows his seed"

**sows the word**

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

**the word**

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

#### **Mark 4:15**

**These are the ones beside the road**

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

**When they hear**

"When they hear the word"

#### **Mark 4:16**

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

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

### Mark 4:17

#### **they do not have root in themselves**

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

#### **endure**

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

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

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

#### **they immediately fall away**

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

### Mark 4:18

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

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

### Mark 4:19

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

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

#### **the cares of the world**

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

#### **the deceitfulness of wealth**

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

#### **it is unproductive**

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

### Mark 4:20

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

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

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

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

### Mark 4:21

#### **Jesus said to them**

"Jesus said to the crowd"

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

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

### Mark 4:22

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

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

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

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

### Mark 4:23

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

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

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

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

### Mark 4:24

#### **He said to them**

"Jesus said to the crowd"

#### **for the measure you use**

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

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

#### Mark 4:25

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

#### Mark 4:26

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

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

#### Mark 4:27

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

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

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

#### Mark 4:28

**the blade**  
the stalk or sprout

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

#### Mark 4:29

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

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

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

#### Mark 4:30

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

#### Mark 4:31

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

#### Mark 4:32

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

#### Mark 4:33

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

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

#### Mark 4:34

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

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

#### Mark 4:35

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



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

**he said to them**

"Jesus said to his disciples"

**the other side**

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

**Mark 4:36**

**General Information:**

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**Mark 4:37**

**a violent windstorm arose**

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

**the boat was almost full of water**

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

**Mark 4:38**

**the stern**

The stern is the back part of the boat.

**They woke him up**

The word "they" refers to the disciples.

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

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

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

**we are about to die**

The word "we" includes the disciples and Jesus.

**Mark 4:39**

**Peace! Be still!**

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

**a great calm**

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

**Mark 4:40**

**Then he said to them**

"And Jesus said to his disciples"

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

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

**Mark 4:41**

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

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

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## Chapter 5

<sup>1</sup> They came to the other side of the sea, to the region of the Gerasenes. <sup>2</sup> When Jesus was getting out of the boat, a man with an unclean spirit came up to him out of the tombs. <sup>3</sup> The man lived in the tombs. No one could restrain him anymore, not even with a chain. <sup>4</sup> 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. <sup>5</sup> Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. <sup>6</sup> When he saw Jesus from a distance, he ran to him and bowed down before him. <sup>7</sup> 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." <sup>8</sup> For he had been saying to him, "Come out of the man, you unclean spirit."

<sup>9</sup> He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many." <sup>10</sup> He begged him again and again not to send them out of the region. <sup>11</sup> Now a great herd of pigs was there feeding on the hill, <sup>12</sup> and they begged him, saying, "Send us into the pigs; let us enter into them." <sup>13</sup> 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. <sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> 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. <sup>17</sup> Then they started to beg him to leave their region.

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

<sup>19</sup> 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." <sup>20</sup> So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

<sup>21</sup> 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. <sup>22</sup> Then one of the leaders of the synagogue named Jairus came, and when he saw him, fell at his feet. <sup>23</sup> 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." <sup>24</sup> So he went with him, and a great crowd followed him and pressed close around him.

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

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

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

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

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

<sup>36</sup> But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do not be afraid. Just believe." <sup>37</sup> He did not permit anyone to accompany him except Peter, James, and John, the brother of James. <sup>38</sup> 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. <sup>39</sup> 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." <sup>40</sup> 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. <sup>41</sup> He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." <sup>42</sup> Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. <sup>43</sup> He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

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## Mark 5 General Notes

### Possible translation difficulties in this chapter

#### "Talitha, koum"

The words "Talitha, koum"

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#### Mark 5:1

##### Connecting Statement:

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

##### They came

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

##### the sea

This refers to the Sea of Galilee.

##### Gerasenes

This name refers to the people who live in Gerasa.

#### Mark 5:2

##### with an unclean spirit

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

#### Mark 5:3

##### General Information:

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#### Mark 5:4

##### He had been bound many times

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

##### his shackles were shattered

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

##### shackles

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

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

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

##### subdue him

"control him"

#### Mark 5:5

##### cut himself with sharp stones

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

#### Mark 5:6

##### When he saw Jesus from a distance

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

##### bowed down

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

#### Mark 5:7

##### General Information:

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

##### He cried out

"The unclean spirit cried out"

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

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

##### Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

**Son of the Most High God**

This is an important title for Jesus.

**I beg you by God himself**

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

**Mark 5:8**

**General Information:**

This page has intentionally been left blank.

**Mark 5:9**

**He asked him**

"And Jesus asked the unclean spirit"

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

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

**Mark 5:10**

**He begged him**

"The unclean spirit begged Jesus"

**not to send them**

"not to send him and the other unclean spirits"

**Mark 5:11**

**General Information:**

This page has intentionally been left blank.

**Mark 5:12**

**they begged him**

"the unclean spirits begged Jesus"

**Mark 5:13**

**he allowed them**

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

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

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

**about two thousand pigs**

"about 2,000 pigs"

**Mark 5:14**

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

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

**Mark 5:15**

**Legion**

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

**in his right mind**

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

**they were afraid**

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

**Mark 5:16**

**Those who had seen what happened**

"The people who had witnessed what had happened"

**Mark 5:17**

**General Information:**

This page has intentionally been left blank.

**Mark 5:18**

**the demon-possessed man**

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

**Mark 5:19**

**But Jesus did not permit him**

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

**Mark 5:20**

**Decapolis**

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

**everyone was amazed**

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

## Mark 5:21

### Connecting Statement:

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

### the other side

This refers to the other side of the sea

### beside the sea

"on the seashore" or "on the shore"

### the sea

This is the Sea of Galilee.

## Mark 5:22

### Jairus

This is the name of a man.

## Mark 5:23

### lay your hands

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

<sup>1</sup> He went out from there and came to his hometown, and his disciples followed him. <sup>2</sup> 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?" <sup>3</sup> "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. <sup>[1]</sup>

<sup>4</sup> 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." <sup>5</sup> He could not do any mighty work, except to lay his hands on a few sick people and heal them. <sup>6</sup> He was amazed at their unbelief. Then he went around the villages teaching.

<sup>7</sup> Then he called the twelve and began to send them out two by two, and he gave them authority over the unclean spirits, <sup>8</sup> and instructed them to take nothing for their journey, except a staff—no bread, no bag, and no money in their belts— <sup>9</sup> but to wear sandals, and not to wear two tunics. <sup>10</sup> He said to them, "Whenever you enter a house, remain until you go away from there. <sup>11</sup> 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." <sup>12</sup> They went out and proclaimed that people should repent. <sup>13</sup> They cast out many demons, and anointed many sick people with oil and healed them.

<sup>14</sup> 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." <sup>15</sup> Some others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

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

<sup>17</sup> 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. <sup>18</sup> For John told Herod, "It is not lawful for you to have your brother's wife." <sup>19</sup> But Herodias held on to anger against him and wanted to kill him, but she could not, <sup>20</sup> 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.

<sup>21</sup> 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. <sup>22</sup> 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." <sup>23</sup> He swore to her saying, "Whatever you ask of me, I will give you, up to half of my kingdom."

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

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

<sup>25</sup> 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." <sup>26</sup> 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. <sup>27</sup> 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. <sup>28</sup> He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. <sup>29</sup> When his disciples heard of this, they came and took his body and placed it in a tomb.

<sup>30</sup> The apostles came together with Jesus and told him all that they had done and taught. <sup>31</sup> 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. <sup>32</sup> So they went away in the boat to a deserted place by themselves. <sup>33</sup> 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. <sup>34</sup> 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.



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

<sup>37</sup> 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?"

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

When they found out, they said, "Five loaves and two fish." <sup>39</sup> He commanded all the people to sit down in groups upon the green grass. <sup>40</sup> They sat down in groups of hundreds and fifties. <sup>41</sup> 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. <sup>42</sup> They all ate until they were satisfied. <sup>43</sup> They took up broken pieces of bread, twelve baskets full, and also pieces of the fish. <sup>44</sup> There were five thousand men who ate the loaves.

<sup>45</sup> 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. <sup>46</sup> After taking leave of them, he went up the mountain to pray. <sup>47</sup> Evening came, and the boat was now in the middle of the sea, and he was alone on land. <sup>48</sup> 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. <sup>49</sup> But when they saw him walking on the sea, they thought he was a ghost and cried out, <sup>50</sup> 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!" <sup>51</sup> He got into the boat with them, and the wind ceased blowing. They were completely amazed. <sup>52</sup> For they had not understood what the loaves meant. Instead, their hearts were hardened.

<sup>53</sup> When they had crossed over, they came to land at Gennesaret and anchored the boat. <sup>54</sup> When they came out of the boat, the people recognized him immediately, <sup>55</sup> and they ran throughout the whole region and began to bring the sick on their mats to wherever they heard he was. <sup>56</sup> 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.

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## Footnotes

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6:3 <sup>[1]</sup>The man called Joses here is called

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## Mark 6 General Notes

### Special concepts in this chapter

#### "Anointed with oil"

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

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#### Mark 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

<sup>1</sup> The Pharisees and some of the scribes who had come from Jerusalem gathered around him. <sup>2</sup> They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. <sup>3</sup> (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. <sup>4</sup> 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.) <sup>5</sup> 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?"

<sup>6</sup> 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.

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

<sup>8</sup> You abandon the commandment of God and hold on to the tradition of men." <sup>9</sup> He also said to them, "How well you reject the commandment of God so you may keep your tradition! <sup>10</sup> 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.' <sup>11</sup> 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'), <sup>12</sup> then you no longer permit him to do anything for his father or his mother. <sup>13</sup> You are making the word of God void by your tradition which you have handed down. And many similar things you do." <sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> 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." <sup>16</sup><sup>[1]</sup><sup>17</sup> Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. <sup>18</sup> Jesus said, "Are you also still without understanding? Do you not know that whatever enters into a person from outside cannot defile him, <sup>19</sup> 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. <sup>20</sup> He said, "It is that which comes out of the person that defiles him. <sup>21</sup> For from within a person, out of the heart, proceed evil thoughts, sexual immorality, theft, murder, <sup>22</sup> adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, folly. <sup>23</sup> All these evils come from within, and they are what defile a person."

<sup>24</sup> 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. <sup>25</sup> But immediately <sup>[2]</sup> a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. <sup>26</sup> Now the woman was a Greek, a Syrophenician by descent. She begged him to cast out the demon from her daughter. <sup>27</sup> 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."

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

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

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

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

## Footnotes

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7:16 <sup>[1]</sup>The best ancient copies do not have verse 16.

7:25 <sup>[2]</sup>Some ancient copies do not have the words,

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## 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.

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#### 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 one's 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:**

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### Mark 7:31

#### Connecting Statement:

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

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

#### up into the region

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

#### Decapolis

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

### Mark 7:32

#### They brought

"And people brought"

#### who was deaf

"who was not able to hear"

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

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

### Mark 7:33

#### Then taking him ... privately, he

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

#### he put his fingers into his ears

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

#### then he spit and touched his tongue

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

### Mark 7:34

#### looked up to heaven

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

#### sighed

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

#### said to him

"said to the man"

#### Ephphatha

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

### Mark 7:35

#### his ears were opened

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

#### the bond of his tongue was released

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

### Mark 7:36

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

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

#### the more abundantly

"the more widely" or "the more"

### Mark 7:37

#### were extremely astonished

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

#### the deaf hear and the mute speak

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

## Chapter 8

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

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

<sup>5</sup> He asked them, "How many loaves do you have?"

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

<sup>11</sup> Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. <sup>12</sup> 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." <sup>13</sup> Then he left them, got into a boat again, and went away to the other side.

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

<sup>16</sup> The disciples were arguing with one another about having no bread.

<sup>17</sup> 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? <sup>18</sup> You have eyes, do you not see? You have ears, do you not hear? Do you not remember? <sup>19</sup> 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."

<sup>20</sup> "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."

<sup>21</sup> He said, "Do you not yet understand?"

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

<sup>23</sup> 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?"

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

<sup>25</sup> 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. <sup>26</sup> Jesus sent him away to his home and said, "Do not enter the village."

<sup>27</sup> 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?"

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

<sup>29</sup> He asked them, "But who do you say that I am?"

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

<sup>31</sup> 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. <sup>32</sup> He spoke that message openly. Then Peter took him aside and began to rebuke him. <sup>33</sup> 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." <sup>34</sup> 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. <sup>35</sup> 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. <sup>36</sup> What does it profit a person to gain the whole world and then forfeit his life? <sup>37</sup> What can a person give in exchange for his life? <sup>38</sup> 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."

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## Mark 8 General Notes

### Special concepts in this chapter

#### Bread

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

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

#### "Adulterous generation"

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

### Important figures of speech in this chapter

#### Rhetorical Questions

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

### Other possible translation difficulties in this chapter

#### Paradox

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

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### Mark 8:1

#### Connecting Statement:

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

#### In those days

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

### Mark 8:2

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

"this is 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

<sup>1</sup> 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."

<sup>2</sup> 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. <sup>3</sup> His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them. <sup>4</sup> Then Elijah with Moses appeared to them, and they were talking with Jesus. <sup>5</sup> 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." <sup>6</sup> (For he did not know what to say, for they were terrified.)

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

<sup>9</sup> 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. <sup>10</sup> So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean. <sup>11</sup> They asked him, "Why do the scribes say that Elijah must come first?"

<sup>12</sup> 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? <sup>13</sup> But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

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

<sup>17</sup> Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. <sup>18</sup> 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."

<sup>19</sup> 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." <sup>20</sup> 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. <sup>21</sup> Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood. <sup>22</sup> 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."

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

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

<sup>25</sup> 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."

<sup>26</sup> 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." <sup>27</sup> But Jesus took him by the hand and lifted him up, and the boy stood up.

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

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

<sup>30</sup> They went out from there and passed through Galilee. He did not want anyone to know where they were, <sup>31</sup> 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." <sup>32</sup> But they did not understand this statement, and they were afraid to ask him.

<sup>33</sup> Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?" <sup>34</sup> But they were silent. For they had been arguing with one with another on the way about who was the greatest. <sup>35</sup> 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." <sup>36</sup> He took a little child and placed him in their midst. He took him in his arms and said to them, <sup>37</sup> "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

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

<sup>39</sup> 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. <sup>40</sup> Whoever is not against us is for us. <sup>41</sup> 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. <sup>42</sup> 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. <sup>43</sup> 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. <sup>44</sup><sup>[1]</sup><sup>45</sup> 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. <sup>46</sup><sup>[2]</sup><sup>47</sup> 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, <sup>48</sup> where their worm does not die, and the fire is not put out. <sup>49</sup> For everyone will be salted with fire. <sup>50</sup> 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."

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## Footnotes

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

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

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## Mark 9 General Notes

### Special concepts in this chapter

#### "transfigured"

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

### Important figures of speech in this chapter

#### Hyperbole

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

### Other possible translation difficulties in this chapter

#### Elijah and Moses

Elijah and Moses suddenly appeared to Jesus, James, John, and Peter, and then they disappeared. All four of them saw Elijah and Moses, and because Elijah and Moses spoke with Jesus, the reader should understand that Elijah and Moses appeared physically.

#### "Son of Man"

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

### **Paradox**

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

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### **Mark 9:1**

#### **He said to them**

"Jesus said to his disciples"

#### **the kingdom of God come with power**

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

### **Mark 9:2**

#### **alone by themselves**

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

#### **he was transfigured**

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

#### **before them**

"in front of them"

### **Mark 9:3**

#### **radiantly brilliant**

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

#### **extremely**

"very"

#### **whiter than any bleacher on earth could bleach them**

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

### **Mark 9:4**

#### **Elijah with Moses appeared**

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

#### **they were talking**

The word "they" refers to Elijah and Moses.

### **Mark 9:5**

#### **Peter answered and said to Jesus**

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

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

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

#### **shelters**

simple, temporary places in which to sit or sleep

### **Mark 9:6**

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

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

#### **they were terrified**

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

### **Mark 9:7**

#### **came and overshadowed**

"appeared and covered"

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

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

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

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

#### **beloved Son**

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

### **Mark 9:8**

#### **when they looked**

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

### **Mark 9:9**

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

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

#### **risen from the dead**

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

### Mark 9:10

#### **rising from the dead**

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

#### **So they kept the matter to themselves**

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

### Mark 9:11

#### **Connecting Statement:**

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

#### **They asked him**

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

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

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

### Mark 9:12

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

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

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

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

#### **be despised**

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

### Mark 9:13

#### **they did whatever they wanted to him**

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

### Mark 9:14

#### **Connecting Statement:**

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

#### **When they came to the disciples**

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

#### **they saw a great crowd around them**

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

#### **scribes were arguing with them**

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

### Mark 9:15

#### **was amazed**

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

### Mark 9:16

#### **General Information:**

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### Mark 9:17

#### **He has a spirit**

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

### Mark 9:18

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

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

#### **becomes rigid**

"becomes stiff" or "his body becomes rigid"

#### **they could not**

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

## Mark 9:19

### He answered them

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

### Unbelieving generation

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

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

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

### bear with you

"endure you" or "put up with you"

### Bring him to me

"Bring the boy to me"

## Mark 9:20

### spirit

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

### convulsion

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

## Mark 9:21

### For how much time

"How long"

### Since childhood

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

## Mark 9:22

### have pity

"have compassion"

## Mark 9:23

### 'If you are able'?

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

### 'If you are able'?

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

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

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

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

### for the one

"for the person" or "for anyone"

### believes

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

## Mark 9:24

### Help my unbelief

The man is asking Jesus to help him overcome his unbelief and increase his faith. Alternate translation: "Help me when I do not believe" or "Help me have more faith"

## Mark 9:25

### the crowd running to them

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

### You mute and deaf spirit

The words "mute" and "deaf" can be explained. Alternate translation: "You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

## Mark 9:26

### It cried out

"The unclean spirit cried out"

### convulsed the boy greatly

"shook the boy violently"

### came out

It is implied that the spirit came out of the boy. Alternate translation: "came out of the boy"

### The boy looked like one who was dead

The boy's appearance is compared to that of a dead person. Alternate translation: "The boy appeared dead" or "The boy looked like a dead person"

### so that many

"so that many people"

## Mark 9:27

### took him by the hand

This means that Jesus grasped the boy's hand with his own hand. Alternate translation: "grasped the boy by the hand"

**lifted him up**  
"helped him get up"

### Mark 9:28

**privately**  
This means they were alone.

**cast it out**  
"cast the unclean spirit out." This refers to casting the spirit out of the boy. Alternate translation: "cast the unclean spirit out of the boy"

### Mark 9:29

**This kind cannot be cast out except by prayer**  
The words "cannot" and "except" are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer"

**This kind**  
This describes unclean spirits. Alternate translation: "This kind of unclean spirit"

### Mark 9:30

**Connecting Statement:**  
After he heals the demon-possessed boy, Jesus and his disciples leave the house where they are staying. He takes time to teach his disciples alone.

**They went out from there**  
"Jesus and his disciples left that region"

**passed through**  
"traveled through" or "passed by"

### Mark 9:31

**for he was teaching his disciples**  
Jesus was teaching his disciples privately, away from the crowd. This can be stated clearly. Alternate translation: "for he was teaching his disciples privately"

**The Son of Man will be given over**  
This can be translated in active form. Alternate translation: "Someone will give the Son of Man over"

**The Son of Man**  
Here Jesus refers to himself as the Son of Man. This is an important title for Jesus. "I, the Son of Man,"

**into the hands of men**  
Here "hands" is a metonym for control. Alternate translation: "into the control of men" or "so that men will be able to control him"

**When he has been put to death, after three days he**  
This can be stated in active form. Alternate translation: "After they have put him to death and three days have passed, he"

### Mark 9:32

**they were afraid to ask him**  
They were afraid to ask Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant"

### Mark 9:33

**Connecting Statement:**  
When they come to Capernaum, Jesus teaches his disciples about being humble servants.

**they came to**  
"they arrived at." The word "they" refers to Jesus and his disciples.

**were you discussing**  
"were you discussing with one another"

### Mark 9:34

**they were silent**  
They were silent because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed"

**who was the greatest**  
Here "the greatest" refers to "the greatest" among the disciples. Alternate translation: "who was the greatest among them"

### Mark 9:35

**If anyone wants to be first, he must be last of all**  
Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "most important" as being "first" and of being the "least important" as being "last." Alternate translation: "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all"

**of all ... of all**  
"of all people ... of all people"

### Mark 9:36

**in their midst**  
"among them." The word "their" refers to the crowd.

**He took him in his arms**  
This means that he hugged the child or picked him up and placed him on his lap.



### Mark 9:37

**such a child**  
"a child like this"

**in my name**  
This means to do something because of love for Jesus. Alternate translation: "because he loves me" or "for my sake"

**the one who sent me**  
This refers to God, who has sent him to earth. Alternate translation: "God, who has sent me"

### Mark 9:38

**John said to him**  
"John said to Jesus"

**driving out demons**  
"sending away demons." This refers to casting demons out of people. Alternate translation: "driving demons out of people"

**in your name**  
Here "name" is associated with Jesus's authority and power. Alternate translation: "by the authority of your name" or "by the power of your name"

**he does not follow us**  
This means that he is not among their group of disciples. Alternate translation: "he is not one of us" or "he does not walk with us"

### Mark 9:39

**General Information:**  
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### Mark 9:40

**is not against us**  
"is not opposing us"

**is for us**  
It can be explained clearly what this means. Alternate translation: "is trying to achieve the same goals that we are"

### Mark 9:41

**gives you a cup of water to drink in my name because you belong to Christ**  
Jesus speaks about giving someone a cup of water as an example of how one person may help another. This is a metaphor for helping someone in any way.

**not lose**  
This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "definitely receive"

### Mark 9:42

**millstone**  
a large, round stone used for grinding grain into flour

### Mark 9:43

**If your hand causes you to stumble**  
Here "hand" is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: "If you want to do something sinful with one of your hands"

**to enter into life maimed**  
"to be maimed and then to enter into life" or "to be maimed before entering into life"

**to enter into life**  
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**maimed**  
missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. Alternate translation: "without a hand" or "missing a hand"

**into the unquenchable fire**  
"where the fire cannot be put out"

### Mark 9:44

**General Information:**  
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### Mark 9:45

**If your foot causes you to stumble**  
Here the word "foot" is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: "If you want to do something sinful with one of your feet"

**to enter into life lame**  
"to be lame and then to enter into life" or "to be lame before entering into life"

**to enter into life**  
Dying and then beginning to live eternally is spoken of as entering into life. Alternate translation: "to enter into eternal life" or "to die and begin to live forever"

**lame**  
"unable to walk easily." Here it refers not being able to walk well because of missing a foot. Alternate translation: "without a foot" or "missing a foot"

**be thrown into hell**

This can be stated in active form. Alternate translation: "for God to throw you into hell"

**Mark 9:46**

**General Information:**

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**Mark 9:47**

**If your eye causes you to stumble, tear it out**

Here the word "eye" is a metonym for either 1) desiring to sin by looking at something. Alternate translation: "If you want to do something sinful by looking at something, tear your eye out" or 2) Desiring to sin because of what you have looked at. Alternate translation: "If you want to do something sinful because of what you look at, tear your eye out"

**to enter into the kingdom of God with one eye than to have two eyes**

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: "to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

**to be thrown into hell**

This can be stated in the active form. Alternate translation: "for God to throw you into hell"

**Mark 9:48**

**where their worm does not die**

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die"

**Mark 9:49**

**everyone will be salted with fire**

This can be stated in active form. Alternate translation: "God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

**will be salted with fire**

Here "fire" is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So "will be salted with fire" is a metaphor for being purified through suffering. Alternate translation: "will be made pure in the fire of suffering" or "will suffer in order to be purified as a sacrifice is purified with salt"

**Mark 9:50**

**its saltiness**

"its salty taste"

**how can you make it salty again?**

This can be written as a statement. Alternate translation: "you cannot make it salty again."

**salty again**

"taste salty again"

**Have salt among yourselves**

Jesus speaks of doing good things for one another as if good things were salt that people possess. Alternate translation: "Do good to each other, like salt adds flavor to food"

## Chapter 10

<sup>1</sup> 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. <sup>2</sup> Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

<sup>3</sup> He answered, "What did Moses command you?"

<sup>4</sup> They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

<sup>5</sup> "It was because of your hard hearts that he wrote you this law," Jesus said to them. <sup>6</sup> "But from the beginning of creation, 'God made them male and female.'

<sup>7</sup> 'For this reason  
a man will leave his father and mother  
and be united to his wife,

<sup>8</sup> and the two will become one flesh.'

So they are no longer two, but one flesh. <sup>9</sup> Therefore what God has joined together, let no man tear apart."

<sup>10</sup> When they were in the house, the disciples asked him again about this. <sup>11</sup> He said to them, "Whoever divorces his wife and marries another woman commits adultery against her. <sup>12</sup> If she divorces her husband and marries another man, she commits adultery."

<sup>13</sup> Then they brought their little children to him so that he might touch them, but the disciples rebuked them. <sup>14</sup> 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. <sup>15</sup> Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." <sup>16</sup> Then he took the children into his arms and blessed them as he placed his hands on them.

<sup>17</sup> 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?"

<sup>18</sup> Jesus said, "Why do you call me good? No one is good except God alone. <sup>19</sup> 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.'"

<sup>20</sup> The man said, "Teacher, all these things I have obeyed from the time I was a youth."

<sup>21</sup> 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." <sup>22</sup> But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

<sup>23</sup> Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" <sup>24</sup> 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! <sup>25</sup> 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."

<sup>26</sup> They were greatly astonished and said to each other, "Then who can be saved?"

<sup>27</sup> Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

<sup>28</sup> Peter began to speak to him, "Look, we have left everything and have followed you."

<sup>29</sup> 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 <sup>30</sup> 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. <sup>31</sup> But many who are first will be last, and the last first."

<sup>32</sup> 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. <sup>33</sup> "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. <sup>34</sup> They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

<sup>35</sup> 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."

<sup>36</sup> He said to them, "What do you want me to do for you?"

<sup>37</sup> They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

<sup>38</sup> 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?"

<sup>39</sup> 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. <sup>40</sup> 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." <sup>41</sup> When the other ten disciples heard about this, they began to be very angry with James and John. <sup>42</sup> 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. <sup>43</sup> But it is not this way among you. Whoever wishes to become great among you must be your servant, <sup>44</sup> and whoever wishes to be first among you must be the slave of all. <sup>45</sup> For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>46</sup> 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. <sup>47</sup> When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

<sup>48</sup> Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

<sup>49</sup> Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." <sup>50</sup> He threw aside his coat, sprang up, and came to Jesus.

<sup>51</sup> 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."

<sup>52</sup> Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

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## Mark 10 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 10:7-8.

### Special concepts in this chapter

#### Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

## Important figures of speech in this chapter

### Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

## Other possible translation difficulties in this chapter

### Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" ([Mark 10:43](#)).

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### Mark 10:1

#### Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

#### Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

#### and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

#### He was teaching them again

The word "them" refers to the crowds.

#### he was accustomed to do

"was his custom" or "he usually did"

### Mark 10:2

#### General Information:

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### Mark 10:3

#### What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

### Mark 10:4

#### a certificate of divorce

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

### Mark 10:5

#### "It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete

quote. Alternate translation: "Jesus said to them, 'It was because ... this law.'"

#### because of your hard hearts that he wrote you this law

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

#### your hard hearts

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

### Mark 10:6

#### God made them

"God made people"

### Mark 10:7

#### Connecting Statement:

Jesus continues to quote what God said in the book of Genesis.

#### For this reason

"Therefore" or "Because of this"

#### be united to his wife

"join with his wife"

### Mark 10:8

#### and the two ... one flesh

Jesus finishes quoting what God said in the book of Genesis.

#### they are no longer two, but one flesh

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

### Mark 10:9

**Therefore what God has joined together, let no man tear apart**

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart"

### Mark 10:10

**When they were**

"When Jesus and his disciples were"

**were in the house**

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

**asked him again about this**

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

### Mark 10:11

**Whoever**

"Anyone who"

**commits adultery against her**

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

### Mark 10:12

**she commits adultery**

In this situation she commits adultery against her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

### Mark 10:13

**Connecting Statement:**

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

**Then they brought**

"Now people were bringing." This is the next event in the story.

**he might touch them**

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

**rebuked them**

"rebuked the people"

### Mark 10:14

**Jesus noticed it**

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

**was angry**

Jesus was angry with the disciples.

**Permit the little children to come to me, and do not forbid them**

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: "Be sure to allow the little children to come to me"

**do not forbid**

"allow"

**for the kingdom of God belongs to those who are like them**

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

### Mark 10:15

**whoever will not receive ... child will definitely not enter it**

"if anyone will not receive ... child, he will definitely not enter it"

**as a little child**

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: "in the same manner as a little child would"

**will not receive the kingdom of God**

"will not accept God as their king"

**definitely not enter it**

The word "it" refers to the kingdom of God.

### Mark 10:16

**he took the children into his arms**

"he hugged the children"

### Mark 10:17

**to inherit eternal life**

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

### Mark 10:18

#### Why do you call me good?

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

#### No one is good except God alone

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God"

### Mark 10:19

#### do not testify falsely

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

### Mark 10:20

#### General Information:

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### Mark 10:21

#### One thing you lack

"There is one thing you are missing." Here "lack" is a metaphor for needing to do something. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" or

#### give it to the poor

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: "give the money to the poor"

#### the poor

This refers to poor people. Alternate translation: "poor people"

#### treasure

wealth, valuable things

### Mark 10:22

#### had many possessions

"owned many things"

### Mark 10:23

#### How difficult it is

"It is very difficult"

### Mark 10:24

#### Jesus said to them again

"Jesus said to his disciples again"

#### Children, how

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

#### how hard it is

"it is very hard"

### Mark 10:25

#### It is easier for a camel ... kingdom of God

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

#### It is easier for a camel

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

#### the eye of a needle

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

### Mark 10:26

#### They were

"The disciples were"

#### Then who can be saved?

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

### Mark 10:27

#### With people it is impossible, but not with God

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

### Mark 10:28

#### Look, we have left everything and have followed you

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. Alternate translation: "We have left everything and have followed you"

#### have left everything

"have left everything behind"

### Mark 10:29

#### Truly I say to you, there is no one

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not

receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

**or lands**

"or plots of ground" or "or the land that he owns"

**for my sake**

"for my cause" or "for me"

**for the gospel**

"to proclaim the gospel"

**Mark 10:30**

**who will not receive**

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

**this age**

"the world as you know it" or "this present age"

**brothers and sisters and mothers and children**

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

**with persecutions, and in the world to come, eternal life**

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

**in the world to come**

"in the future world" or "in the future"

**Mark 10:31**

**are first will be last, and the last first**

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

**the last first**

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

**Mark 10:32**

**They were on the road ... and Jesus was going ahead of them**

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

**those who were following behind**

"those who were following behind them." Some people were walking behind Jesus and his disciples.

**Mark 10:33**

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

**the Son of Man will**

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

**the Son of Man will be given over to**

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

**They will condemn**

The word "They" refers to the chief priests and the scribes.

**give him over to the Gentiles**

"betray him to the Gentiles" or "put him under the control of the Gentiles"

**Mark 10:34**

**They will mock**

"People will mock"

**put him to death**

"kill him"

**he will rise**

This refers to rising from the dead. Alternate translation: "he will rise from being dead"

**Mark 10:35**

**we ... us**

These words refer only to James and John.

**Mark 10:36**

**General Information:**

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**Mark 10:37**

**in your glory**

"when you are glorified." The phrase "in your glory" refers to when Jesus is glorified and rules over his kingdom. Alternate translation: "when you rule in your kingdom"



### Mark 10:38

#### **You do not know**

"You do not understand"

#### **drink the cup which I will drink**

Here "cup" refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

#### **be baptized with the baptism with which I will be baptized**

Here "baptism" and being baptized represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "endure the baptism of suffering which I will suffer"

### Mark 10:39

#### **We are able**

They respond this way, meaning that they are able to drink the same cup and endure the same baptism.

#### **you will drink**

"you will drink as well"

### Mark 10:40

#### **But who is to sit at my right hand or at my left hand is not mine to give**

"But I am not the one who allows people to sit at my right hand or my left hand"

#### **but it is for those for whom it has been prepared**

"but those places are for those for whom they have been prepared." The word "it" refers to the places to his right hand and to his left hand.

#### **it has been prepared**

This can be stated in active form. Alternate translation: "God has prepared it" or "God has prepared them"

### Mark 10:41

#### **heard about this**

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

### Mark 10:42

#### **Jesus called them**

"Jesus called his disciples"

#### **those who are considered rulers of the Gentiles**

This can be stated in active form. Possible meanings are 1) people in general consider these people the rulers of the Gentiles. Alternate translation: "those whom people consider to be the

rulers of the Gentiles" or 2) the Gentiles consider these people their rulers. Alternate translation: "those whom the Gentiles think of as their rulers"

#### **dominate**

have control or power over

#### **exercise authority**

"flaunt their authority." This means that they show or use their authority in an overbearing way.

### Mark 10:43

#### **But it is not this way among you**

This refers back to the previous verse about the Gentile rulers. This can be stated clearly. Alternate translation: "But do not be like them"

#### **become great**

"be highly respected"

### Mark 10:44

#### **to be first**

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

### Mark 10:45

#### **For the Son of Man did not come to be served**

This can be translated in active form. Alternate translation: "For the Son of Man did not come to have people serve him"

#### **to be served, but to serve**

"to be served by people, but to serve people"

#### **for many**

"for many people"

### Mark 10:46

#### **Connecting Statement:**

As Jesus and his disciples continue walking toward Jerusalem, Jesus heals blind Bartimaeus, who then walks with them.

#### **the son of Timaeus, Bartimaeus, a blind beggar**

"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

### Mark 10:47

#### **When he heard that it was Jesus**

Bartimaeus heard people saying that it was Jesus. Alternate translation: "When he heard people saying that it was Jesus"

#### **Son of David**

Jesus is called the Son of David because he is a descendant of King David. Alternate translation:

"You who are the Messiah descended from King David"

**Mark 10:48**

**Many rebuked**  
"Many people rebuked"

**all the more**  
"even more"

**Mark 10:49**

**commanded him to be called.**  
This can be translated in active form or as as a direct quote. Alternate translation: "commanded others to call him." or "commanded them, 'Call him to come over here.'"

**They called**  
The word "They" refers to the crowd.

**Be brave**  
"Have courage" or "Do not be afraid"

**He is calling for you**  
"Jesus is calling for you"

**Mark 10:50**

**sprang up**  
"jumped up"

**Mark 10:51**

**answered him**  
"answered the blind man"

**to receive my sight**  
"to be able to see"

**Mark 10:52**

**Your faith has healed you**  
This phrase is written this way to place emphasis on the man's faith. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you have believed in me"

**he followed him**  
"he followed Jesus"

## Chapter 11

<sup>1</sup> 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 <sup>2</sup> 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. <sup>3</sup> 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.'"

<sup>4</sup> They went away and found a colt tied at a door outside in the street, and they untied it. <sup>5</sup> Some people were standing there and said to them, "What are you doing, untying that colt?" <sup>6</sup> They spoke to them as Jesus told them, and the people let them go their way. <sup>7</sup> They brought the colt to Jesus and threw their cloaks on it, and he sat on it. <sup>8</sup> Many people spread their garments on the road, and others spread branches they had cut from the fields. <sup>9</sup> Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one  
who comes in the name of the Lord.

<sup>10</sup> Blessed is the coming kingdom of our father David!  
Hosanna in the highest!"

<sup>11</sup> 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. <sup>12</sup> The next day while they were going out from Bethany, he was hungry. <sup>13</sup> 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. <sup>14</sup> He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

<sup>15</sup> 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. <sup>16</sup> He did not allow anyone to carry anything through the temple that could be sold. <sup>17</sup> 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."

<sup>18</sup> 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. <sup>19</sup> When evening came, they left the city.

<sup>20</sup> As they walked by in the morning, they saw the fig tree withered away to its roots. <sup>21</sup> Peter remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

<sup>22</sup> Jesus answered them, "Have faith in God. <sup>23</sup> 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. <sup>24</sup> Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. <sup>25</sup> 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." <sup>26</sup><sup>[1]</sup>

<sup>27</sup> They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. <sup>28</sup> They said to him, "By what authority do you do these things, and who gave you the authority to do them?"

<sup>29</sup> Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven or from men? Answer me." <sup>31</sup> They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' <sup>32</sup> But if we say, 'From men,' ... ." They were afraid of the people, for everyone was convinced that John was a prophet. <sup>33</sup> 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 <sup>[1]</sup>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 where the baptism of John came from"

**We do not know**

This refers to the baptism of John. This understood information may be supplied. Alternate translation:

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## Chapter 12

<sup>1</sup> 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. <sup>2</sup> At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. <sup>3</sup> But they took him, beat him, and sent him away empty-handed. <sup>4</sup> Again he sent to them another servant, and they wounded him in the head and treated him shamefully. <sup>5</sup> He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others. <sup>6</sup> 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.'

<sup>7</sup> "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' <sup>8</sup> They seized him, killed him, and threw him out of the vineyard. <sup>9</sup> Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

<sup>10</sup> Have you not read this scripture?

'The stone which the builders rejected  
has been made the cornerstone.

<sup>11</sup> This was from the Lord,  
and it is marvelous in our eyes.'"

<sup>12</sup> 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.

<sup>13</sup> Then they sent some of the Pharisees and the Herodians to him to trap him with words. <sup>14</sup> 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?"

<sup>15</sup> But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it." <sup>16</sup> They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

<sup>17</sup> Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at him.

<sup>18</sup> Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, <sup>19</sup> "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.' <sup>20</sup> There were seven brothers; the first took a wife and then died, having no children. <sup>21</sup> Then the second took her and died, leaving no child, and the third in the same way. <sup>22</sup> The seven left no children. Last of all, the woman also died. <sup>23</sup> In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

<sup>24</sup> Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in heaven. <sup>26</sup> 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'? <sup>27</sup> He is not the God of the dead, but of the living. You are quite mistaken."

<sup>28</sup> 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?"

<sup>29</sup> Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. <sup>30</sup> You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' <sup>31</sup> The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

<sup>32</sup> The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. <sup>33</sup> 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."

<sup>34</sup> 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.

<sup>35</sup> While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of David? <sup>36</sup> 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.'"

<sup>37</sup> David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

<sup>38</sup> In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the marketplaces, <sup>39</sup> and have the most important seats in the synagogues and the places of honor at feasts.

<sup>40</sup> They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

<sup>41</sup> 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. <sup>42</sup> Then a poor widow came and put in two mites, worth about a penny. <sup>43</sup> 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. <sup>44</sup> 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."

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## 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.

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#### 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

<sup>1</sup> As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

<sup>2</sup> Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

<sup>3</sup> As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, <sup>4</sup> "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

<sup>5</sup> Jesus began to say to them, "Be careful that no one leads you astray. <sup>6</sup> Many will come in my name and say, 'I am he,' and they will lead many astray. <sup>7</sup> When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. <sup>8</sup> 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.

<sup>9</sup> "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. <sup>10</sup> But the gospel must first be proclaimed to all the nations. <sup>11</sup> 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. <sup>12</sup> 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. <sup>13</sup> You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

<sup>14</sup> "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, <sup>15</sup> let him who is on the housetop not go down into the house or take anything out of it, <sup>16</sup> and let him who is in the field not return to take his cloak. <sup>17</sup> But woe to those who are pregnant and to those who are nursing infants in those days! <sup>18</sup> Pray that it might not occur in the winter. <sup>19</sup> 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. <sup>20</sup> 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. <sup>21</sup> Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. <sup>22</sup> For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. <sup>23</sup> Be on guard! I have told you all these things ahead of time.

<sup>24</sup> "But after the tribulation of those days,

'the sun will be darkened,  
the moon will not give its light,

<sup>25</sup> the stars will fall from the sky,  
and the powers that are in the heavens  
will be shaken.'

<sup>26</sup> Then they will see the Son of Man coming in the clouds with great power and glory. <sup>27</sup> 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.

<sup>28</sup> 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. <sup>29</sup> So also, when you see these things happening, recognize that he is near, close to the gates. <sup>30</sup> Truly I say to you, this generation will not pass away until all of these things occur.

<sup>31</sup> Heaven and earth will pass away, but my words will never pass away. <sup>32</sup> But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

<sup>33</sup> "Be alert! Watch, because you do not know what time it is. <sup>34</sup> 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. <sup>35</sup> 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. <sup>36</sup> If he comes suddenly, do not let him find you sleeping. <sup>37</sup> What I say to you I say to everyone: Watch!"

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## Footnotes

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13:33 <sup>[1]</sup> Some ancient copies of the Greek text read:

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## 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.

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#### 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:**

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## Chapter 14

<sup>1</sup> 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. <sup>2</sup> For they were saying, "Not during the festival, so that a riot does not arise among the people."

<sup>3</sup> 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. <sup>4</sup> But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? <sup>5</sup> This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

<sup>6</sup> But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. <sup>7</sup> You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. <sup>8</sup> She has done what she could. She has anointed my body for burial. <sup>9</sup> 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."

<sup>10</sup> Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. <sup>11</sup> 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.

<sup>12</sup> 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?"

<sup>13</sup> 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. <sup>14</sup> 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?"' <sup>15</sup> He will show you a large furnished upper room that is ready. Make the preparations for us there." <sup>16</sup> The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

<sup>17</sup> When it was evening, he came with the twelve. <sup>18</sup> 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."

<sup>19</sup> They were all very sorrowful, and one by one they said to him, "Surely not I?"

<sup>20</sup> Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. <sup>21</sup> 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."

<sup>22</sup> 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." <sup>23</sup> He took a cup, gave thanks, and gave it to them, and they all drank from it. <sup>24</sup> He said to them, "This is my blood of the covenant, the blood that is poured out for many. <sup>25</sup> 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."

<sup>26</sup> When they had sung a hymn, they went out to the Mount of Olives. <sup>27</sup> 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.'

<sup>28</sup> But after I am raised up, I will go ahead of you into Galilee."

<sup>29</sup> Peter said to him, "Even if all fall away, I will not."

<sup>30</sup> 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. <sup>[1]</sup>

**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.

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## Footnotes

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14:68 <sup>[1]</sup>Some ancient copies do not have,

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## Mark 14 General Notes

### Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:27, 62, which is from the Old Testament.

### Special concepts in this chapter

#### The eating of the body and blood

[Mark 14:22-25](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

### Other possible translation difficulties in this chapter

#### Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it.

#### "Son of Man"

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

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### Mark 14:1

#### Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

#### stealthily

without people noticing

### Mark 14:2

#### For they were saying

The word "they" refers to the chief priests and the scribes.

#### Not during the festival

This refers to them not arresting Jesus during the festival. Alternate translation: "We must not do it during the festival"

### Mark 14:3

#### Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

#### Simon the leper

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot.

**he was reclining at the table**

In Jesus's culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.

**alabaster jar**

This is a jar made from alabaster. Alabaster is a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar"

**of very expensive perfume, which was pure nard**

"that contained expensive, fragrant perfume called nard." Nard is a very expensive, sweet-smelling oil used to make perfume.

**on his head**

"on Jesus's head"

**Mark 14:4**

**What is the reason for the waste of this perfume?**

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!"

**Mark 14:5**

**This perfume could have been sold**

This can be stated in active form. Alternate translation: "We could have sold this perfume" or "She could have sold this perfume"

**three hundred denarii**

"300 denarii." Denarius is the singular form of denarii. A denarius is a roman silver coin and it is worth one day's wage.

**given to the poor**

The phrase "the poor" refers to poor people. This refers to giving the money from the sale of the perfume to the poor. Alternate translation: "the money given to poor people"

**Mark 14:6**

**Why are you troubling her?**

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. Alternate translation: "You should not trouble her!"

**Mark 14:7**

**the poor**

This refers to poor people. Alternate translation: "poor people"

**Mark 14:8**

**General Information:**

This page has intentionally been left blank.

**Mark 14:9**

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**wherever the gospel is preached**

This can be stated in active form. Alternate translation: "wherever my followers preach the gospel"

**what this woman has done will be spoken of**

"what this woman has done will also be spoken of"

**Mark 14:10**

**Connecting Statement:**

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

**so that he might give him over to them**

Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them. Alternate translation: "in order to arrange with them that he would give Jesus over to them"

**give him over**

"bring him to them so they could capture him" or "put him in their power" or "betray him"

**Mark 14:11**

**When the chief priests heard it**

It may be helpful to state clearly what the chief priests heard. Alternate translation: "When the chief priests heard what he was willing to do for them"

**to give him money**

"to give him silver coins"

**give him over to them**

"put them in their power" or "betray him to them"

**Mark 14:12**

**Connecting Statement:**

Jesus sends two of the disciples to prepare the Passover meal.

**when they sacrificed the Passover lamb**

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb. Alternate translation: "when it was customary to sacrifice the Passover lamb"

**eat the Passover**

Here the "Passover" refers to the Passover meal. Alternate translation: "eat the Passover meal"

### Mark 14:13

**bearing a pitcher of water**  
"carrying a large jar full of water"

### Mark 14:14

**The Teacher says, "Where is my guest room ... with my disciples?"**

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

**guest room**  
a room for visitors

### Mark 14:15

**Make the preparations for us there**  
They were to prepare the meal for Jesus and his disciples to eat. Alternate translation: "Prepare the meal for us there"

### Mark 14:16

**The disciples left**  
"The two disciples left"

**as he had said**  
"as Jesus had said"

### Mark 14:17

**Connecting Statement:**  
That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

**he came with the twelve**  
It may be helpful to state where they came to. Alternate translation: "he came with the twelve to the house"

### Mark 14:18

**lying down at the table**  
In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

**Truly I say to you**  
This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

### Mark 14:19

**one by one**  
This means that "one at a time" each disciple asked him.

### Surely not I?

Possible meanings are 1) this was a question for which the disciples expected the answer to be no or 2) this was a rhetorical question that did not require a response. Alternate translation: "Surely I am not the one who will betray you!"

### Mark 14:20

**It is one of the twelve, the one now**  
"He is one of the twelve of you, the one now"

**dipping bread with me in the bowl**  
In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

### Mark 14:21

**For the Son of Man will go as it is written about him**  
Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. Alternate translation: "For the Son of Man will die in the way that the scriptures say"

**it is written**  
"the scripture says" or "as they wrote in the scripture"

**through whom the Son of Man is betrayed**  
This can be stated more directly. Alternate translation: "who betrays the Son of Man"

### Mark 14:22

**bread**  
This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.

**broke it**  
This means that he broke the bread into pieces for the people to eat. Alternate translation: "broke it into pieces"

**Take this. This is my body**  
"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

### Mark 14:23

**He took a cup**  
Here "cup" is a metonym for wine. Alternate translation: "He took the cup of wine"

### Mark 14:24

**This is my blood of the covenant, the blood that is poured out for many**

The covenant is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

**This is my blood**

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

### Mark 14:25

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**fruit of the vine**

"wine." This is a descriptive way to refer to wine.

**new**

Possible meanings are 1) "again" or 2) "in a new way"

### Mark 14:26

**hymn**

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

### Mark 14:27

**Jesus said to them**

"Jesus said to his disciples"

**will fall away**

This is an idiom that means leave. Alternate translation: "will leave me"

**I will strike**

"kill." Here "I" refers to God.

**the sheep will be scattered**

This can be stated in active form. Alternate translation: "I will scatter the sheep"

### Mark 14:28

**I am raised up**

This idiom means that God will cause Jesus to become alive again after he has died. This can be written in active form. Alternate translation: "God raises me from the dead" or "God makes me alive again"

**I will go ahead of you**

"I will go before you"

### Mark 14:29

**all fall away**

"everyone else falls away" or "everyone else leaves you"

### Mark 14:30

**Truly I say to you**

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

**rooster crows**

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

**twice**

two times

**you will deny me**

"you will say that you do not know me"

### Mark 14:31

**said emphatically**

"said insistently" or "said strongly"

**If I must die**

"Even if I must die"

**They all made the same promise**

This means that all of the disciples said the same thing that Peter said.

### Mark 14:32

**Connecting Statement:**

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

**They came to the place**

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

### Mark 14:33

**distressed**

overwhelmed with sorrow

**deeply troubled**

The word "deeply" refers to Jesus being greatly troubled in his soul. Alternate translation: "extremely troubled"

### Mark 14:34

**My soul is**

Jesus speaks of himself as his "soul." Alternate translation: "I am"

**even to the point of death**

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

**watch**

The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

### Mark 14:35

**if it were possible**

This means that if God would allow it to happen. Alternate translation: "if God would allow it"

**the hour might pass**

Here "this hour" refers to Jesus's time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering"

### Mark 14:36

**Abba**

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

**Father**

This is an important title for God.

**Remove this cup from me**

Jesus speaks of the suffering that he must endure as if it were a cup.

**But not my will, but yours**

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want"

### Mark 14:37

**found them sleeping**

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

**Simon, are you asleep? Could you not watch for one hour?**

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

### Mark 14:38

**that you do not enter into temptation**

Jesus speaks of being tempted as if it were entering into a physical place. Alternate translation: "that you are not tempted"

**The spirit indeed is willing, but the flesh is weak**

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: "You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

**The spirit ... the flesh**

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

### Mark 14:39

**used the same words**

"prayed again what he prayed before"

### Mark 14:40

**found them sleeping**

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

**for their eyes were heavy**

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." Alternate translation: "for they were so sleepy they were having a hard time keeping their eyes open"

### Mark 14:41

**He came the third time**

Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. Alternate translation: "Then he went and prayed again. He returned the third time"

**Are you still sleeping and taking your rest?**

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: "You are still sleeping and resting!"

**The hour has come**

The time of Jesus's suffering and betrayal is about to begin.

**Look!**

"Listen!"

**The Son of Man is being betrayed**

Jesus warns his disciples that his betrayer is approaching them. This can be stated in active

form. Alternate translation: "I, the Son of Man, am being betrayed"

#### **Mark 14:42**

**General Information:**

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#### **Mark 14:43**

**one of the twelve**

"one of the twelve disciples"

#### **Mark 14:44**

**General Information:**

Here Mark gives background information about how Judas had arranged with the Jewish leaders to betray Jesus.

**his betrayer**

This refers to Judas.

**The one I kiss is the man**

Here "the man" refers to the man that Judas was going to identify. Alternate translation: "The man I kiss is the one you want"

#### **Mark 14:45**

**he kissed him**

"Judas kissed him"

#### **Mark 14:46**

**laid hands on him and seized him**

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: "grabbed Jesus and seized him" or "seized him"

#### **Mark 14:47**

**who stood by**

"who was standing nearby"

#### **Mark 14:48**

**Jesus said to them**

"Jesus said to the crowd"

**Do you come out as against a robber, with swords and clubs, to arrest me?**

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

#### **Mark 14:49**

**But this was done that**

"But this has happened so that"

#### **Mark 14:50**

**All those with Jesus**

This refers to the disciples.

#### **Mark 14:51**

**linen**

cloth made from the fibers of a flax plant

**that was wrapped around him**

This can be stated in active form. Alternate translation: "that he had wrapped around himself"

**When the men seized him**

"When the men seized that man"

#### **Mark 14:52**

**he left the linen garment**

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

#### **Mark 14:53**

**Connecting Statement:**

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

**There were gathered with him all the chief priests, the elders, and the scribes**

This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"

#### **Mark 14:54**

**Now**

This word is used here to mark a change in the story as the author tells us about Peter.

**as far as the courtyard of the high priest**

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he went as far as the courtyard of the high priest"

**He sat among the officers**

Peter sat with the officers who were working at the courtyard. Alternate translation: "He sat in the courtyard among the officers"

**the officers**

These were probably the servants of the "the chief priests, the elders, and the scribes" (Mark 14:54).

### Mark 14:55

#### **Now**

This word is used here to mark a change in the story as the author returns to telling us about Jesus being put on trial.

#### **they might put him to death**

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "they might have Jesus executed" or "they might have someone execute Jesus"

#### **But they did not find any**

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "But they did not find any testimony with which to convict him"

### Mark 14:56

#### **brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

#### **their testimony did not agree**

"they contradicted each other"

### Mark 14:57

#### **brought false testimony against him**

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

### Mark 14:58

#### **We heard him say**

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

#### **made with hands ... made without hands**

Here "hands" refers to men. Alternate translation: "made by men ... without man's help" or "built by men ... without man's help"

#### **in three days**

"within three days." This means that the temple would be built within a three-day period.

#### **will build another**

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "will build another temple"

### Mark 14:59

#### **their testimony did not agree**

"these witnesses contradicted each other"

### Mark 14:60

#### **Connecting Statement:**

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

#### **stood up among them**

Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood up to speak. Alternate translation: "stood up among the chief priests, scribes, and elders"

#### **Have you no answer? What is it these men testify against you?**

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

### Mark 14:61

#### **the Son of the Blessed One**

Here God is called "the Blessed One." It is best to translate "Son" with the same word your language would naturally use to refer to a "son" of a human father. Alternate translation: "the Son of God"

### Mark 14:62

#### **I am**

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

#### **he sits at the right hand of power**

Here "power" is a metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God"

#### **comes with the clouds of heaven**

Here the clouds are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky"

### Mark 14:63

#### **tore his garments**

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said. Alternate translation: "tore his garments in outrage"

**Do we still need witnesses?**

This can be written as a statement. Alternate translation: "We certainly do not need any more people who will testify against this man!"

**Mark 14:64**

**You have heard the blasphemy**

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: "You have heard the blasphemy he has spoken"

**They all**

all the people in the room

**Mark 14:65**

**Some began to**

some of the people in the room

**to cover his face**

They covered his face with a cloth or blindfold, so he could not see. Alternate translation: "to cover his face with a blindfold"

**Prophecy**

They mocked him, asking him to 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:**

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**Mark 14:68**

**denied**

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

**neither know nor understand what you are talking about**

Both "know" and "understand" have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about"

**Mark 14:69**

**the servant girl**

This is the same servant girl who identified Peter previously.

**one of them**

The people were identifying Peter as one of Jesus's disciples. This can be made clearer. Alternate translation: "one of Jesus's disciples" or "one of those who have been with that man they arrested"

**Mark 14:70**

**General Information:**

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**Mark 14:71**

**to put himself under curses**

If in your language you have to name the person who curses someone, state God. Alternate translation: "to say for God to curse him"

**Mark 14:72**

**rooster immediately crowed**

The rooster is a male bird that calls out loudly very early in the morning. If he has made that sound he has "crowed."

**a second time**

"Second" here is an ordinal number.

**he broke down**

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: "he was overwhelmed with grief" or "he lost control of his emotions"



## Chapter 15

<sup>1</sup> 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. <sup>2</sup> Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." <sup>3</sup> The chief priests were accusing him of many things.

<sup>4</sup> Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" <sup>5</sup> But Jesus no longer answered Pilate, and that amazed him.

<sup>6</sup> Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested.

<sup>7</sup> There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. <sup>8</sup> The crowd came to Pilate and began to ask him to do for them as he had done in the past. <sup>9</sup> Pilate answered them and said, "Do you want me to release to you the King of the Jews?" <sup>10</sup> For he knew that it was because of envy that the chief priests had handed Jesus over to him. <sup>11</sup> But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. <sup>12</sup> Pilate answered them again and said, "What then should I do with the King of the Jews?"

<sup>13</sup> They shouted again, "Crucify him!"

<sup>14</sup> Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." <sup>15</sup> Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

<sup>16</sup> The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. <sup>17</sup> They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. <sup>18</sup> They began to salute him and say, "Hail, King of the Jews!" <sup>19</sup> They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. <sup>20</sup> 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. <sup>21</sup> 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.

<sup>22</sup> The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). <sup>23</sup> They offered him wine mixed with myrrh, but he did not drink it. <sup>24</sup> They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. <sup>25</sup> It was the third hour when they crucified him. <sup>26</sup> On a sign they wrote the charge against him, "The king of the Jews." <sup>27</sup> With him they crucified two robbers, one on the right of him and one on his left. <sup>28</sup><sup>[1]</sup><sup>29</sup> Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, <sup>30</sup> save yourself and come down from the cross!"

<sup>31</sup> 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. <sup>32</sup> 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.

<sup>33</sup> At the sixth hour, darkness came over the whole land until the ninth hour. <sup>34</sup> 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?" <sup>35</sup> Some of those standing by heard his words and said, "Look, he is calling for Elijah."

<sup>36</sup> 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." <sup>37</sup> Then Jesus cried out with a loud voice and died.

<sup>38</sup> The curtain of the temple was split in two from the top to the bottom. <sup>39</sup> 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." <sup>40</sup> 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), <sup>[2]</sup> and Salome. <sup>41</sup> When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

<sup>42</sup> When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, <sup>43</sup> 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. <sup>44</sup> Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. <sup>45</sup> When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. <sup>46</sup> 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. <sup>47</sup> Mary Magdalene and Mary the mother of Jesus saw the place where Jesus was buried.

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## Footnotes

15:28 <sup>[1]</sup>The best ancient copies do not have Mark 15:28,

15:40 <sup>[2]</sup>The man called

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## Mark 15 General Notes

### Special concepts in this chapter

#### "The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

Both by pretending to worship Jesus ([Mark 15:19](#)) and by pretending to speak to a king ([Mark 15:18](#)), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: and mock)

### Other possible translation difficulties in this chapter

#### Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning.

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## Mark 15:1

#### Connecting Statement:

When the chief priests, the elders, the scribes, and the council give Jesus over to Pilate, they accuse Jesus of doing many bad things. When Pilate asks if what they had said is true, Jesus does not answer him.

#### they bound Jesus and led him away

They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. Alternate translation: "they commanded for Jesus to be bound and then he was

led away" or "they commanded the guards to bind Jesus and then they led him away"

#### They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

## Mark 15:2

#### You say so

Possible meanings are 1) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" or 2) by saying this, Jesus implied that he is the King of the Jews.

Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said"

#### **Mark 15:3**

**were accusing him of many things**

"were saying that Jesus had done many bad things"

#### **Mark 15:4**

**Pilate again asked him**

"Pilate asked Jesus again"

**Do you give no answer**

This can be stated in positive form. Alternate translation: "Do you have an answer"

**See**

"Look" or "Listen" or "Pay attention to what I am about to tell you"

#### **Mark 15:5**

**that amazed him**

It surprised Pilate that Jesus did not reply and defend himself.

#### **Mark 15:6**

**Connecting Statement:**

Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

**Now**

This word is used here to mark a pause in the story as the author tells background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas.

#### **Mark 15:7**

**General Information:**

The writer continues giving background information that will enable the reader to understand the part of the story that follows.

**the rebels who had committed murder during the rebellion**

The writer writes as though he believes that the readers know which rebels and which rebellion he is talking about, not as though he is introducing new participants to the story.

#### **Mark 15:8**

**to do for them as he had done in the past**

This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: "to release a prisoner to them as he had done in the past"

#### **Mark 15:9**

**General Information:**

This page has intentionally been left blank.

#### **Mark 15:10**

**For he knew that it was because of envy ... Jesus over to him**

This is background information about why Jesus was handed over to Pilate.

**it was because of envy that the chief priests**

They envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: "the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

#### **Mark 15:11**

**stirred up the crowd**

The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. Alternate translation: "roused the crowd" or "urged the crowd"

**released instead**

They requested Barabbas to be released instead of Jesus. Alternate translation: "released instead of Jesus"

#### **Mark 15:12**

**Connecting Statement:**

The crowd asks for Jesus's death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

**What then should I do with the King of the Jews**

Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews"

#### **Mark 15:13**

**General Information:**

This page has intentionally been left blank.

#### **Mark 15:14**

**Pilate said to them**

"Pilate said to the crowd"

### Mark 15:15

#### to satisfy the crowd

"make the crowd happy by doing what they wanted him to do"

#### He scourged Jesus

Pilate did not actually scourge Jesus but rather his soldiers did.

#### scourged

"flogged." To "scourge" is to beat with an especially painful whip.

#### then handed him over to be crucified

Pilate told his 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**

**Joses**

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

**the place where Jesus was buried**

This can be stated in active form. Alternate translation: "the place where Joseph and the others buried Jesus's body"

## Chapter 16

<sup>1</sup> 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. <sup>2</sup> Very early on the first day of the week, they went to the tomb when the sun had come up. <sup>3</sup> They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" <sup>4</sup> When they looked up, they saw that the stone had been rolled away, for it was very large. <sup>5</sup> They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

<sup>6</sup> 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. <sup>7</sup> 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.'"

<sup>8</sup> They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. <sup>9</sup><sup>[1]</sup> [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. <sup>10</sup> She went and told those who were with him, while they were mourning and weeping. <sup>11</sup> They heard that he was alive and that he had been seen by her, but they did not believe.

<sup>12</sup> After these things he appeared in a different form to two of them as they were walking out into the country. <sup>13</sup> They went back and told the rest, but they did not believe them.

<sup>14</sup> 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. <sup>15</sup> He said to them, "Go into all the world, and preach the gospel to the entire creation. <sup>16</sup> He who believes and is baptized will be saved, and he who does not believe will be condemned. <sup>17</sup> These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. <sup>18</sup> 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."

<sup>19</sup> After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. <sup>20</sup> The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] <sup>[2]</sup>

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### Footnotes

16:9 <sup>[1]</sup>The best ancient copies do not have Mark 16:9-20.

16:20 <sup>[2]</sup>See the note on Mark 16:9.

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## Mark 16 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Other possible translation difficulties in this chapter

#### A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to



translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

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#### Mark 16:1

**Connecting Statement:**

On the first day of the week, women come early because they expect to use spices to anoint Jesus's body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

**When the Sabbath day was over**

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

#### Mark 16:2

**General Information:**

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: Plateau Malagasy

## Book: Mark

### Mark

#### Chapter 1

<sup>1</sup> Ity ny fiandohan'ny filazantsaran'i Jesosy Kristy, ilay Zanak'Andriamanitra. <sup>2</sup> Araka izay voasoratra ao amin'Isaia mpaminany hoe: "Indro, izaho maniraka ny irako hialoha Anao, ilay iray hamboatra ny lalanao. <sup>3</sup> Misy feo re miantso mafy any an'efitra hoe: "Ataovy vonona ny lalan'ny Tompo; ataovy mahitsy ny lalan-kalehany." <sup>4</sup> Tonga Jaona, nanao batisa tany an'efitra ary nitory ny batisan'ny fibebahana ho amin'ny famelan-keloka nohon'ny ota. <sup>5</sup> Ny tanin'i Jodia rehetra sy ny mponina rehetra ao Jerosalema dia tonga nanatona azy. Nataony batisa tao amin'ny onin'i Jordana izy ireo, rehefa niaiky ny fahotany. <sup>6</sup> Jaona dia nitafy lamba volon-drameva ary nanao fehikibo hoditra teo am-balahany, ary valala sy tantely remby no nohaniny. <sup>7</sup> Nanambara izy hoe: "Misy iray ho avy manaraka ahy izay mahery mihoatra ahy, ary tsy mendrika aho na dia ny hamaha ny fehin-kapany aza. <sup>8</sup> Izaho nanao batisa anareo tamin'ny rano, fa Izy kosa hanao batisa anareo amin'ny Fanahy Masina." <sup>9</sup> Tamin'ireo andro nahatongavan'i Jesosy avy any Nazareta tao Galilia no nitranga izany, ary nataon'i Jaona batisa tao amin'ny onin'i Jordana Izy. <sup>10</sup> Raha vao nivoaka ny rano Jesosy, dia hitany nisokatra ny lanitra ary nidina teo aminy tahaka ny voromailala ny Fanahy. <sup>11</sup> Ary nisy feo avy any an-danitra nanao hoe: "Ianao no Zanao malalako. Ianao no sitrako." <sup>12</sup> Avy eo dia notaomin'ny Fanahy ho any an'efitra Jesosy. <sup>13</sup> Efaolo andro Izy no tany an'efitra, nalain'ny satana fanahy. Nitoetra niaraka tamin'ny bibidia Izy, ary nanompo Azy ireo anjely. <sup>14</sup> Ary rehefa voasambotra Jaona, dia tonga tao Galilia Jesosy nitory ny filazantsaran' Andriamanitra, <sup>15</sup> ary nilaza hoe: "Efa tonga ny fotoana, ary efa akaiky ny fanjakan'Andriamanitra. Mibebaha dia minoa ny filazantsara." <sup>16</sup> Rehefa nandeha teny amoron-dranomasin'i Galilia Izy, dia nahita an'i Simona sy Andrea rahalahan'i Simona nanarato, satria mpanarato izy ireo. <sup>17</sup> Hoy Jesosy tamin'izy ireo hoe: "Avia, manaraha Ahy, fa ataoko mpanarato olona ianareo." <sup>18</sup> Teo no eo dia namela ny harato izy ireo ka nanaraka Azy. <sup>19</sup> Rehefa nandeha lavidavitra Jesosy, dia nahita an'i Jakoba zanak'i Zebedio sy Jaona rahalahiny; izay tao an-tsambokely namboatra ny harato. <sup>20</sup> Niantso azy ireo Izy ka dia nilaozany tao an-tsambokely avy hatrany Zebedio rainy niaraka tamin'ireo mpikarama, ka nanaraka Azy izy ireo. <sup>21</sup> Avy eo dia tonga tao Kapernaomy izy ireo, ary tamin'ny andro Sabata, dia niditra tao amin'ny synagoga Jesosy ary nampianatra. <sup>22</sup> Talanjona tamin'ny fampianarany izy ireo, satria nampianatra azy ireo toy ny olona manana fahefana Izy fa tsy tahaka ireo mpanora-dalàna. <sup>23</sup> Avy eo nisy lehilahy iray tao amin'ny synagogan'izy ireo izay nanana fanahy maloto nihiaka mafy, <sup>24</sup> nanao hoe: "Inona no hifandraisanay aminao, ry Jesosy avy any Nazareta? Tonga hamotika anay va Ianao? Fantatro hoe iza Ianao. Ianao ilay Masin'Andriamanitra!" <sup>25</sup> Niteny mafy ny demonia Jesosy ka nanao hoe: "Mangina ary mivoaha aminy!" <sup>26</sup> Ary ilay fanahy maloto nandavo azy sy nivoaka taminy ka niantso tamin'ny feo mahery. <sup>27</sup> Talanjona ny olona rehetra, ka nifanontany izy ireo hoe: "Inona ity? Fampianarana vaovao misy fahefana? Baikoiny na dia ireo fanahy maloto aza ary manaiky Azy izy ireo!" <sup>28</sup> Ny vaovao momba Azy dia niparitaka teny rehetra teny tao amin'ny faritr'i Galilia iray manontolo. <sup>29</sup> Rehefa avy nivoaka ny synagoga, dia tonga tao an-tranon'i Simona sy Andrea izy ireo, niaraka tamin'i Jakoba sy Jaona. <sup>30</sup> Ary ny rafozam-bavin'i Simona nandry naranin'ny tazo, ka nolazain'izy ireo an'i Jesosy ny momba azy. <sup>31</sup> Dia nanatona Izy, ka nandray azy tamin'ny tanany, ary nanarina azy; dia afaka ny tazony, ary nanomboka nanompo azy ireo izy. <sup>32</sup> Tamin'io hariva io, taorian'ny filentehan'ny masoandro, dia nentin'izy ireo teo aminy izay narary rehetra na misy demonia. <sup>33</sup> Tafavory niaraka teo am-baravarana ny tao an-tanàna rehetra. <sup>34</sup> Nanasitrana olona maro izay naranin'ny aretina samihafa Izy ary nandroaka demonia maro, fa tsy navelany hiteny ireo demonia satria nahafantatra Azy izy ireo. <sup>35</sup> Nifoha maraina be Izy, raha mbola maizina ny andro; niala teo Izy ka nandeha tany amin'ny toerana mitokana ary teo Izy no nivavaka. <sup>36</sup> Nitady Azy Simona sy ireo izay niaraka taminy. <sup>37</sup> Nahita Azy izy ireo ary nilaza taminy hoe: "Mitady Anao ny olona rehetra." <sup>38</sup> Hoy Izy hoe: "Andeha isika ho any amin'ny toeran-kafa, any ivelany ao amin'ireo tanàna manodidina, mba hafahako mitory teny any koa. Fa izany no antony nivoahako taty." <sup>39</sup> Dia nitety an'i Galilia manontolo Izy, nitory teny tao amin'ny synagogan'izy ireo sady nandroaka demonia maro. <sup>40</sup> Nisy boka iray tonga teo

amin'ny. Nitalaho taminy izy; nandohalika teo Aminy ary nilaza taminy hoe: "Raha sitrakao, dia afaka manadio ahy ianao." <sup>41</sup> Onena azy, dia naninjitra ny tanany Jesosy ary nikasika azy, nanao taminy hoe: "Sitrako. Madiova ianao." <sup>42</sup> Niala taminy avy hatrany ny habokana, ary nadio izy. <sup>43</sup> Nampitandrina mafy azy Jesosy ary nandefa azy. <sup>44</sup> Hoy Izy taminy hoe: "Tandremo tsy hilaza na inona na inona amin'iza na amin'iza ianao, fa mandehana, aseho amin'ny mpisorona ny tenanao, ary manaova fanatitra nohon'ny fanadiovana anao araka ny nandidian'i Mosesy, mba ho fijoroana vavolombelona ho azy ireo." <sup>45</sup> Fa nivoaka izy ary nanomboka nilaza tamin'ny olona rehetra sy nampieloy loatra ny teny ka dia tsy afaka niditra an-kalalahana tany amin'ny tanàna rehetra intsony Jesosy. Ka nitoetra tany ivelany tany amin'ny toerana mitokana Izy ary nanatona Azy ny olona avy amin'ny toerana rehetra.

## Mark 1:1

### Fampifandraisana ny foto-kevitra

Ny bokin'i Marka dia miatomboka amin'ny filazan'Isaia mpaminany mialoha ny fahatongavan'i Jaona Batista, ilay nanao batisa an'i Jesosy.

### Fampahafantarana amin'ny ankapobeny

Ny mpanoratra dia i Marka, nantsoina ihany koa hoe: Jaona Marka, ilay zanaka lahin'ny iray amin'ireo vehivavy maromaro antsoina hoe: Maria voatonona tao amin'ireo Filazan-tsara efatra. Izy ihany koa dia zanaky ny mpiray tampo amin'i Barnabasy.

### Zanakalahin'Andriamanitra

Izany dia fiantsoana manan-danja ho an'i Jesosy.

### manoloana ny tavanao

Izany dia fomba fiteny izay midika hoe: "mialoha anao."

### ny tavanao ... ny lalanao

Eto ny teny hoe: "anao" dia maneho an'i Jesosy sy ny maha-iray Azy. Rehefa mandika izany ianao, dia ampiasao ny mpisolo tena "anao" satria izany dia oha-pitenenana avy amin'ny mpaminany iray, ary tsy mampiasa ny anaran'i Jesosy izy.

### ilay iray

Izany dia maneho an'ilay mpitondra hafatra

### hanomana ny lalanao

Ny fanaovana izany dia maneho ny fanomanana ny olona ho amin'ny fahatongavan'ny Tompo. "hanomana ny olona ho amin'ny fahatongavanao"

### Ilay feo iray niantso avy tao amin'ny tany efitra

Afaka atao toy ny fehezanteny izany. "Ilay feo iray niantso avy tao amin'ny tany efitra dia re" na "Nandre ilay feon'olona iray niantso avy tao amin'ny tany efitra izy ireo"

### Ataovy vonona ny lalan'ny Tompo ... ahitsio ny lalany

Ireo fehezanteny roa ireo dia mitovy hevitra.

### Ataovy vonona ny lalan'ny Tompo

"Ataovy vonona ny lalan'ny Tompo." Ny fanaovana izany dia maneho ny fahavononana hihaino ny hafatry ny Tompo rehefa tonga Izy . Manao izany

amin'ny alalan'ny fibebahana amin'ny otan'izy ireo ny olona. "Mivonona hihaino ny hafatry ny Tompo rehefa tonga Izy" na "Mibebaha ary mivonona ho amin'ny fahatongavan'ny Tompo"

## Mark 1:4

### Foto-kevitra hifandraisana

Amin'ireo andininy ireo ny teny hoe: "izy," sy "azy" dia maneho an'i Jaona

### Tonga i Jaona

Ezaho mba hahalala ny mpamaky teninareo fa i Jaona ilay mpitondra hafatra resahan'Isaia mpaminany ao amin'ny andininy eo aloha.

### Ny tanànan'i Jodia rehetra sy ny olon'i Jerosalema rehetra

Io fibangoana teny io dia maneho olona marobe, fa tsy olona tokana. DH : "Olona maro avy ao Jodia sy Jerosalema"

### Nataony batisa tao amin'ny Onin'i Jordana izy ireo, rehefa niaiky ny helok'izy ireo

Mifanarakaraka ny nisehoan'ireo tranga roa ireo. Natao batisa ny olona satria nibebaka tamin'ny helok'izy ireo. DH: "Rehefa nibebaka tamin'ny fahotany izy ireo, dia nanao batisa azy ireo tao amin'ny Onin'i Jordana i Jaona "

## Mark 1:7

### Nanambara izy

"Jaona dia nanambara"

### Tsy mendrika aho na dia ny hiankohoka hamaha ny fehin-kapany aza

Jaona dia mampitaha ny tenany ho toy ny mpanompo mba hanehoana ny maha-lehibe an'i Jesosy. "Tsy mendrika aho na dia ny hanao ny asa maivana amin'ny fanesorana ny kapany aza "

### ny fehin-kapany

Tamin'ny fotoana nahaveloman'i Jesosy, dia nanao kapa izay vita tamin'ny hoditra ny olona sy namatotra tamin'ny fehy hoditra ny tongotr'izy ireo

### Miankohoka

"miankohoka"

**fa Izy dia hanao batisa anareo amin'ny Fanahy Masina**  
Io sarin-teny io dia mampitaha ny batisan'i Jaona amin'ny rano sy ny batisa ho avy izay amin'ny Fanahy Masina. Izany dia midika fa ny batisan'i Jaona dia marika fotsiny manadio ny olona amin'ny fahotan'izy ireo ihany . Ny batisa amin'ny alalan'ny Fanahy Masina no tena manadio tanteraka ny olona amin'ny fahotan'izy ireo. Raha mety, dia ampiasao ny teny hoe: "manao batisa" eto tahaka izay nampiasainao tamin'ny batisan'i Jaona mba hitazomana ny fampitahana ireo anankiroa ireo.

### Mark 1:9

**Izao no nitranga tamin'ireo andro ireo**  
Manamarika ny fiatombohan'ny tranga vaovao amin'ny filaharan'ny tantara izany.

**nataon'i Jaona batisa Izy**  
"Jaona no nanao batisa Azy"

**ny Fanahy nidina avy any an-danitra teo amboniny tahaka ny voromailala**  
Ireo mety ho dikany 1) fampitahana izany, ary ny Fanahy nidina teo ambonin'i Jesosy tahaka ny vorona midina avy any an-danitra nankeo amin'ny tany na 2) ny Fanahy dia mitovy endrika arabakiteny amin'ny voromailala tahaka ny fidinany teo ambonin'i Jesosy.

**Nisy feo avy any an-danitra**  
Maneho an'Andriamanitra miteny izany. Indraindray ny olona dia tsy maneho mivantana an'Andriamanitra satria manaja Azy. "Andriamanitra miteny avy any an-danitra"

**zanaka tiana**  
Izany dia fiantsoana manan-danja ho an'i Jesosy. Ny Ray miantso an'i Jesosy hoe: "zanany tiany" nohon'ny fitiavany Azy tsy misy fetra.

### Mark 1:12

**Fampifandraisana ny foto-kevitra**  
Taorian'ny batisan'i Jesosy, dia tany amin'ny tany efitra nandritra ny 40 andro ary nandeha tany Galilea mba hampianatra sy hiantso ireo mpianany izy.

**nanery azy handeha**  
"nandroaka an'i Jesosy tamin-kery"

**Tany amin'ny tany efitra Izy**  
"Nipetraka tany amin'ny tany efitra Izy"

**efapolo andro**  
"40 andro"

**Izy dia niaraka tamin'ny**  
"Teo Izy"

### Mark 1:14

**taorian'ny nisamborana an' i Jaona**  
"natao tao an-tranomaizina i Jaona avy eo." Azo atao hoe: "taorian'ny nisamborana'izy ireo an'i Jaona"

**fanambarana**  
"fitoriana"

**feno ny fotoana**  
"Izao ankehitriny izao no fotoana"

### Mark 1:16

**nahita an'i Simona sy Andrea Izy**  
"Jesosy nahita an'i Simona sy Andrea"

**nanarato tao an-dranomasina**  
ny dikan-teny fenon'io hevitra io dia afaka atao hoe: "fanipazana arato tao anaty rano mba hisamborana hazan-drano"

**Avia, manaraha Ahy**  
"Manaraha Ahy" na "Miaraha Amiko"

**Ataoko mpanarato olona ianareo**  
Io sarin-teny io dia midika fa i Simona sy Andrea dia hampianatra ny olona ny hafatra marin'Andriamanitra, mba hanaraka an'i Jesosy ihany koa ny hafa. "Hampianatra anareo hanarato olona ho ahy Aho tahaka anareo manangona hazan-drano"

### Mark 1:19

**tao an-tsambokely**  
Izany dia afaka heverina fa io sambokely io dia an'i Jakoba sy Jaona. "tao an-tsambokelin'izy ireo"

**namboatra ny arato**  
"namboatra ny harato simba"

**niantso azy ireo**  
Mety hanampy be ny fitenenana mazava hoe nahoana i Jesosy no niantso an'i Jakoba sy Jaona. "antsoy hiaraka aminy izy ireo"

**mpikarama**  
"mpanompo izay miasa ho an'izy ireo"

**nanaraka azy izy ireo**  
Jakoba sy Jaona nandeha niaraka tamin'i Jesosy.

### Mark 1:21

**Fampifandraisana ny foto-kevitra**  
Tao amin'ny tanàn-dehiben'i Kapernaomy tamin'ny Sabata i Jesosy dia nampianatra tao amin'ny synagoga. Nanala devoly tao amin'ny lehilahy iray Izy, izay nahatalanjona ny olona tao amin'ny faritra rehetra manodidina an'i Galilia.

**tonga tao Kapernaomy**  
"tonga tao Kapernaomy"

**toy ny olona izay manana fahefana Izy fa tsy tahaka ireo mpanora-dalàna.**

Misy teny tavela amin'io hevitra io izay afaka miampy hoe: "toy ny olona izay manana fahefana nampianatra Izy fa tsy tahaka ireo mpanora-dalàna nampianatra."

### **Mark 1:23**

**Inona no tokony hataonay aminao, ry Jesosin'i Nazareta?**  
Ireo demonia dia nametraka io fanontaniana manan-danja io izay midika fa tsy misy antony tokony hanelanelanan'i Jesosy azy ireo ary izy ireo dia maniry ny handaozany azy ireo. "Jesosin'i Nazareta, avelao izahay! Tsy misy antony tokony hanelanelananao anay."

**Tonga hamotika anay va Ianao?**

Ilay demonia dia nametraka izany fanontaniana manan-danja izany mba hanosika an'i Jesosy hamely azy ireo. "Aza potehina izahay!"

**nandavo azy**

Eto ny teny hoe: "izy" dia maneho an'ilay lehilahy misy demonia.

**niantso tamin'ny feo mahery**

Ilay demonia no ilay iray izay niantso tamin'ny feo mahery fa tsy ilay lehilahy.

### **Mark 1:27**

**nifanontany izy ireo hoe: "Inona ity? Fampianarana vaovao misy fahefana ve?"**

Ny valin-tenin'ny olona dia afaka soratana miaraka amin'ny hevitra fa tsy fanontaniana manan-danja. "nifampiresaka izy ireo, "Mahagaga izany! Manolotra fampianarana vaovao izy, ary miteny amin'ny fahefana izy!"

**Baikoiny na dia**

Ny hoe: "-ny" dia maneho an'i Jesosy

### **Mark 1:29**

**Fampifandraisana ny foto-kevitra**

Taorian'ny nanasitrana an'ilay lehilahy misy demonia, Jesosy dia nanasitrana ny rafozam-bavin'i Simona tahaka ireo olona maro hafa.

**Ary ny rafozam-bavin'i Simona dia nandry nararin'ny tazo**

ilay rafozana dia nandry nararin'ny tazo- Ny teny hoe: "Ary" dia mampiditra ny rafozam-bavin'i Simona ao amin'ny tantara ary manome fampahafantarana mikasika azy.

**afaka ny tazony**

Afaka aseho mazava ilay nanasitrana azy. "Jesosy nanasitrana azy tamin'ny tazony"

**nanomboka nanompo azy ireo izy.**

Milaza izany hoe naroso ny sakafo. "nanome sakafo sy zava-pisotro azy ireo izy"

### **Mark 1:32**

**Fampahafantarana amin'ny ankapobeny**

Eto ny teny hoe: "Izy" dia maneho an'i Jesosy.

**izay narary rehetra na misy demonia**

Eto ny teny hoe: "rehetra" dia filaza masaka ary ampiasaina mba hanasongadinana fa olona maro be no tonga. "olona maro izay narary na misy demonia"

**Tafavory niaraka teo am-baravarana ny tao an-tanàna rehetra**

Eto ny teny hoe: "rehetra" dia sarin-teny ampiasaina mba hanasongadinana olona marobe mitady an'i Jesosy. "Olona maro avy amin'io tanàna io no niangona tao ivelan'ny varavarana"

### **Mark 1:35**

**Fampifandraisana ny foto-kevitra**

Jesosy dia naka fotoana mba hivavaka teo antenantenan'ny fotoanan'ny fanasitrana olona. Nankany amin'ny tanàn-dehibe nanerana an'i Galilia Izy mba hitory, hanasitrana, ary handroaka ireo demonia.

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "Izy" dia maneho an'i Jesosy.

**toerana mangina**

"toerana izay hahafahany mitokana."

**Simona sy ireo izay niaraka tamin'ny**

Eto ny "izy" dia maneho an'i Simona. Ary koa, tafiditra tamin'ireo izay niaraka tamin'ny i: Andrea, Jakoba, Jaona, ary mety nisy olona hafa ihany koa.

**Mitady Anao ny olona rehetra**

Ny teny hoe: "Rehetra" dia filaza masaka ampiasaina mba hanasongadinana fa olona maro no mitady an'i Jesosy. "Olona maro no mitady anao"

### **Mark 1:38**

**Fampahafantarana amin'ny ankapobeny:**

Eto ny teny hoe: "Izy" sy "Izaho" dia maneho an'i Jesosy.

**Andeha isika ho any amin'ny toeran-kafa**

"Mila mandeha mankany amin'ny toeran-kafa isika." Eto Jesosy dia mampiasa ny teny hoe "isika" mba hanehoana ny tenany, miaraka amin'i Simona, Andrea, Jakoba, ary i Jaona.

**Nitety an'i Galilia manontolo Izy**

Ny teny hoe: "manontolo" dia filaza tafahoatra ampiasaina mba hampisongadina fa Jesosy dia nandeha tamin'ny toerana maro nandritra ny asa

fanompoany. "Izy dia nandeha tamin'ny toerana maro tao Galilia"

### Mark 1:40

**Nisy boka iray tonga teo aminy. Nitalaho taminy izy; nandohalika teo Aminy ary nilaza taminy hoe:**  
"Nisy boka nanatona an'i Jesosy. Nandohalika sy nitalaho tamin'i Jesosy ary niteny hoe: "

**Raha sitrakao, dia afaka manadio ahy ianao**  
Ny fehezanteny hoe: "hampadio ahy" dia fantatra avy amin'ny fehezanteny manaraka. "Raha sitrakao" ny hanadio ahy, dia afaka manadio ahy ianao."

**raha sitrakao**  
"te-" na "maniry"

**afaka manadio ahy ianao**  
Tamin'ny vanim-potoana ara-baiboly, ny olona izay nanana aretin-koditra dia natao hoe: maloto mandra-pahasitrana tsara ny hoditra sy tsy hifindrany intsony. "afaka manadio ahy ianao"

**Onena azy, i Jesosy**  
Eto ny teny hoe: "onena" dia fomba fiteny midika fihetsem-po momba izay ilain'ny hafa. "Onena azy" na "Jesosy dia onena an'ilay lehilahy"

**Sitrako**  
Mety hanampy be kokoa ny filazana izay sitrak'i Jesosy atao. "Sitrako ny hanadio anao"

### Mark 1:43

**Fampahafantarana amin'ny ankapobeny:**  
Ny teny hoe:"izy" eto dia ampiasaina mba haneho an'ilay boka izay nositrarin'i Jesosy.

**Tandremo tsy hilaza na inona na inona amin'iza na amin'iza**  
"Tandremo tsy hilaza na inona na inona amin'iza na amin'iza ianao"

**asehoy amin'ny mpisorona ny tenanao**  
Jesosy niteny an'ilay lehilahy mba hampiseho ny tenany amin'ny mpisorona mba hahafahan'ny mpisorona mijery ny hodiny ka hahita fa afaka

tanteraka ny habokany. Notakiana tao amin'ny lalàn'i Mosesy fa tokony hampiseho ny tenany eo amin'ny mpisorona ny olona iray raha voadio izy.

**asehoy ny tenanao**  
Ny teny hoe: "tenanao" eto dia maneho ny hodi-tr'ily boka. "asehoy ny hodi-trao"

**fijoroana vavolombelona ho azy ireo**  
Tsara kokoa ny mampiasa ny mpisolo tena hoe "izy ireo." Ireo mety ho dikany hafa dia: 1) "fijoroana vavolombelona amin'ireo mpisorona" na " 2) "fijoroana vavolombelona amin'ny olona."

### Mark 1:45

**Fa nandeha izy**  
Ny teny hoe: "izy" dia maneho an'ilay lehilahy nositrarin'i Jesosy.

**nilaza tamin'ny olona rehetra ... nampielany ny teny**  
Ireo fehezanteny roa ireo dia mitovy dika ary ampiasaina miaraka ireo mba hanasongadinana fa olona marobe no resahan'ilay lehilahy.

**olona rehetra**  
Ny teny hoe: "olona rehetra" dia filaza masaka tafahoatra hanasongadinana isan'olona maro be. "olona marobe nihaonany"

**tsy afaka niditra an-kalahana tany amin'ny tanàna rehetra intsony Jesosy.**  
Izany dia midika fa vahoaka marobe no nanakana an'i Jesosy tsy hiditra ny tanàna satria ireo vahoaka ireo no nanasarotra ny fandehanany teny amin'ny manodidina teny. "ireo vahoaka nanakana an'i Jesosy tsy handeha an-kalahalahana tao amin'ireo tanàna"

**toerana mitokana**  
"ireo toerana mitokana" na "ireo toerana izay tsy misy olona mipetraka"

**avy amin'ny toerana rehetra**  
Ny teny hoe: "toerana rehetra" dia filaza masaka ampiasaina mba hanasongadinana fa ny olona dia tonga avy any amin'ny toerana maro. DH: "avy any amin'ny faritra rehetra"

## Chapter 2

<sup>1</sup> Rehefa niverina tao Kapernaomy Izy afaka andro vitsivitsy, dia re fa tao an-trano Izy. <sup>2</sup> Maro tokoa ny olona nitangorona teo hany ka tsy nisy toerana intsony, na dia ny teo am-baravarana aza, ary nanambara ny teny tamin'izy ireo Jesosy. <sup>3</sup> Dia nisy lehilahy maromaro nanatona Azy izay nitondra lehilahy malemy iray; izay nolanjain'olona efa-dahy. <sup>4</sup> Rehefa tsy afaka nanatona Azy akaiky izy ireo nohon'ny habetsaky ny vahoaka, dia nesorin'izy ireo ny tafon-trano izay teo ambonin'i Jesosy, ary rehefa voasokatr'izy ireo, dia nampidin'izy ireo ny fandriana izay nandrian'ilay lehilahy malemy. <sup>5</sup> Nony nahita ny finoan'izy ireo, dia hoy Jesosy tamin'ilay lehilahy malemy hoe: "Anaka, voavela ny helokao." <sup>6</sup> Ary nisy sasany tamin'ireo mpanora-dalàna nipetraka teo, ka nimonomonona tao am-pon'izy ireo hoe: <sup>7</sup> "Ahoana no ahafahan'io lehilahy io miteny tahaka izany? Miteny ratsy Izy! Fa tsy Andriamanitra irery ihany va no afaka mamela heloka?" <sup>8</sup> Fa Jesosy nahafantatra avy hatrany tao amin'ny fanahiny ny zavatra noeritreretin'izy ireo. Ary hoy Izy tamin'izy ireo hoe: "Nahoana ianareo no mieritreritra izany zavatra izany ao am-ponareo?" <sup>9</sup> Inona no moramora kokoa ny miteny amin'ilay lehilahy malemy hoe: 'Voavela ny helokao' sa ny hoe: 'Mitsangàna, batao ny fandrianao, dia mandehana?' <sup>10</sup> Fa mba hahafantaranareo fa manana fahefana hamela heloka ety an-tany ny Zanak'Olona," hoy Izy tamin'ilay malemy hoe: <sup>11</sup> "Lazaiko aminao, mitsangàna, batao ny fandrianao, dia mandehana any an-tranonao". <sup>12</sup> Dia nitsangana izy ka nibata ny fandriany avy hatrany, ary nivoaka an'ilay trano manoloana ny rehetra, ka dia talanjona izy rehetra ka nanome voninahitra an'Andriamanitra, ary hoy izy ireo hoe: "Tsy mbola nahita zavatra tahaka ity izahay." <sup>13</sup> Avy eo nivoaka teo amoron-dranomasina indray Izy, ary nanatona azy avokoa ny vahoaka, ka nampianariny izy ireo. <sup>14</sup> Ary rehefa nandalo Izy, dia nahita an'i Levi zanak'i Alfeo nipetraka teo amin'ny toerana fanangonana hetra ka hoy Izy taminy hoe: "Manaraha Ahy." Dia nitsangana izy ka nanaraka Azy. <sup>15</sup> Nisakafo tao an-tranon'i Levy Jesosy ary mpamory hetra sy olona mpanota maro no niara-nihinana taminy sy ireo mpianany, fa maro izy ireo no tao ary nanaraka Azy. <sup>16</sup> Ary ireo mpanora-dalàna, izay Fariseo, rehefa nahita an'i Jesosy niara-nisakafo tamin'ireo olona mpanota sy ireo mpamory hetra, dia nanontany ny mpianany hoe: "Nahoana Izy no miara-misakafo amin'ny mpamory hetra sy olona mpanota?" <sup>17</sup> Rehefa nandre izany Jesosy dia hoy Izy tamin'izy ireo hoe: "Tsy ny salama no mila mpitsabo; fa izay marary irery ihany no mila izany. Tsy tonga hiantso ny olo-marina Aho, fa ny olona mpanota." <sup>18</sup> Ary nifady hanina ireo mpianatr'i Jaona sy ireo Fariseo. Lehilahy maromaro no nanatona Azy ka niteny taminy hoe: "Nahoana ny mpianatr'i Jaona sy ny mpianatr'ireo Fariseo no mifady hanina, fa ny mpianatrao kosa tsy mba mifady?" <sup>19</sup> Dia hoy Jesosy tamin'izy ireo hoe: "Afaka mifady hanina va ny mpanatrika ny fampakarana raha mbola eo ny mpampakatra? Raha mbola miaraka amin'izy ireo eo ny mpampakatra, dia tsy afaka mifady hanina izy ireo. <sup>20</sup> Ho avy ny andro hanalana ny mpampakatra eo amin'izy ireo, dia amin'izay andro izay, no hifady hanina izy ireo. <sup>21</sup> Tsy misy manampina lamba tonta amin'ny lamba vaovao, raha tsy izany dia hiala aminy ilay tapa-damba, ny vaovao hiala amin'ny taloha, ary vao maika ho ratsy ny faharovitana. <sup>22</sup> Ary tsy misy olona manisy divay vaovao ao anaty siny hoditra tonta, raha tsy izany dia ho rovitry ny divay ny hoditra ka samy ho very ny divay sy ny siny hoditra. Fa kosa, divay vaovao atao ao anaty siny hoditra vaovao." <sup>23</sup> Tamin'ny andro sabata Jesosy nandeha teny amin'ny tanimbary maromaro, ary nanomboka nioty salohimbary ny mpianany. <sup>24</sup> Dia hoy ireo Fariseo Taminy: "Jereo, nahoana izy ireo no manao zavatra tsy araky ny lalànan'ny andro Sabata?" <sup>25</sup> Dia hoy Izy tamin'izy ireo hoe: "Mbola tsy novakianareo angaha izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy\_ sy ireo lehilahy niaraka taminy\_ <sup>26</sup> ahoana ny fomba nidirany tao an-tranon'Andriamanitra tamin'ny andron' i Abiatar mpisoronabe, ka nihinana ny mofon'ny fanatrehana, izay tsy ara-dalàna ho an'iza na iza ny mihinana azy afa-tsy ny mpisorona ihany, ary mbola nanomezany maromaro ireo izay niaraka taminy aza?" <sup>27</sup> Jesosy niteny hoe: "Ny Sabata dia natao ho an'ny zanak'olombelona, fa tsy ny zanak'olombelona no ho an'ny Sabata. <sup>28</sup> Noho izany, ny Zanak'Olona no Tompo, na dia amin'ny Sabata aza."

### Mark 2:1

**Fampifandraisana ny foto-kevitra**  
Taorian'ny nitoriana sy nanasitranana olona nanerana an'i Galilia, Jesosy niverina tany Kapernaomy tany amin'izay nanasitranany sy

namelany heloka an'ilay lehilahy tsy afaka mihetsika.

**dia re fa tao an-trano izy**  
Afaka hoe: "ireo olona teo no nandre fa nipetraka tao an-trano izy"



**Ka maro no nitangorona teo**

Afaka atao hoe: "ka maro ny olona nitangorona" na koa hoe: "ka maro ny olona no tonga tao an-trano"

**tsy nisy toerana intsony**

Izany dia maneho fa tsy misy toerana malalaka intsony tao an-trano. DH: "tsy nisy toerana ho azy ireo intsony tao."

**Mark 2:3****efa-dahy no nilanja azy**

"efatra tamin'izy ireo no nilanja azy." Tahaka ny hoe: nisy lehilahy mihoatra ny efatra tao anatin'ilay vondrona izay nitondra an'ilay lehilahy ho any amin'i Jesosy.

**nitondra lehilahy malemy iray**

"nitondra lehilahy iray izay tsy afaka mandeha na mampiasa ireo tanany"

**tsy afaka nanatona Azy akaiky**

"tsy afaka nanatona akaiky teo amin'izay nisy an'i Jesosy"

**nesorin'izy ireo ny tafon-trano izay teo ambonin'i Jesosy ... nanisy lavaka teo amin'izany**

Ireo trano izay nipetrahan'i Jesosy dia nisy tafo mahitsy vita tamin'ny tanimanga sy voarakotra zozoro. Ny dingana fanaovana ilay lavaka ao amin'ilay tafon-trano dia afaka azavaina moramora kokoa na atao somary mivelatra kokoa mba ho mora azo amin'ny fomba fiteninao. DH: "nesorin'izy ireo ny ampahan'ny tafo zozoro teo ambonin'izay nisy an'i Jesosy. Ary rehefa avy nandavaka tao amin'ilay tafo tanimanga izy ireo" na "nanao lavaka teo amin'ny tafo teo ambonin'izay nisy an'i Jesosy izy ireo, dia nidina izy ireo avy eo."

**Mark 2:5****Nahita ny finoan'izy ireo**

"Nahita ny finoan'ireo lehilahy." Ireo mety ho dikany: 1) ireo lehilahy izay nilanja an'ilay lehilahy tsy afaka mihetsika ihany no manam-pinoana, na 2) ilay lehilahy tsy afaka mihetsika sy ireo lehilahy izay mitondra azy dia manam-pinoana avokoa.

**Anaka**

Ny teny hoe: "Anaka" eto dia mampiseho ny firaharahian'i Jesosy ilay lehilahy tahaka ny firaharahian'ny ray ny zanaka. DH: "Ny zanako"

**voavela ny helokao**

Ny mety ho dikany hafa dia ireto avy: 1) "Andriamanitra namela ny helokao" (toko 2:7) na "Efa namela ny fahotanareo aho"

**nimonomonona tao am-pon'izy ireo**

Eto ny teny hoe: "ny fon'izy ireo" dia hevitra ambadika hilazana ny eritreritry ny olona. DH: "nieritreritra ny tenan'izy ireo"

**Ahoana no ahafahan'io lehilahy io miteny tahaka izany?**

Io fanontaniana io dia napetraka mba hampisehoana fa ireo mpanora-dalàna dia manana ahiahy amin'ny herin'i Jesosy mamela ny fahotana. DH: "Tsy tokony hiteny tahaka izany io lehilahy io!"

**Fa tsy Andriamanitra irery ihany va no afaka mamela heloka?**

Io fanontaniana io dia napetraka mba hampisehoana fa ireo mpanora-dalàna dia manana ahiahy amin'ny hoe Jesosy no Andriamanitra. DH: "Andriamanitra irery ihany no afaka mamela ireo fahotana!"

**Mark 2:8****ao amin'ny fanahiny**

"ao amin'ny toetra anatin'ny" na "ao amin'ny tenany"

**ny zavatra noeritreretin'izy ireo**

Ny mpanora-dalàna tsirairay dia samy nieritreritra ny tenany; tsy nifampiresaka izy ireo.

**Fa nahoana ianareo no mieritreritra izany zavatra izany ao am-ponareo?**

Jesosy dia mampiasa io fanontaniana io mba hiteny an'ireo mpanora-dalàna fa izany eritreretin'izy ireo izany dia diso. DH: "Izany eritreretinareo izany dia diso" na "Aza mieritreritra fa izaho dia miteny ratsy"

**izany ao am-ponareo**

Ny teny hoe: "fonareo" dia hevitra ambadiky ny eritreritra anatin'izy ireo sy ny faniriana. DH: "izany no anatin'ny tenanareo" na "izany zavatra izany"

**Inona no moramora kokoa ny miteny amin'ilay lehilahy malemy ... batao ny fandrianao, dia mandehana?**

Jesosy nametraka izany fanontaniana izany satria ireo mpanora-dalàna dia nino ilay lehilahy tsy afaka mihetsika nohon'ny otany, ary raha voavela ny helok'ilay lehilahy, afaka mandeha izy. Raha nositrarin'i Jesosy ilay lehilahy tsy afaka mihetsika, ireo mpanora-dalàna dia manaiky fa Jesosy dia afaka mamela heloka. Noho izany, dia mety hanaiky ihany koa izy ireo, fa izy no Andriamanitra. Io fanontaniana io dia afaka miova hevitra. DH: "Moramora kokoa ny miteny amin'ilay lehilahy malemy hoe: 'Voavela ny helokao' nohon'ny hoe: 'Mitsangàna, batao ny fandrianao, dia mandehana!'"

**Mark 2:10****Fa mba hahafantaranareo**

"Fa mba hahafantaranareo." Ny teny hoe: "ianareo" dia maneho an'ireo mpanora-dalàna sy ireo vahoaka.

**fa manana fahefana ny Zanak'Olona**

Jesosy dia maneho ny tenany toy ny "Zanak'Olona." DH: "fa izaho no Zanak'Olona ary manana fahefana aho"

**manoloana ny rehetra**  
"raha mbola nijery ny olona rehetra teo"

### Mark 2:13

**Fampifandraisana ny foto-kevitra:**  
Jesosy dia nampianatra ny vahoaka teo akaikin'ny Ranomasin'i Galilia, ary niantso an'i Levia mba hanaraka azy.

**amoron-dranomasina**  
Ranomasin'i Galilia io, izay fantatra tahaka ny Moron-dranomasin'i Genesareta.

**nanatona azy ny vahoaka**  
"nankeo amin'izay nisy azy ny olona"

**Levi zanak'i Alfeo**  
Alfeo dia rain'i Levi.

### Mark 2:15

**Fampifandraisana ny foto-kevitra**  
Tamin'ny andro efa takariva, ary Jesosy dia tao an-tranon'i Levi mba hisakafo.

**tranon'i Levi**  
" tranon'i Levi"

**olona mpanota**  
Ireo Fariseo dia mampiasa ny fehezanteny hoe: "olona mpanota" mba hanehoana ny olona izay tsy mitandrana ny lalàna sy ny fieritreretana ny Fariseo azy ireo.

**fa maro izy ireo no tao ary nanaraka Azy izy ireo**  
Ny mety ho dikany: 1) "fa maro ireo mpamory hetra sy ireo olona mpanota nanaraka an'i Jesosy" na 2) "fa Jesosy manana mpianatra maro ary nanaraka Azy izy ireo."

**Nahoana Izy no miara-misakafo amin'ny mpamory hetra sy olona mpanota?**  
Ireo Mpanora-dalàna sy ireo Fariseo dia nametraka izany fanontaniana izany mba hampiseho ny tsy faneken'izy ireo ny fampiantranoan'i Jesosy. Afaka atao foto-kevitra izany. DH: "Izy dia tokony tsy hira-hihinana amin'ireo mpanota sy ireo mpamory hetra!"

### Mark 2:17

**Fampifandraisana ny foto-kevitra:**  
Jesosy namaly izay nolazain'ireo mpanora-dalàna tamin'ireo mpianany momba ny fisakafoany niaraka tamin'ireo mpamory hetra sy olona mpanota.

**hoy Izy tamin'izy ireo**  
"hoy izy tamin'ireo mpanora-dalàna"

**Tsy ny salama no mila mpitsabo; fa izay marary irery ihany no mila izany**  
Jesosy mampiasa io ohabolana momba ny olona marary sy ireo mpitsabo io mba hampianatra azy ireo fa ireo olona izay mahalala fa mpanota ihany no mahafantatra fa mila an'i Jesosy izy ireo.

**salama**  
"salama tsy marofy"

**Tsy tonga hiantso ny olo-marina Aho, fa ny mpanota**  
Jesosy dia niandry ireo mpihaino azy mba hahatakatra fa izy dia tonga ho an'ireo izay mila fanampiana. DH: "Izaho dia tonga ho an'ireo olona izay mahatsapa fa mpanota izy ireo, fa tsy ho an'ny olona izay mino fa marina izy ireo"

**fa ny olona mpanota**  
Ny teny hoe: "tonga hiantso Aho" dia fantatra avy amin'ny fehezanteny eo alohan'izany. DH: "fa tonga mba hiantso ny olona mpanota Aho"

### Mark 2:18

**Fampifandraisana ny foto-kevitra:**  
Jesosy dia milaza fanoharana mba hampiseho hoe nahoana ireo mpianany no tsy tokony hifady hanina rehefa mbola eo Izy.

**nifady hanina ireo Fariseo ... sy ny mpianatr'ireo Fariseo**  
Ireo fehezanteny roa ireo dia maneho vondron'olona mitovy, fa ilay faharoa dia voafaritra tsara . Ireo roa ireo dia maneho an'ireo mpanara-dia an'ireo Fariseo, fa tsy mifantoka amin'ireo mpitarika ireo Fariseo. DH: "ireo mpianatry ny Fariseo dia nifady hanina ... ireo mpianatry ny Fariseo"

**lehilahy maromaro**  
"lehilahy maromaro." Io no tsara ampiasaina handikana io fehezanteny io fa tsy ilaina faritana hoe iza ireo lehilahy ireo. Raha ilaina ho voafaritra tsara amin'ny fomba fiteninao izany, dia ireto avy ny mety ho dikany hafa: 1) ireo lehilahy ireo dia tsy ao anatin'ny mpianatr'i Jaona na mpianatry ny Fariseo ireo, na koa hoe: 2) ireo lehilahy ireo dia anisan'ny mpianatr'i Jaona.

**Afaka mifady hanina va ny mpanatrika ny fampakarana raha mbola miaraka amin'izy ireo eo ny mpampakatra?**  
Jesosy dia mampiasa io fanontaniana io mba hampatsiahivana ireo olona ny zavatra efa fantany sy mankahery azy ireo mba hampihatra izany Aminy sy amin'ireo mpianany. DH: "Ireo mpanatrika ny fampakarana dia tsy tokony hifady hanina raha mbola miaraka amin'izy ireo eo ny mpampakatra. Fa tokony hankalaza sy hifety izy ireo."

### Mark 2:20

**hanalana ny mpampakatra eo**  
DH: "ny mpampakatra dia handeha"

**hanalana azy ireo amin'izy ireo ... hifady hanina izy ireo**  
Ny teny hoe: "izy ireo" dia maneho an'ireo mpanatrika ny fampakarana.

**Tsy misy manampina lamba tonta amin'ny lamba vao**  
Ny fanampenana lamba vao amin'ny lamba tonta dia hamparatsy ny lavaka kely amin'ny lamba tonta raha mbola tsy mifintina ilay tapa-damban'ilay akanjo vao. Ilay akanjo vao sy ilay akanjo tonta dia samy ho simba.

**Tsy misy**  
"Tsy misy." Io fehezanteny io dia maneho ny olondrehetra, fa tsy olon-tokana.

## Mark 2:22

**Fampifandraisana ny foto-kevitra:**  
Jesosy nanomboka niteny fanoharana hafa momba ny fametrahana divay vaovao ao amin'ny siny hoditra tonta ho mifanohitra amin'ny siny hoditra vaovao.

**divay vaovao**  
"ranom-boaloboka." Izany dia maneho ny divay izay tsy mbola notehirizina ela. Raha tsy fantatra ao amin'ny faritra misy anao ny hoe: "voaloboka" dia ampiasao ny voambolana hahafantaran'ny faritra misy anao an'io voankazo io.

**siny hoditra tonta**  
Izany dia maneho siny hoditra izay efa ela niasana.

**siny hoditra**  
Ireo dia siny vita tamin'ny hoditra biby. Azo antsoina ihany koa hoe: "sinin-divay" na "siny hoditra"

**ho rovitry ny divay ny hoditra**  
Ireo divay vaovao dia miakatra rehefa mbola mialin'andro, ka mety hampatonta, handrovitra ny siny hoditra mba hisokatra.

**very**  
"simba"

**siny hoditra vaovao**  
"siny hoditra vaovao" na "sinin-divay vaovao." Izany dia maneho fa tsy mbola nampiasaina mihitsy ireo siny hoditra.

## Mark 2:23

**Fampifandraisana ny foto-kevitra**  
Jesosy dia manome ohatra avy ao amin'ny Soratra Masina ho an'ireo Fariseo mba hampiseho hoe nahoana ireo mpianatra no tsy diso raha nioty voa amin'ny Sabata.

**nioty salohim-bary ... manao zavatra tsy araky ny lalànan'ny andro Sabata**  
Fiotazana voa amin'ny tanim-bary hafa sy mihinana izany dia tsy raisina ho fangalarana. Ny

fanontaniana dia raha ara-dalàna ny manao izany amin'ny Sabata.

**mioty salohim-bary**  
Ireo mpianatra dia nioty salohim-bary mba hohanina. Izany dia afaka aseho amin'ny dikany manontolo. DH: "mioty sy mihinana ny salohim-bary"

**salohim-bary**  
Ilay farany ambony amin'ny vary izany, izay karazana bozaka lava. Mitazona ny voa efa masaka na ny voan'ilay vary.

**Jereo, nahoana izy ireo no manao zavatra tsy araky ny lalànan'ny andro Sabata?**  
Ireo Fariseo dia manontany an'i Jesosy mba hanameloka Azy. Afaka adika hoe: "Jereo, mandika ny lalàn'ny Jiosy momba ny Sabata izy ireo."

**Jereo**  
"Jereo io" na "Henoy." Io dia teny ampiasaina hampaliana olona iray mba hampisehoana zavatra azy.

## Mark 2:25

**hozy Izy tamin'izy ireo**  
"Jesosy niteny tamin'ireo Fariseo"

**Mbola tsy novakianareo angaha izay nataon'i Davida ... ireo izay niaraka taminy?**  
Jesosy nametraka izany fanontaniana izany mba hampatsiahy an'ireo mpanora-dalàna sy ireo Fariseo an'ilay zavatra nataon'i Davida tamin'ny Sabata.

**Mbola tsy novakianareo angaha izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy\_ izy sy ireo lehilahy niaraka taminy\_**  
DH: "Tadidido izay novakianao momba izay nataon'i Davida rehefa tao anatin'ny tsy fahampiana sy hanoanana izy sy ireo lehilahy niaraka taminy"

**novakiana izay nataon'i Davida**  
Jesosy dia maneho izay novakiana momba an'i Davida ao amin'ny Testamenta Taloha. Afaka adika hoe: "vakio ao amin'ny soratra masina hoe inona no ... i Davida"

**ahoana ny fomba nidirany tao an-tranon'Andriamanitra ... ireo izay niaraka taminy aza?"**  
Afaka atao hoe hevitra misaraka amin'ny andininy faha-25 io. DH: "Nankao amin'ny tranon'Andriamanitra Izy ... amin'ireo izay niaraka taminy."

**ahoana ny fomba nidirany**  
Ny hoe: "-ny" dia maneho an'i Davida.

**mofon'ny fanatrehana**  
Maneho ny mofo roa ambin'ny folo izay mipetraka eo amin'ny latabatra volamena ao amin'ny tabernakely na tempoly natsangana ho sorona ho

an'Andriamanitra nandritra ny fotoan'ny Testamenta Taloha izany.

**Mark 2:27**

**Ny Sabata dia natao ho an'ny zanak'olombelona**  
Jesosy dia nampazava hoe naninona Andriamanitra no nanorina ny Sabata. Afaka atao ihany koa hoe:  
"Andriamanitra nanao ny Sabata ho an'ny zanak'olombelona"

**zanak'olombelona**

"olombelona" na "olona" na "izay ilain'ny olona." Io teny io eto dia maneho ny lehilahy sy ny vehivavy.

**fa tsy ny zanak'olombelona no ho an'ny Sabata**

Misy teny tsy ampy amin'io hevitra io izay afaka ampiana mba hampazava azy kokoa. DH: "ny zanak'olombelona dia tsy natao ho an'ny Sabata" na "Andriamanitra dia tsy nanao ny zanak'olombelona ho an'ny Sabata"

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## Chapter 3

<sup>1</sup> Dia nandeha tao amin'ny synagoga indray Jesosy ary nisy lehilahy maty tanana tao. <sup>2</sup> Nijery akaiky Azy ny olona sasantsasany mba hahita raha hanasitrana azy amin'ny Sabata Izy mba afahan'izy ireo manameloka Azy. <sup>3</sup> Hoy Jesosy tamin'ilay lehilahy maty tanana hoe: "Mitsangàna ary mijoroa eto afovoan'ny olon-drehetra eto." <sup>4</sup> Dia niteny tamin'ny olona Izy hoe: "Ara-dalàna va ny manao soa amin'ny andro Sabata sa ny manao ratsy; ny mamonjy aina, sa ny mahafaty?" Nefa izy ireo tsy nahalao-teny. <sup>5</sup> Nijery azy ireo tamim-pahatezerana Jesosy, ary nalahelo Izy nohon'ny hamafin'ny fon'izy ireo, dia niteny tamin'ilay lehilahy Izy hoe: "Ahinjiro ny tananao." Dia natsotran'ilay lehilahy ny tanany ka sitrana. <sup>6</sup> Nivoaka ireo fariseo ary nikonokonona faingana niaraka tamin'ny Herodiana hitady izay fomba hamonoana Azy. <sup>7</sup> Avy eo Jesosy, niaraka tamin'ireo mpianany, nankeny an-dranomasina, ary nisy vahoaka maro nanaraka avy any Galilia sy avy any Jodia <sup>8</sup> ary avy any Jerosalema sy avy any Edoma ary hatrany amin'ny onin'i Jordana sy manodidina ny Tyra sy Sidona. Rehefa nahare momba ireo zavatra nataony izy ireo, dia nisy vahoaka maro nankeo aminy. <sup>9</sup> Dia nampitady sambokely ny mpianany Jesosy ho Azy nohon'ny habetsaky ny olona teo, mba tsy hifanosehan'ny olona Izy. <sup>10</sup> Noho Izy nanasitrana olona maro, dia nifandrombaka nanatona Azy ny olon-drehetra izay nanana aretina mba hikasika Azy. <sup>11</sup> Isaky ny nahita Azy ireo fanahy maloto, dia niankohoka teo anoloany ary nihiaka, ary hoy izy ireo hoe: "Tanao no Zanak'Andriamanitra." <sup>12</sup> Noteneniny mafy ireo mba tsy hampahafantatra Azy. <sup>13</sup> Niakatra teny antendrombohitra Izy, ary niantso ireo izay tiany, dia nankeo aminy ireo. <sup>14</sup> Nanendry ireo roa ambinifolo Izy (izay nantsoiny hoe Apostoly), mba hafahan'izy ireo miaraka aminy sy hafahany mandefa azy ireo mitory ny hafatra, <sup>15</sup> ary hanana fahefana handroaka demonia. <sup>16</sup> Avy eo dia nanendry ireo roa ambinifolo Izy: Simona, izay nomeny anarana hoe Petera; <sup>17</sup> Jakoba zanak'i Zebedio, sy Jaona rahalahiny, izay nomeny ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra; <sup>18</sup> ary Andrea, Filipino, Baritolomeo, Matio, Tomasy, Jakoba zanak'i Alfeo, Tadeo, Simona Zelota, <sup>19</sup> ary Jodasy Iskariota, izay hamadika Azy. <sup>20</sup> Dia nody tany an-trano Izy, ary niara-tonga indray ny vahoaka, hany ka tsy afaka nisakafo akory izy ireo. <sup>21</sup> Rehefa nandre ny momba izany ny fianakaviany, dia nivoaka izy ireo haka Azy, satria nolazain'izy ireo hoe: "Very saina Izy." <sup>22</sup> Ary ireo mpanora-dalàna izay nidina avy any Jerosalema dia nilaza fa: "Itoeran'i Belzeboba Izy", ka, "Amin'ny alalan'ny mpanapaky ny demonia no androahany ny demonia." <sup>23</sup> Dia nantsoin'i Jesosy hankeo aminy ireo ka niteny azy ireo tamin'ny alalan'ny fanoharana hoe: "Ahoana no hahafahan'i Satana mandroaka an'i Satana?" <sup>24</sup> Raha misy fanjakana miady an-trano, dia ho rava izany. <sup>25</sup> Ary raha misy tokan-trano miady an-trano, dia tsy haharitra izany tokan-trano izany. <sup>26</sup> Raha nitsangana nanohitra ny tenany Satana ary nisaraka, dia tsy haharitra, ka hifarana. <sup>27</sup> Fa tsy misy afaka miditra ao amin'ny tranona lehilahy mahery iray ary mandroba ny fananany raha tsy mamatotra ilay mahery aloha, ary handroba ny tranony izy avy eo. <sup>28</sup> Lazaiko marina aminareo, ho voavela avokoa ny heloky ny zanak'olombelona, na dia ireo teny ratsy rehetra izay avoakan'ny vavany aza, <sup>29</sup> fa izay miteny ratsy ny Fanahy Masina kosa dia tsy ho voavela heloka mandrakizay, fa meloka nohon'ny ota mandrakizay." <sup>30</sup> Nanambara izany Jesosy nohon'ny filazan'izy ireo hoe: "Manana fanahy maloto Izy." <sup>31</sup> Avy eo dia tonga ny reniny sy ireo rahalahiny ary nijoro teny ivelany. Nandefa olona nampahafantatra Azy izy ireo, ka nampiantso Azy. <sup>32</sup> Nipetraka manodidina Azy ny vahoaka ary hoy izy ireo taminy hoe: "Ny reninao sy ireo rahalahinao dia ao ivelany ao, ary mitady anao izy ireo." <sup>33</sup> Ary Izy namaly hoe: "Iza no reniko sy rahalahiko?" <sup>34</sup> Ary nijery nanodidina tamin'ny olona nipetraka manodidina Azy Izy ary hoy Izy hoe: "Jereo, ireto ny reniko sy ny rahalahiko!" <sup>35</sup> Fa na iza na iza manao ny sitrapon'Andriamanitra, dia izany olona izany no rahalahiko, sy anabaviko, ary reniko."

### Mark 3:1

#### Fampifandraisana ny foto-kevitra:

Jesosy nanasitrana lehilahy tamin'ny Sabata tao amin'ny synagoga ary nampiseho ny fihetsem-pony momba izay nataon'ireo Fariseo niaraka tamin'ny lalàn'ny Sabata. Ireo Fariseo sy ireo Herodiana dia nanomboka drafitra mba hanamelohana ho faty an'i Jesosy.

#### olona sasantsasany

"Fariseo sasantsasany." Aoriana kely ao, ao amin'ny andininy 3:5, ireo olona sasantsasany dia ho voatonona ho toy ny Fariseo.

#### lehilahy maty tanana

"lehilahy izay malemy tanana"

**Nijery akaiky Azy ny olona sasantsasany mba hahita raha hanasitrana azy Izy**  
 "Ireo Fariseo nijery akaiky an'i Jesosy mba hahita raha afaka hanasitrana an'ilay lehilahy malemy tanana Izy"

**manameloka Azy**  
 Ireo Fariseo dia te-hanameloka ho faty an'i Jesosy tamin'ny fandikana ny lalàna tamin'ny alalan'ny fiasana tamin'ny Sabata, tamin'ny mety ho fanasitrany ilay lehilahy. DH: "manameloka Azy amin'ny fanaovana zavatra diso" na "manameloka Azy amin'ny fandikana lalàna"

### Mark 3:3

**eto afovoan'ny olon-drehetra eto**  
 "eto afovoan'ny vahoaka eto"

**Ara-dalàna va ny manao soa amin'ny andro Sabata ... sa ny mahafaty?**  
 Jesosy niteny izany mba hiantsy azy ireo. Tiana hanaiky izy ireo fa ara-dalàna ny manasitrana olona amin'ny Sabata.

**ny manao soa amin'ny andro Sabata sa ny manao ratsy ... ny mamonjy aina, sa ny mahafaty**  
 Ireo fehezanteny roa ireo dia mitovy dika, kanefa ilay faharoa dia mahery vaika kokoa ny dikany.

**mamonjy aina, sa ny mahafaty**  
 Tena manampy ny mamerina ny hoe: "ara-dalàna izany," satria fanontaniana apetrak'i Jesosy indray amin'ny fomba hafa. DH: "ara-dalàna ve ny mamonjy aina sa ny mahafaty"

**aina**  
 Izany dia maneho "fiainana ara-batana" DH: "mamonjy ain'olona" na "fiainan'olona"

**Nefa izy ireo tsy nahaloha-teny**  
 "Fa nandà ny hamaly azy ireo izy"

### Mark 3:5

**Nijery azy ireo**  
 "Nijery azy ireo Jesosy"

**nalahelo**  
 "nalahelo mafy"

**hamafin'ny fon'izy ireo**  
 Io sarin-teny io dia mamaritra fa ireo Fariseo dia tsy vonona ny hanana fangorahana amin'ilay lehilahy malemy tanana. DH: "Tsy sitrak'izy ireo ny hanana fangorahana ho an'ilay lehilahy"

**Ahinjiro ny tananao**  
 "Takaro amin'ny tananao"

**niverina tamin'ny laoniny ny tanany**  
 Afaka atao hoe: "Jesosy namerina ny tanany" na "Jesosy namerina tamin'ny laoniny ny tanany"

**nanomboka nikonokonona**  
 "nanomboka nanangana drafitra"

**ny Herodiana**  
 Anarana antoko politika izay manohana ny Mpikamban'i Heroda.

**hitady izay fomba hamonoana Azy**  
 "ahoana no hamonoan'izy ireo an'i Jesosy"

### Mark 3:7

**Fampifandraisana ny foto-kevitra**  
 Jesosy nanohy nanasitrana olona tahaka ny fanarahan'ny vahoaka maro Azy rehefa te-handeha Izy.

**ranomasina**  
 Maneho ny Ranomasin'i Galilia izany

**Edoma**  
 Faritra io, fantatra taloha hoe Edoma, nameno ny antsasaky ny faritra atsimon'ny faritanin'i Jodia.

**ireo zavatra nataony izy ireo**  
 Maneho ireo fahagagana nataon'i Jesosy. DH: "fahagagana lehibe izay nataon'i Jesosy"

**nankeo aminy**  
 "nankeo amin'izay misy an'i Jesosy"

### Mark 3:9

**Dia nampitady sambokely ny mpianany Jesosy ... mba tsy hifanosehan'ny olona Izy**  
 Tahaka ny nifanosehan'ireo vahoaka hankenany amin'i Jesosy, dia tandindomin-doza tamin'ny fifanosehana Izy.

**nangataka an'ireo mpianany Izy**  
 "Jesosy niteny an'ireo mpianany"

**Noho Izy nanasitrana olona maro, ka**  
 Ny teny hoe: "maro" dia maneho ny isan'ireo olona izay efa nositrarin'i Jesosy. DH: "Satria Jesosy dia nanasitrana olona maro, ny olon-drehetra."

**nifandrombaka nanatona Azy ny olon-drehetra izay nanana aretina mba hikasika Azy**  
 "ny olon-drehetra izay nanana aretina dia nifanosika sy niezaka hikasika azy"

### Mark 3:11

**nahita Azy**  
 "nahita an'i Jesosy"

**dia niankohoka ... ary nihiaka, ary hoy izy ireo hoe:**  
 Eto ny teny hoe: "izy ireo" dia maneho ny fahalotoan'ireo fanahy. Izy ireo no nahatonga ny olona hanao zavatra. Afaka atao hoe: DH: "nataon'izy ireo niankohoka teo anoloany sy nihiaka ireo izay voafatony."

**niankohoka teo anoloany**

Ireo fanahy maloto dia tsy hoe niankohoka teo anoloan'i Jesosy satria tian'izy ireo izy ary te hanompo azy izy ireo. Fa niankohoka teo anoloany izy ireo satria natahotra azy.

**Ianao no Zanak'Andriamanitra**

Jesosy dia nanana fahefana hanadio ireo fanahy maloto satria izy no "Zanak'Andriamanitra."

**Zanak'Andriamanitra**

Fiantsoana manan-danja ho an'i Jesosy.

**Noteneniny mafy ireo**

"Jesosy nibaiko an'ireo fanahy maloto"

**mba tsy hampahafantatra Azy**

"mba tsy hilaza hoe iza Izy"

**Mark 3:13****Fampahafantarana amin'ny ankapobeny:**

Jesosy nisafidy ireo lehilahy izay tiany ho apostoliny.

**mba hahafahan'izy ireo miaraka aminy sy hahafahany****mandefa azy ireo mitovy ny hafatra**

"mba hiaraka aminy izy ireo ary handefa azy ireo hanambara ny hafatra izy.

**Simona, izay nomeny anarana hoe Petera**

Ny mpanoratra dia manomboka manao lisitra ny anaran'ireo apostoly roa ambin'ny folo. Simona izay lehilahy voalohany ao anaty lisitra

**Mark 3:17****izay nomeny**

Ny fehezanteny hoe: "an'ireo izay" dia maneho an'i Jakoba sy ny zanak'i Zebede ary Jaona rahalahiny.

**ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra**

"ny anarana hoe Boanarijesy, izay midika hoe, zana-baratra." Ny dikan'ny anarana hoe: "Boanarijesy" dia afaka atao mazava kokoa. DH: "anaram-baovao 'lehilahy izay tahaka ny varatra'"

**Tadeo**

Io dia anaran'ilay lehilahy.

**izay hamadika Azy**

"izay hamadika an'i Jesosy" Ny teny hoe: "izay" dia maneho an'i Jodasy Iskariota.

**Mark 3:20****Dia nody tany an-trano Izy**

"Dia nody tany an-trano izay nipetrany Jesosy."

**tsy afaka nisakafo akory izy ireo**

Ny teny hoe: "mofo" dia maneho sakafo. DH: "Jesosy sy ireo mpianany dia tsy afaka nisakafo

akory" na "tsy afaka nihinana na inona na inona izy ireo"

**dia nivoaka izy ireo haka Azy**

Ireo olona tao anatin'ny fianakaviana no nankeny amin'ny trano, ka ho afaka hitazona azy sy hanery azy hody any an-trano hiaraka amin'izy ireo.

**satria nolazain'izy ireo hoe:**

Ny mety ho dikany hafa an'io teny hoe: "izy ireo" io dia : 1) ny fianakaviany na 2) olona sasantsasany tamin'ireo vahoaka.

**Very saina Izy**

Ny fianakavian'i Jesosy dia mampiasa io fomba fiteny io mba hamaritana izay eritreretin'izy ireo ho ataony. DH: "adala" na "tsy misy saina"

**Amin'ny alalan'ny mpanapaky ny demonia no androahany ny demonia**

"Amin'ny alalan'ny herin'i Belzeboba izay mpanapaka ireo demonia, no nandroahan'i Jesosy ireo demonia"

**Mark 3:23****Fampifandraisana ny foto-kevitra:**

Jesosy dia manazava amin'ny fanoharana hoe nahoaana Izy no tsy voabaikon'i Satana ary izay manao ny sitrak'Andriamanitra dia mitovy amin'ny rahalahiny, ny anabaviny, ary ny reniny.

**Dia nantsoin'i Jesosy hankeo aminy ireo**

"Jesosy niantso ny olona hankeo aminy"

**hahafahan'ny Satana mandroaka Satana?**

Jesosy nametraka izany fanontaniana izany mba hamaliana an'ireo mpanora-dalàna izay niteny fa mandroaka ireo demonia amin'ny alalan'i Belzeboba Izy. Afaka atao ihany koa hoe: "Satana dia tsy afaka mandroaka ny tenany!" na "Tsy afaka manohitra ny fanahy ratsiny ihany i Satana!"

**Raha misy fanjakana miady an-trano**

Ny teny hoe: "fanjakana" dia teny tsy ara-bakiteny ho an'ireo olona izay mipetraka ao amin'ny fanjakana. DH: "Raha miady an-trano ny olona ao amin'ny fanjakana "

**ho rava**

Io fehezanteny io dia sarin-teny izay midika fa ny olona dia tsy hiombona ela ary ho rava. DH: "tsy maharitra" na "ho rava"

**tokan-trano**

Hevitra ambadik'ireo olona izay miara-mipetraka ao an-trano. DH: "fianakaviana" na "ankohonana"

**Mark 3:26****Raha nitsangana nanohitra ny tenany Satana ary nisarakana**

Ny teny hoe: "tenany" dia mpisolo tena maneho an'i Satana, ary teny tsy ara-bakitenin'ireo fanahy

ratsiny. DH: "Raha i Satana sy ireo fanahiny no miady" na "Raha i Satana sy ireo fanahiny no miady ary misaraka."

**tsy haharitra**

Sarin-teny midika tsy haharitra izy ary ho rava. DH: "tsy hiombona intsony" na "tsy haharitra ka ho rava"

**handroba**

mangalatra fananana sarobidin'ny olona

**Mark 3:28**

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**ny zanak'olombelona**

"ireo izay naterak'olombelona." Io fomba fiteny io dia natao mba hanasongadinana ny maha-olona. DH: "olona"

**avoakan'ny vavany**

"tenenina"

**filazan'izy ireo hoe**

"niteny ny olona hoe"

**Manana fanahy maloto Izy**

Fomba fiteny izay midika fa voafatotry ny fanahy maloto.

**Mark 3:31**

**rahalahy**

Maneho an'ireo rahalahin'i Jesosy.

**Nandefa olona nampahafantatra Azy izy ireo, ka nampiantso Azy**

"Nandefa olona iray nankao anatiny izy ireo mba hiteny Aminy fa ao ivelany izy ireo ary miandry azy hivoaka".

**mitady anao izy ireo**

"mila anao izy ireo"

**Mark 3:33**

**izany olona izany no rahalahiko, anabaviko, ary reniko**

" ireo olona ireo dia rahalahiko, anabaviko, ary reniko"



## Chapter 4

<sup>1</sup> Ary nanomboka nampianatra teo amoron'ny ranomasina indray Izy, ary nisy vahoaka be niangona nanodidina Azy. Niditra tao an-tsambokely izay teo an-dranomasina Izy, ary nipetraka tao amin'izany. Ny vahoaka rehetra kosa dia nijanona teo amoron'ny ranomasina. <sup>2</sup> Nampianatra azy ireo zavatra maro tamin'ny alalan'ny fanoharana Izy, ary tao amin'ny fampianarany, dia izao no nolazainy tamin'izy ireo. <sup>3</sup> "Henoy, nisy mpamafy handeha hamafy voa. <sup>4</sup> Ary raha namafy izy, dia nisy voa sasany niraraka tamin'ny lalana, ka avy ireo vorona ary nihinana izany. <sup>5</sup> Ny voa sasany niraraka tamin'ny tany feno vatovato, izay tsy nisy tany firy. Tonga dia nitsimoka avy hatrany izy ireny, satria tsy lalina ny tany nisy azy. <sup>6</sup> Fa rehefa niposaka ny masoandro, dia nalazo izy ireo, ary satria tsy nisy fakany izy ireo, dia maina. <sup>7</sup> Ny voa hafa niraraka tamin'ny tany feno tsilo. Ary nitsimoka niha-lehibe ireo tsilo ireo dia nangeja azy, ka tsy namoa voa. <sup>8</sup> Ny voa hafa niraraka tamin'ny tany tsara ka namokatra voa teo am-pitomboana ary nihamaro, ary ny sasany nitombo avo telopolo heny, ny sasany enimpolo, ary ny sasany zato." <sup>9</sup> Avy eo dia hoy Izy hoe: "Izay manan-tsofina hoenti-mihaino, aoka izy hihaino!" <sup>10</sup> Rehefa irery Jesosy, dia nanontany Azy momba io fanoharana io ireo izay akaiky Azy sy ireo mpianany roambinifolo. <sup>11</sup> Hoy Izy tamin'izy ireo hoe: "Ho anareo no nanomezana ny zava-miafin'ny fanjakan'Andriamanitra. Fa ho an'ireo izay any ivelany dia fanoharana avokoa, <sup>12</sup> mba amin'ny fotoana hijeren'izy ireo, eny hijery izy ireo, nefa tsy hahita, ary mba amin'ny fotoana hihainoan'izy ireo, eny handre izy ireo, nefa tsy hahafantatra izany, na koa hiodina izy ireo dia hamindra fo amin'izy ireo Andriamanitra." <sup>13</sup> Ary hoy izy tamin'izy ireo hoe: "Tsy azonareo va izany fanoharana izany? Ahoana izany no hahazoanareo ireo fanoharana hafa rehetra? <sup>14</sup> Ilay mpamboly izay mamafy ny voa dia ilay iray izay mamafy ny teny. <sup>15</sup> Ireto no ilay niraraka teny an-dalana, izay namafazana ny teny, fa rehefa ren'izy ireo izany, dia tonga avy hatrany Satana ary hangalatra ny teny izay voafafy tamin'izy ireo. <sup>16</sup> Ireto no ilay voafafy tamin'ny tany feno vatovato, izay, rehefa nandre ny teny, dia nandray izany avy hatrany tamim-pifaliana. <sup>17</sup> Tsy misy fakany ao amin'izy izy ireo, fa maharitra fotoana fohy fotsiny. Dia tonga ny fahoriana na ny fanenjehana nohon'ny teny, ka avy hatrany dia lavo izy ireo. <sup>18</sup> Ireo hafa no ilay voafafy tamin'ny tany feno tsilo. Ren'izy ireo ny teny, <sup>19</sup> fa ny fanahian'izao tontolo izao, ny famitahan'ny harena, sy ny filàna ny zavatra hafa dia tafiditra ka mangeja ny teny, ka tsy mamoa vokatra izany. <sup>20</sup> Ary ireo izay voafafy teny amin'ny tany tsara dia ireo izay mandre ny teny ary mandray izany, ka namoa vokatra izy ireo\_ telopolo, enimpolo, na avo zato henin'izay nafafy." <sup>21</sup> Jesosy niteny tamin'izy ireo hoe: "Moa entinao ao an-trano va ny jiro mba ho atao ao ambany sobika, na ambanin'ny farafara? Entinao miditra izany dia hataonao ambonin'ny fitoeran-jiro. <sup>22</sup> Fa tsy misy zava-miafina izay tsy ho fantatra, ary tsy misy tsiambaratelo izay tsy hivoaka. <sup>23</sup> Raha misy manan-tsofina hoenti-mihaino, aoka izy hihaino!" <sup>24</sup> Hoy Izy tamin'izy ireo hoe: "Mitandrema amin'ny teny izay renareo, fa arakaraky ny ohatra anoharanareo ihany, no anoharana anareo, ary ho ampiana aminareo izany. <sup>25</sup> Satria na iza na iza manana, dia homena betsaka kokoa izy, ary na iza na iza tsy manana, na izay ananany aza hesorina aminy." <sup>26</sup> Ary hoy ihany koa Izy hoe: "Ny fanjakan' Andriamanitra dia tahaka ny olona iray mamafy ny voany amin'ny tany. <sup>27</sup> Matory izy amin'ny alina ary mifoha amin'ny maraina, ary ny voa dia mitsimoka ka maniry, fa tsy fantany hoe ahoana. <sup>28</sup> Ny tany dia mamoa amin'ny tenany ihany: voalohany ny rantsany, avy eo ny tahony, avy eo ny voa matoy eo amin'ny tahony. <sup>29</sup> Ary rehefa matoy ny voa dia avy hatrany izy dia handefa fijinjana, fa efa tonga ny fotoam-pijinjana." <sup>30</sup> Ary hoy indray Izy hoe: "Inona no azontsika ampitahana ny fanjakan'Andriamanitra, na inona no fanoharana hampiasaintsika hanazavana izany? <sup>31</sup> Izany dia tahaka ny voatsinampy izay, rehefa hafafy, dia izy no voa kely indrindra amin'ny voa rehetra eto ambonin'ny tany. <sup>32</sup> Nefa, rehefa voafafy izany, dia mitsimoka ary lasa lehibe noho ny hazo rehetra, ary mamoa rantsana vaventy, ka azon'ny voromanidina hanaovana ny tranony eo amin'ny alokalony." <sup>33</sup> Ary fanoharana maro toy izany no nanambarany ny teny tamin'izy ireo, araka izay fahazoan'izy ireo azy, <sup>34</sup> ary tsy niteny tamin'izy ireo afa-tsy tamin'ny fanoharana Izy. Saingy rehefa irery Izy, dia nohazavainy tamin'ireo mpianany manokana ny zavatra rehetra. <sup>35</sup> Tamin'izany andro izany, rehefa tonga ny hariva, dia hoy Izy tamin'izy ireo hoe: "Andeha isika hita ery am-pita." <sup>36</sup> Ka niala teo amin'ireo vahoaka izy ireo, nitondra an'i Jesosy niaraka tamin' izy ireo, raha iny Izy, tao anaty sambokely iny. Nisy sambokely hafa nandeha niaraka taminy. <sup>37</sup> Avy eo nanomboka nisy tafio-drivotra be ary ny onjan-drano nanafotra ny sambokely ka efa saika feno rano ny sambokely. <sup>38</sup> Ary Jesosy irery natory teo ambodin'ny sambokely, tambonin'ny ondana. Nofohazin'izy ireo Izy, nanao hoe: "Mpampianatra o, tsy mampaninona Anao ve raha ho faty eto isika?" <sup>39</sup> Ary nifoha Izy, dia niteny mafy tamin'ny rivotra, ary niteny tamin'ny ranomasina hoe: "Mitsahara! mitonia!" Ary nitsahatra ny rivotra, ka nisy fitoniana be. <sup>40</sup> Ary hoy Izy tamin'izy ireo hoe:

"Nahoana ianareo no matahotra? Mbola tsy manam-pinoana foana va ianareo?" <sup>41</sup> Feno tahotra izy ireo ka nifampiteny hoe: "Iza moa ity, fa na dia ny rivotra sy ny ranomasina aza manaiky Azy?"

### Mark 4:1

#### Fampifandraisana ny foto-kevitra:

Raha nampianatra teo an-tsambokely teny amin'ny sisin-dranomasina i Jesosy, dia niteny fanoharana momba ny tany tamin'izy ireo Izy.

#### ranomasina

Ranomasin'i Galilia io.

#### ary nipetraka

"ary nipetraka tao an-tsambokely Izy"

### Mark 4:3

#### Henoy

"Mifantoha"

#### Ary raha namafy izy

"Raha namafy ireo voa tamin'ny tany Izy." Samihafa ny famafazana voa amin'ny fomban-drazana samihafa. Amin'ity fanoharana ity, ireo voa dia afafy amin'ny tany izay efa nomanina hambolena.

#### nitsimoka izy ireny

"nanomboka nitsimoka haingana izy ireny"

#### ny tany

Maneho ny fotaka malemy eo amin'ny tany izay afaka hambolena ireo voa.

### Mark 4:6

#### dia nalazo izy ireo

Maneho an'ireo vary mbola tanora. Afaka atao ihany koa hoe: "nampalazo ireo voa mbola tanora izany."

#### satria tsy nisy fakany izy ireo, dia maina

"satria tsy nisy fakany ireo voa, ka nalazo izy ireo"

#### nangeja azy ireo

Ny teny hoe: "azy ireo" dia maneho an'ireo voa mbola tanora.

### Mark 4:8

#### ary ny sasany nitombo avo telopolo heny

Ny habetsaky ny voa vokarin'ny voa tsirairay dia ampitahaina amin'ny voa iray izay naniriany. DH: "Ny voa sasany dia mamokatra avo telopolo henin'ilay voa izay nambolen'ilay lehilahy.

#### telopolo ... enimpolo ... zato

"30 ... 60 ... 100."

#### ny sasany enimpolo, ary ny sasany zato

Jesosy dia manohy ny famaritana ny habetsaky ny voa izay vokatry. DH: "ary ny sasany namokatra avo enimpolo heny ary ny sasany mamokatra avo zato heny"

#### Izay manan-tsafina ho enti-mihaino

Maneho an'ireo izay rehetra mihaino. DH: "Izay rehetra mihaino Ahy"

#### aoka izy hihaino

Eto ny teny hoe: "mihaino" dia midika fifantohana. DH: "tsy maintsy mifantoka amin'izay lazaiko"

### Mark 4:10

#### Rehefa irery Jesosy

Izany dia tsy midika fa tena irery Jesosy; fa ; lasa ireo vahoaka ary Jesosy irery no niaraka tamin'ireo roa ambin'ny folo sy ireo mpanara-dia sasany akaiky Azy.

#### Ho anareo no nanomezana

Afaka atao hoe: "Andriamanitra nanome anareo" na "Izaho nanome anareo"

#### ho an'ireo izay any ivelany

"fa ho an'ireo izay tsy miaraka aminareo eto." Izany dia maneho ny olona rehetra izay tsy niaraka tamin'ireo roa ambin'ny folo na ireo hafa akaiky an'i Jesosy.

#### fanoharana avokoa

Afaka lazaina fa i Jesosy no nanome fanoharana an'ireo olona. DH: "Nataoko fanoharana avokoa izay nolazaiko"

#### hijeren'izy ireo ... hihainoan'izy ireo

Jesosy dia fantatra fa miresaka momba ireo olona mijery izay asehony azy ireo sy mihaino izay lazainy azy ireo. DH: "rehefa nijery izay nataoko izy ireo ... rehefa nihaino izay lazaiko izy ireo"

#### mijery izy ireo, fa tsy mahita

Jesosy dia miresaka momba ny fahazoan'ireo olona izay hitany rehefa mijery izy ireo. DH: "izy ireo dia mijery fa tsy mahafantatra"

#### hiodina

Miala amin'ny ota.

### Mark 4:13

#### Fampifandraisana ny foto-kevitra:

Jesosy dia manazava ny fanoharana momba ny tany amin'ireo mpanara-dia Azy ary avy eo miteny amin'izy ireo ny fampiasana ny jiro mba hampiseho fa ny zava-miaina dia ho fantatra.

**Ary hoy izy tamin'izy ireo**  
 "Ary hoy Jesosy tamin'ireo mpianany"

**Tsy azonareo va izany fanoharana izany? Ahoana izany no hahazoanareo ireo fanoharana hafa rehetra ?**  
 Jesosy dia mampiasa io fanontaniana io mba haneho ny alahelony fa ireo mpianany dia tsy afaka mahazo ny fanoharany. DH: "raha tsy mahazo io fanoharana io ianareo, dia eritrereto fa ho sarotra ho anareo ny hahazo ireo fanoharana hafa rehetra."

**Ilay mpamboly izay mamafy ny voany dia**  
 "Ilay mpamboly izay mamafy ny voany dia maneho"

**dia ilay iray izay mamafy ny teny**  
 Ny hoe: "ny teny" dia maneho ny hafatr'Andriamanitra. Ny famafazana ny hafatr'Andriamanitra dia maneho ny fampianarana azy. DH: "ilay iray izay mampianatra ny hafatr'Andriamanitra amin'ny olona"

**Ny sasany dia ireo izay niraraka teny an-dalana**  
 "Ny olona sasany dia tahaka ireo voa izay niraraka teny an-dalana" na "Ny olona sasany dia tahaka ny lalana izay nilatsahan'ireo voa"

**rehefa ren'izy ireo izany**  
 Eto ny "izany" dia maneho "ireo teny" na "hafatr'Andriamanitra."

#### Mark 4:16

**Ary ny sasany dia ireo voafafy**  
 "Ary ny olona sasany dia tahaka ireo voa." Jesosy dia nanomboka nanazava hoe ahoana ny olona sasany no tahaka ireo voa izay nilatsaka tamin'ny tany feno vato.

**Tsy misy fakany ao amin'izy izy ireo**  
 Io dia fampitahana ny vary mbola tanora izay tsy tena lalim-paka. Sarin-teny izay midika fa ny olona dia mientana rehefa mandray ny teny amin'ny voalohany, kanefa tsy tena nandray tsara azy. DH: "Ary izy ireo dia tahaka ny voa mbola tanora izay tsy tena lalim-paka"

**Tsy misy faka**  
 Filaza masaka io, hanasongadinana fa tsy tena lalina ny faka.

**maharitra**  
 Amin'io fanoharana io, "maharitra" dia midika hoe: "mino." DH: "manohy amin'ny finoan'izy ireo"

**nohon'ny teny**  
 Manampy bebe kokoa ny manazava hoe nahoana ny fahorianana no tonga. Tonga izany satria ny olona dia nino ny teny. DH: "satria nino ny teny izy ireo"

**lavo izy ireo**  
 Amin'ity fanoharana ity, ny "lavo" dia midika hoe: "nijanona tsy nino ny hafatr'Andriamanitra"

#### Mark 4:18

**Ireo hafa no ilay voafafy tamin'ny tany feno tsilo**  
 Jesosy dia manomboka manazava hoe ahoana ny olona sasany no tahaka ireo voa izay nilatsaka tany anaty tsilo. DH: "Ary ny olona hafa dia tahaka ny voa izay voafafy tany amin'ny tsilo"

**ny fanahian'izao tontolo izao**  
 "ny ahiahin'ity fiainana ity" na "ny momba ity fiainana ankehitriny ity"

**ny famitahan'ny harena**  
 "ny faniriana harena"

**dia tafiditra ka mangeja ny teny**  
 Raha nanohy niresaka momba ny olona izay tahaka ny voa nilatsaka tany anaty tsilo i Jesosy, dia nanazava izay ataon'ny faniriana sy fanahiana amin'ny teny amin'ny fiainan'izy ireo. DH: "dia miditra ka mangeja ny teny amin'ny fiainan'izy ireo tahaka ny tsilo mangeja ny voa mbola tanora"

**ka tsy mamoa vokatry izany**  
 "ny teny dia tsy mamoa voa ao amin'izy ireo"

**ireo izay voafafy teny amin'ny tany tsara**  
 Jesosy nanomboka nanazava hoe ahoana ny olona sasany no tahaka ireo voa izay voafafy tamin'ny tany tsara.

#### Mark 4:21

**Jesosy niteny tamin'izy ireo**  
 "Jesosy niteny tamin'ireo vahoaka"

**Moa entinao ao an-trano va ny jiro mba ho atao ao ambany sobika, na ambanin'ny farafara?**  
 Io fanontaniana io dia afaka atao hoe: "Tsy tokony hitondra jiro ao anatin'ny trano ka hametraka izany ao ambany sobika, na ambany fandriana mihitsy ianareo!"

**Fa tsy misy zava-miafina izay tsy ho fantatra ... izay tsy hivoaka**  
 Afaka atao hoe: "Fa tsy misy izay miafina tsy ho fantatra, ary tsiambaratelo tsy hivoaka"

**tsy misy zava-miafina ... tsy misy tsiambaratelo**  
 "tsy misy zava-miafina ... tsy misy tsiambaratelo" Ireo fehezanteny roa ireo dia mitovy dika. Jesosy dia manasongadina fa ny tsiambaratelo dia ho fantatra.

**Raha misy manan-tsofina ho enti-mihaino, aoka izy hihaino**  
 Ataovy mitovy dika amin'izay nataonao tao amin'ny andininy 4:8

#### Mark 4:24

**Hoy Izy tamin'izy ireo**  
 "Jesosy niteny tamin'ireo vahoaka"

**fa arakaraky ny ohatra anoharanareo ihany**

Ny mety ho dikany hafa: 1) Jesosy dia miresaka momba ny ohatra ara-bakiteny sy manome antsitrano ny hafa. 2) io dia sarin-teny izay hiresahan'i Jesosy ny "fahalalana" tahaka ny hoe "fanoharana"

**no anoharana anareo, ary ho ampiana aminareo**

Afaka atao hoe: "Andriamanitra dia hanao ohatra anao, ary ho ampiany aminao izany."

**dia homena betsaka kokoa izy ... na izay ananany aza hesorina aminy**

DH: "homen'Andriamanitra betsaka izy ... hesorin'Andriamanitra aminy" na "Andriamanitra hanome bebe kokoa azy ... Andriamanitra hanaisotra aminy"

**Mark 4:26****Fampifandraisana ny foto-kevitra:**

Avy eo Jesosy niteny fanoharana an'ireo olona mba hanazava ny fanjakan'Andriamanitra, izay ho hazavainy amin'ireo mpianany any aoriana.

**tahaka ny olona iray mamafy ny voany amin'ny tany**

Jesosy mampitaha ny fanjakan'Andriamanitra amin'ilay mpamboly mamafy ny voa.

**Matory izy amin'ny alina ary mifoha amin'ny maraina**

"Mifoha izy amin'ny maraina ary matory izy amin'ny alina"

**ny rantsany**

ny sampany

**ny tahony**

ny lohan'ny sampana na taho izay mitazona ny voankazo

**avy hatrany izy dia handefa fijinjana**

Eto ny hoe: "fijinjana" dia tsy ara-bakiteny izay midika hoe mpamboly na ireo olona izay alefan'ny mpamboly hijinja vokatra. DH: "avy hatrany izy dia handefa fijinjana hijinjana vokatra" na "avy hatrany izy dia handefa olona miaraka amin'ny fijinjana mba hijinja vokatra"

**fijinjana**

"antsy bingo" na "antsim-bilona" hanapahana vokatra

**fa efa tonga ny fotoam-pijinjana**

Eto ny fehezanteny "efa tonga" dia fomba fiteny hilazana ireo vokatra efa azo jinjaina. DH: "efa matoy ny voa ka efa azo jinjaina"

**Mark 4:30****Inona no azontsika ampitahana ny fanjakan'Andriamanitra, na inona no fanoharana hampiasaintsika hanazavana izany?**

Jesosy dia mametraka izany fanontaniana izany mba hampieritreritra ireo mpihaino hoe inona ny

fanjakan'Andriamanitra. DH: "Amin'ity fanoharana ity no afaka hanazavako hoe toy inona ny fanjakan'Andriamanitra."

**rehefa hafafy**

Afaka atao hoe: "rehefa nisy olona namafy" na "rehefa nisy olona namboly"

**ary mamoa rantsana vaventy**

Ny voatsinampy dia voafaritry ho mahatonga ny rantsany ho lava. DH: "lava rantsana"

**Mark 4:33****nanambarany ny teny tamin'izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

**araka izay fahazoan'izy ireo azy**

"ary rehefa afaka nahatakatra maromaro izy ireo, dia mbola hanohy hiteny zavatra maromaro hatrany izy"

**rehefa irery Izy**

Izany dia midika fa lavitra ireo vahoaka Izy, fa ireo mpianany dia niaraka taminy hatrany.

**dia nohazavainy ny zavatra rehetra**

Eto ny teny hoe: "zavatra rehetra" dia filaza masaka. DH: "Hazavainy avokoa ny fanoharana rehetra."

**Mark 4:35****Fampifandraisana ny foto-kevitra:**

Raha niantsambo Jesosy sy ireo mpianany mba hitsoaka ny vahoaka, dia nisy tafiotra lehibe. Ireo mpianany dia natahotra rehefa nahita fa na dia ny rivotra sy ny ranomasina aza dia mankato an'i Jesosy.

**hoy Izy tamin'izy ireo**

"Hoy Jesosy tamin'ireo mpianany"

**ery am-pita**

"am-pitan'ny ranomasin'i Galilia" na "am-pitan'ny ranomasina"

**efa saika feno ny sambokely**

Mazava kokoa raha hoe: "efa feno rano ny sambokely"

**Mark 4:38****Nofohazin'izy ireo Izy**

Ny teny hoe: "izy ireo" dia maneho an'ireo mpianatra

**tsy mampaninona Anao ve raha ho faty eto izahay?**

Nametraka izany fanontaniana izany ireo mpianatra mba hampitana ny tahotr'izy ireo. Afaka atao ihany koa hoe: "mila mifantoka amin'ny zava-mitranga ianao; ho faty avokoa isika rehetra!"

**ho faty eto isika?**

Ny teny hoe: "isika" dia misolo tena an'i Jesosy sy ireo mpianany.

**Mitsahara, mitonia**

Ireo teny roa ireo dia mitovy ary ampiasaina mba ho fanamafisana ny teny.

**fitoniana be**

"fitonian'ny ranomasina"

**Mark 4:40**

**Ary hoy Izy tamin'izy ireo**

"Ary Jesosy niteny tamin'izy ireo"

**Nahoana ianareo no matahotra? Mbola tsy manam-pinoana foana va ianareo?**

Jesosy nametraka ireo fanontaniana ireo mba hiheveran'izy ireo hoe nahoana no matahotra izy ireo rehefa miaraka aminy. DH: "Tsy tokony hahatahotra ianareo. Tokony hanana finoana mafy ianareo."

**Iza moa ity, fa na dia ny rivotra sy ny ranomasina aza manaiky Azy?**

Ireo mpianatra dia nametraka io fanontaniana io noho izy ireo gaga tamin'izay nataon'i Jesosy. Afaka atao ihany koa hoe: "Tsy tahaka ny olon-tsotra io lehilahy io; na dia ny rivotra sy ny ranomasina aza mankato Azy."

## Chapter 5

<sup>1</sup> Tonga teny ampitan'ny ranomasina izy ireo, tao amin'ny faritr'i Gerasena. <sup>2</sup> Rehefa niala avy tao amin'ny sambokely Jesosy, avy hatrany dia nisy lehilahy iray azon'ny fanahy maloto nanatona Azy avy teny amin'ny fasana. <sup>3</sup> Nipetraka teny amin'ny fasana ity lehilahy ity. Tsy nisy afaka nihazona azy intsony, na dia tamin'ny rojo vy aza. <sup>4</sup> Voafatotra imbetsaka tamin'ny gadra vy sy rojo vy izy. Notapahany ireo rojo ary potika ireo gadra vy. Tsy nisy nanana hery nifehy azy. <sup>5</sup> Isak'alina sy isan'andro teny amin'ireo fasana sy teny an-tendrombohitra, dia nihiakiaka izy ary nandratra ny tenany tamin'ny vato maranitra. <sup>6</sup> Rehefa nahita an'i Jesosy avy lavitra izy, dia nihazakazaka nankeo aminy ary niankohoka teo anoloany. <sup>7</sup> Ary nihiaka tamin'ny feo mahery izy hoe: "Inona moa no ifandraisako aminao, ry Jesosy, Zanak' Andriamanitra Avo Indrindra? Miangavy anao amin'ny anaran'Andriamanitra irery ihany aho, aza mampijaly ahy." <sup>8</sup> Fa Izy niteny taminy hoe: "Mivoaha amin'io lehilahy io, ry fanahy maloto." <sup>9</sup> Ary Izy nanontany azy hoe: "Iza no anaranao?" Ka novaliany hoe: "Legiona no anarako, satria marobe izahay." <sup>10</sup> Ary niangavy mafy Taminy hatrany hatrany izy tsy handroaka azy ireo any ivelan'ny faritra. <sup>11</sup> Ary nisy andian-kisoa niraoka teny an-tendrombohitra, <sup>12</sup> ary niangavy taminy izy ireo, nanao hoe: "Alefao ao amin'ireo kisoa izahay; avelao izahay heditra ao amin'ireo." <sup>13</sup> Ka dia navelany izy ireo; ary nivoaka ireo fanahy maloto ka dia niditra tao amin'ireo kisoa, ary avy dia nirifatra teny amin'ny hantsana ho any an-dranomasina ireo, ary kisoa teo amin'ny roa arivo teo no maty an-dranomasina. <sup>14</sup> Nitsoaka nandositra ireo nampisakafo ny kisoa ary nitatitra ny zava-niseho tao an-tanàna sy tany ambanivohitra, ary olona maro no nivoaka hizaha ny zava-niseho. <sup>15</sup> Avy eo izy ireo nankeo amin'i Jesosy ary hitan'izy ireo ilay lehilahy nitoeran'ny demonia, ilay iray izay nitoeran'ny legionia, nipetraka teo, nitafy ary vory saina; ka dia natahotra izy ireo. <sup>16</sup> Ireo izay nahita ny zava-niseho tamin'ilay lehilahy nitoeran'ny demonia dia nitantara tamin'izy ireo ny momba izany tamin'ny antsipirihiny, ary koa nitantara momba ireo kisoa tamin'izy ireo. <sup>17</sup> Dia nanomboka niangavy Azy izy ireo mba hialany eo amin'ny faritr'izy ireo. <sup>18</sup> Rehefa hiakatra tao amin'ny sambokely Izy, dia niangavy taminy ilay lehilahy nitoeran'ny demonia mba hiaraka aminy. <sup>19</sup> Saingy tsy namela azy anefa Jesosy, fa nanao taminy hoe: "Mandehana mody any amin'ny tranonao sy ny fianakavianao ary tantarao amin'izy ireo izay nataon'ny Tompo taminao, sy ny namindrany fo taminao!" <sup>20</sup> Dia lasa nody izy ary nanomboka nanambara ny zava-dehibe izay nataon'i Jesosy taminy tany Dekapolis, ary talanjona ny rehetra. <sup>21</sup> Ary rehefa nandeha teny am-pita indray Jesosy, tamin'ny sambokely, dia indreo nisy vahoaka be dia be niangona nanodidina Azy, raha teo amoron'ny ranomasina iny Izy. <sup>22</sup> Avy eo tonga ny iray amin'ireo mpitarika ny synagoga, atao hoe Jairo, ka raha vao nahita Azy, dia niantoraka teo an-tongony. <sup>23</sup> Nitalaho hatrany hatrany izy, nanao hoe: "Marary mafy efa ho faty ny zanako vavy. Mitalaho aminao aho, avia ary apetraho aminy ny tananao mba ho sitrana sy ho velona izy." <sup>24</sup> Dia lasa niaraka taminy Izy, ary vahoaka be dia be no nanaraka sy nanery nanodidina Azy. <sup>25</sup> Ary nisy vehivavy iray teo voan'ny fahaverezan-drà nandritry ny roambinifolo taona. <sup>26</sup> Nijaly be tokoa izy ary nitety mpitsabo maro sy nandany ny fananany rehetra, nefa tsy nahita fahasitranana fa vao mainka aza niharatsy. <sup>27</sup> Rehefa nahare ireo tatitra momban'i Jesosy izy, dia nankao aoriany tao anaty vahoaka izy ary nikasika ny fitafiany. <sup>28</sup> Satria hoy izy hoe: "Raha mahakasika ny lambany fotsiny aho, dia ho sitrana." <sup>29</sup> Rehefa nikasika Azy izy, dia nijanona ny fahaverezan-drà, ary tsapany hatrany anatin'ny sitrana tamin'ny aretany izy. <sup>30</sup> Fantatr'i Jesosy niaraka tamin'izay fa nisy hery niala avy taminy. Nitodika tany amin'ny vahoaka Izy ary niteny hoe: "Iza no nikasika ny fitafiako?" <sup>31</sup> Dia namaly Azy ireo mpianany hoe: "Hitanao ireo vahoaka marobe mifanesika aminao ireo, koa hoy Ianao hoe: "Iza no nikasika Ahy." <sup>32</sup> Fa nijery ny manodidina Azy Jesosy mba hahitany izay nanao izany. <sup>33</sup> Ilay vehivavy, nahafantatra izay nitranga taminy, dia natahotra sy nangovitra. Nandeha izy ary niantoraka teo anoloan'i Jesosy ka nilaza taminy ny marina rehetra. <sup>34</sup> Dia hoy Jesosy taminy hoe: "Anaka, ny finoanao no nahasitrana anao. Mandehana amin'ny fiadanana ary sitrana amin'ny aretinao." <sup>35</sup> Raha mbola niteny Izy, dia tonga ny olona sasany avy tany amin'ny mpitarika ny synagoga, nanao hoe: "Efa maty ny zanakao. Nahoana no mbola manahirana ny mpampianatra ihany?" <sup>36</sup> Fa rehefa nandre izay nolazain'izy ireo Jesosy, dia hoy Izy tamin'ilay mpitarika ny synagoga hoe: "Aza matahotra. Minoa fotsiny ihany." <sup>37</sup> Ary tsy nisy navelany hiaraka aminy, afa-tsy Petera, Jakoba, ary Jaona, rahalahin'i Jakoba. <sup>38</sup> Tonga tany an-tranon'ilay mpitarika ny synagoga izy ireo ary nahita olona nitabataba be teo Izy; nitomany sy nidradradra mafy izy ireo. <sup>39</sup> Rehefa niditra ny trano Izy, dia hoy Izy tamin'izy ireo hoe: "Nahoana ianareo no mitabataba sy mitomany? Tsy maty ny zaza fa matory." <sup>40</sup> Niomehy Azy izy ireo. Nefa navoakany tany ivelany izy rehetra ary naka ny ray sy renin'ilay zaza sy ireo izay niaraka taminy, ary niditra tao amin'ny efitra nisy ilay zaza Izy. <sup>41</sup> Noraisiny ny tanan'ilay zaza ary niteny taminy hoe: "Talita, Komy!" izay raha adika dia hoe: "Razazavavy, miteny aminao Aho, mitsangana." <sup>42</sup> Avy hatrany dia nitsangana razazavavy ary nandeha (satria roa ambin'ny folo taona izy). Talanjona avy

hatrany izy ireo. <sup>43</sup> Noraràny mafy izy ireo mba tsy hisy na iza na iza hahafantatra ny momba izao. Avy eo dia nasainy nomena hanina razazavavy.

### Mark 5:1

#### **Fampifandraisana ny foto-kevitra:**

Rehefa avy nampitony ny tafiotra be i Jesosy, dia nanasitrana lehilahy izay nisy demonia, fa ny mponina tao Gerasa dia tsy faly tamin'ny fanasitranany, ka nangataka an'i Jesosy handeha izy ireo.

#### **Tonga izy ireo**

Ny teny hoe: "Ireo" dia misolo tena an'i Jesosy sy ireo mpianany.

#### **ny ranomasina**

Maneho ny ranomasin'i Galilia

#### **Gerasena**

Io anarana io dia maneho ireo olona izay monina ao Gerasa.

#### **misy fanahy maloto**

Fomba fiteny izay midika fa ilay lehilahy dia "voabaikon'ny" na "voafatotry ny" fanahy maloto

### Mark 5:3

#### **Voafatotra imbetsaka izy**

Afaka atao hoe: "Nofatoran'ny olona imbetsaka izy"

#### **potika ireo gadrany vy**

Afaka atao hoe: "namotika ny gadrany vy"

#### **gada vy**

"mamatotra ny tongony" na "vy mifatotra eo amin'ny lohaliny mba hanagadrana azy"

#### **rojo vy**

"rojo vy" izay mamatotra ny tanany mba hanagadrana azy

#### **Tsy nisy nanana hery nifehy azy**

Ilay lehilahy dia nahery ka tsy afaka nifehy azy.

#### **nifehy azy**

"nahafehy azy"

### Mark 5:5

#### **nandratra ny tenany tamin'ny vato maranitra**

Matetika rehefa misy demonia ny olona iray, dia mitarika ilay olona hanao zavatra manimba azy tenany ny demonia, toy ny fandratrana tena.

#### **Rehefa nahita an'i Jesosy avy lavitra izy**

Rehefa nahita an'i Jesosy voalohany ilay lehilahy, dia hidina avy eny an-tsambo Jesosy.

#### **niankohoka**

Izany dia midika fa nandohalika teo anoloan'i Jesosy mba ho fanajana, fa tsy fiderana.

### Mark 5:7

#### **Fampifandraisana ny foto-kevitra**

Ny UDB dia mampiasa ny andininy mba hampifandraisana ireo andininy roa hanoratana ny tranga mba hilamina araka izay niseho.

#### **nihiaika**

"Nihiaika ilay fanahy maloto"

#### **Inona moa no hifandraisako aminao, ry Jesosy, Zanak'Andriamanitra Avo Indrindra?**

Ilay fanahy maloto dia mametraka izany fanontaniana izany tsy amin-tahotra. Afaka atao ihany koa hoe: "Avelao aho, Jesosy, Zanak'Andriamanitra Avo Indrindra! Tsy misy antony tokony hifandraisanao amiko."

#### **ry Jesosy ... aza mampijaly ahy**

Jesosy dia manana fahefana hampijaly ny fanahy maloto.

#### **Zanak'Andriamanitra Avo Indrindra**

Izany dia fiantsoana manan-danja ho an'i Jesosy.

#### **Miangavy anao amin'ny anaran'Andriamanitra irery ihany aho**

Eto ilay fanahy maloto dia mianiana amin'ny alalan'Andriamanitra tahaka ny hoe mangataka amin'i Jesosy izy. DH: "Izaho mitalaho aminao eo anatrehan'Andriamanitra" na "Izaho mianiana amin'Andriamanitra tenany ary mitalaho aminao"

### Mark 5:9

#### **Ary Izy nanontany azy hoe**

"Ary Jesosy nanontany an'ilay fanahy maloto"

#### **Ka novaliany hoe: "Legiona no anarako, satria marobe izahay."**

Fanahy iray no misolo tena fanahy maro eto. Miteny ho an'izy ireo izy tahaka ny hoe legionna iray izy ireo, ny andiana miaramila Romana dia eo ho eo amin'ny 6000 eo. DH: "Ary ilay fanahy niteny taminy hoe: 'Antsoy ho andiana miaramila izahay, satria maro aminay no ao anatin'ny olona'"

### Mark 5:11

#### **niangavy taminy izy ireo**

"ireo fanahy maloto niangavy an'i Jesosy"

**navelany izy ireo**

Manampy bebe kokoa ny manazava izay navelan'i Jesosy hataon'izy ireo. DH: "Jesosy namela ireo fanahy maloto hanao izay nangatahan'izy ireo"

**dia nirifatra**

"dia nirifatra ireo kisoa"

**ho any an-dranomasina , ary kisoa teo amin'ny roa arivo teo no maty an-dranomasina**

Afaka atao fehezanteny misaraka io fehezanteny io: "tao an-dranomasina. Nisy teo amin'ny roa arivo kisoa teo, ary maty tao an-dranomasina izy ireo"

**teo amin'ny roa arivo kisoa teo**

"teo amin'ny 2000 kisoa teo"

**Mark 5:14****tao an-tanàna sy tany ambanivohitra**

Afaka soratana mazava fa ilay lehilahy no nanome ny olona tao amin'ny tanàna sy tany ambanivohitra ny tatitr'izy ireo. DH: "ho an'ny olona tao an-tanàna sy ny tany ambanivohitra"

**ny legiona**

Anaran'ireo demonia izay tao amin'ilay lehilahy. Jereo ny dikan-teninao tao amin'ny 5:9

**vory saina**

Fomba fiteny izay midika fa mazava tsara ny fieritreretany.

**natahotra izy ireo**

Ny teny hoe: "izy ireo" dia maneho ny vondron'olona izay nivoaka mba hijery izay nitranga.

**Mark 5:16****Ireo izay nahita ny zava-niseho**

"Ny olona izay nijoro vavolombelona tamin'ny zava-nitranga"

**Mark 5:18****lehilahy nitoeran'ny demonia**

nitoeran'ny demonia- Na dia tsy nitoeran'ny demonia intsony aza ilay lehilahy, dia mbola nofaritana tahaka izany ihany. DH: "ilay lehilahy izay nitoeran'ny demonia"

**Saingy tsy namela azy Izy**

Ny zavatra tsy navelan'i Jesosy hataon'ilay lehilahy dia afaka soratana mazava tsara hoe: "Fa tsy navelan'i Jesosy hiaraka amin'izy ireo izy"

**Dekapolisy**

Anarana faritra izay midika tanàn-dehibe Folo. Ao an-tsimon-dranomasin'i Galilia.

**talanjona ny rehetra**

Manampy be ny filazana hoe naninona ny vahoaka no talanjona. DH: "ny olon-drehetra nandre izay nolazain'ilay lehilahy dia gaga avokoa"

**Mark 5:21****Fampifandraisana ny foto-kevitra:**

Taorian'ny nanasitranan'i Jesosy an'ilay lehilahy nisy demonia tao amin'ny faritr'i Gerasa, Jesosy sy ireo mpianany niverina namakivaky ny farihin'i Kapernaomy toerana izay nangatahan'ny iray tamin'ireo mpanapaka ny synagoga hanasitrana ny zanaka vaviny.

**teny am-pita**

DH: "am-pitan'ny ranomasina"

**amoron'ny ranomasina**

"teny amoron-dranomasina" na "teny amin'ny sisin-dranomasina"

**ranomasina**

Io dia ny ranomasin'i Galilia

**Jairo**

Anaran'ilay lehilahy.

**Dia lasa niaraka taminy Izy**

"Dia lasa niaraka tamin'i Jairo Jesosy." Ireo mpianatr'i Jesosy ihany koa dia niaraka taminy. DH: "Ka lasa niaraka tamin'i Jairo Jesosy sy ireo mpianany"

**apetraho ny tananao**

Ny "Mametra-tanana" dia maneho mpaminany na mpampianatra mametraka ny tanany amin'ny olona iray ka na manome fanasitrana na fanasoavana. Amin'io tranga io, Jario dia mangataka an'i Jesosy mba hanasitrana ny zanaka vaviny.

**mba ho sitrana sy ho velona izy**

Afaka atao ihany koa hoe: "hanasitrana azy sy hahavelona azy"

**nanery nanodidina Azy**

Izany dia midika fa nitangorona nanodidina an'i Jesosy ny vahoaka ary nifanosika mba ho akaiky an'i Jesosy.

**Mark 5:25****Fampifandraisana ny foto-kevitra:**

Raha mbola teo am-panasitrana an'ilay zanaka vavikely 12 taona an'ilay lehilahy Jesosy, dia nisy vehivavy efa narary nandritra ny 12 taona nanapaka izany tamin'ny fikitihana an'i Jesosy mba hanasitrana azy.

**Ary nisy vehivavy iray**

Ny "Ary" dia manolotra fa io vehivavy io dia manomboka atsofoka ao anaty tantara. Hevero hoe



ahoana ny fomba fampidirana tantara amin'ny fomba fiteninao.

**voan'ny fahaverezan-drà nandritry ny roa ambin'ny folo taona**

Io vehivavy io dia tsy manana fery misokatra; kanefa, ny fahaverezan-dràny isam-bolana dia tsy mety hijanona. Ny fitenim-paritrao dia mety manana fomba hafa hilazana io tranga io.

**roa ambin'ny folo taona**  
"nandritra ny 12 taona"

**fa vao mainka aza niharatsy**  
"vao mainka aza niharatsy ny aretany" na "vao mainka nitombo ny fahaverezan-dràny"

**tatitra momba an'i Jesosy**  
Naheno tatitra momba an'i Jesosy ny amin'ny fanasitranany olona izy. DH: "fa Jesosy dia nanasitrana olona"

**ny fitafiany**  
akanjo ivelany

### Mark 5:28

**dia ho sitrana**  
Afaka atao ihany koa hoe: "hanasitrana ahy izany" na "ny heriny hanasitrana ahy"

**sitrana tamin'ny aretany izy**  
Afaka atao hoe: "afaka taminy ny aretina" na "tsy marary intsony izy"

### Mark 5:30

**fa nisy hery niala avy taminy**  
Rehefa nikitika an'i Jesosy ilay vehivavy, dia nahatsapa hery hanasitranana azy Jesosy. Tsy nisy hery manasitrana ny olona very tany amin'i Jesosy rehefa nanasitrana azy Izy. DH: "fa ny hery fanasitranany no nanasitranany an'ilay vehivavy"

**ireo vahoaka marobe mifanesika aminao ireo**  
Izany dia midika fa nitangorona nanodidina an'i Jesosy ny vahoaka ary nifanosika mba ho akaiky an'i Jesosy. Jereo ny dikan-teninao tao amin'ny 5:21

### Mark 5:33

**ary niantoraka teo anoloany**  
"nandohalika teo anoloany." Nandohalika teo anoloany izy mba ho fanomezam-boninahitra sy fanekena.

**nilaza taminy ny marina rehetra**  
Ny teny hoe: "ny marina rehetra" dia maneho ny fomba nikasihany Azy sy nahatonga azy ho sitrana. DH: "nilaza taminy ny marina rehetra momba ny fikasihany azy"

### Anaka

Jesosy dia mampiasa io teny io mba hanehoana an'ilay vehivavy ho tahaka ny mpino.

**ny finoanao**  
"ny finoanao Ahy"

### Mark 5:35

**Raha mbola niteny Izy**  
"Raha mbola niteny Jesosy"

**dia tonga ny olona sasany avy tany amin'ny mpitarika ny synagoga**

Ny mety ho dikany hafa dia: 1) ireo olona ireo dia avy any an-tranon'i Jairo na 2) Jairo nibaiko an'ireo olona ireo hijery an'i Jesosy na 3) ireo olona ireo dia nalefan'ilay lehilahy izay nitarika ny synagoga tamin'ny tsy naha-teo an'i Jairo.

**ny mpitarika ny synagoga**  
Ny "ny mpitarika ny synagoga" dia i Jairo.

**nanao hoe:**  
"niteny tamin'i Jairo"

**Nahoana no mbola manahirana ny mpampianatra ihany?**  
Io fanontaniana io dia afaka soratana hoe: "tsy misy dikany intsony ny manelingelina ny mpampianatra." na "tsy mila elingelenina intsony ny mpampianatra."

**ny mpampianatra**  
Maneho an'i Jesosy.

### Mark 5:36

**Fampahafantarana amin'ny ankapobeny:**  
Ny UDB dia mampiasa ny andininy mba hampifandraisana ireo andininy 37 sy 38.

**Minoa fotsiny ihany**  
Raha ilaina, dia afaka soratana izay nibaikon'i Jesosy an'i Jairo mba hinoana. DH: "Minoa fotsiny ihany fa afaka manasitrana ny zanakao vavy Aho"

**Ary tsy nisy navelany ... ary nahita olona izy**  
Amin'ity andininy ity, ny hoe: "-ny" dia maneho an'i Jesosy.

**hiaraka aminy**  
"mba hiaraka aminy." Manampy bebe kokoa raha lazaina izay ho alehan'izy ireo. DH: "hiaraka Aminy ho any an-tranon'i Jairo."

### Mark 5:39

**hozy Izy tamin'izy ireo**  
"Jesosy niteny tamin'ireo olona izay nitomany"

**Nahoana ianareo no mitabataba sy mitomany?**  
Jesosy nametraka izany fanontaniana izany mba hanampy azy ireo hahita ny tsy fananan'izy ireo

finoana. DH: "Tsy fotoanan'ny alahelo sy fitabatabana izao."

**avoahy any ivelany izy rehetra**  
"avoahy any ivelan'ny trano ny olon-drehetra"

**ireo izay niaraka taminy**  
Izany dia maneho an'i Petera, Jakoba, ary Jaona.

**niditra tao amin'ny efitra nisy ilay zaza**  
Afaka atao hoe: "niditra tao amin'ny efitrano nandrian'ilay zaza"

#### **Mark 5:41**

**Talita, Komy**  
Io dia fehezanteny Aramaika, izay tenenin'i Jesosy an'ilay zazavavy kely amin'ny fitenin-drazany.

Soraty amin'ny abidian'ny faritra misy anao ireo teny ireo.

**roa ambin'ny folo taona izy**  
"12 taona izy"

**Noraràny mafy izy ireo mba tsy hisy hahafantatra ny momba izao**

Afaka atao teny baiko izany: "Tsy misy tokony hahafantatra momba izany!" na "Aza miteny na amin'iza na amin'iza momba izay nataoko!"

**Noraràny mafy izy ireo**  
"Nandrara mafy azy ireo Izy"

**Avy eo dia nasainy nomena hanina razazavavy**  
Afaka atao teny baiko izany: "Ary hoy Izy tamin'izy ireo: 'Omeo zavatra hohanina izy.'"

## Chapter 6

<sup>1</sup> Nandao io toerana io Izy ka namonjy ny tanindrazany, ary nanaraka Azy ireo mpianany. <sup>2</sup> Ary rehefa tonga ny andro sabata, dia nampianatra tao amin'ny synagoga Izy. Maro ny olona nandre Azy ka gaga izy ireo. Hoy izy ireo hoe: "Avy aiza no nahazoany ireo fampianarana ireo?" "Inona izao fahendrena izay nomena Azy izao?" "Inona ireo fahagagana izay nataony tamin'ny tanany ireo?" <sup>3</sup> "Tsy ilay mpandrafitra ve io, ilay zanak'i Maria ary rahalahin'i Jakoba sy Josefy sy Jodasy ary Simona? Tsy miaraka amintsika eto ve ireo anabaviny?" Tohina tamin'i Jesosy izy ireo. <sup>4</sup> Ary hoy Jesosy tamin'izy ireo hoe: "Tsy misy mpaminany tsy omen-kaja, afa-tsy ao amin'ny tanindrazany sy ao amin'ny havany akaiky ary ao amin'ny ankohonany manokana ihany." <sup>5</sup> Tsy afaka nanao asa mahagaga Izy, afa-tsy ny fametrahany tanana amin'ny marary vitsivitsy ary manasitrana azy ireo. <sup>6</sup> Gaga nohon'ny tsy finoan'izy ireo Izy. Avy eo nandeha nanodidina ireo tanàna Izy hampianatra. <sup>7</sup> Avy eo dia niantso ireo roa ambinifolo lahy Izy ary nanomboka naniraka azy ireo tsiroaroa, ary nomeny fahefana teo amin'ny fanahy maloto izy ireo, <sup>8</sup> ary nandidy azy ireo tsy hitondra na inona na inona amin'ny diany, na mofo, na kitapo, na vola amin'ny fehin-kibon'izy ireo\_ afa-tsy tehina ihany\_ <sup>9</sup> fa hanao kapa, ary tsy hanao akanjo roa. <sup>10</sup> Hoy Izy tamin'izy ireo hoe: "Na oviana na oviana ianareo miditra amina trano iray, dia mitoera ao mandra-pialanareo any. <sup>11</sup> Ary raha misy tanàna tsy mandray anareo na mihaino anareo, rehefa miala ao amin'izany toerana izany ianareo, dia ahintsano ny vovoka amin'ny tongotrareo mba ho fijoroana vavolombelona amin'izy ireo." <sup>12</sup> Dia niainga izy ireo ary nitory fa ny olona dia tokony hibe-baka amin'ny fahotany. <sup>13</sup> Nandroaka demonia maro izy ireo, ary nanosotra marary maro tamin'ny diloilo ka nanasitrana azy ireny. <sup>14</sup> Ren'i Heroda mpanjaka izany, satria lasa fanta-daza ny anaran'i Jesosy. Ny sasany nilaza hoe: "Nitsangana tamin'ny maty Jaona mpanao batisa ary noho izany, dia miasa ao anatiny ireo hery mahagaga ireo." <sup>15</sup> Fa ireo sasany kosa nilaza hoe: "Elia Izy." Ny sasany mbola niteny hoe: "Mpaminany Izy, tahaka ny iray amin'ireo mpaminany tamin'ny andro taloha." <sup>16</sup> Fa rehefa nandre izany Heroda dia hoy izy hoe: "Jaona, ilay notapahiko loha, no nitsangana tamin'ny maty." <sup>17</sup> Fa Heroda no nampisambotra an'i Jaona ka nandefa azy tany an-tranomaizina nohon'ny raharaha Herodiasy (vadin'i Filipino rahalahiny), satria novadiany ravehivavy. <sup>18</sup> Fa Jaona niteny an'i Heroda hoe: "Tsy araka ny lalàna ny hanambadianao ny vadin'ny rahalahinao." <sup>19</sup> Fa tezitra taminy Herodiasy ka nitady izay hamonoana azy, saingy tsy afaka, <sup>20</sup> nohon'ny fatahoran'i Heroda an'i Jaona; fantany fa olo-marina sy feno fahamasinana izy, ary niaro azy izy. Nanahiran-tsaina azy ny fihenoana azy, kanefa mbola nihaino azy tamim-pifaliana izy. <sup>21</sup> Avy eo nisy irika tamin'ny fitsingerenan'ny taona nahaterahan'i Heroda ka nanao fanasàna ho an'ireo lehibeny, sy ireo mpifehiny, ary ireo mpitariky ny Galilia izy. <sup>22</sup> Dia niditra ny efitrano fanasana ny zanaka vavin'i Herodiasy ary nandihy ho azy ireo, ary nahafinaritra an'i Heroda sy ireo vahiny nasaina tamin'ny fisakafoana izy. Hoy ny mpanjaka tamin-drazazavavy hoe: "Angataho amiko izay rehetra tianao dia omeko anao izany." <sup>23</sup> Ary nianiana taminy izy nanao hoe: "Na inona na inona angatahinao amiko, dia homeko anao, hatramin'ny antsasaky ny fanjakako." <sup>24</sup> Dia nivoaka izy ary niteny tamin'ny reniny hoe: "Inona no tokony angatahiko aminy?" Dia hoy ny reniny hoe: "Ny lohan'i Jaona mpanao Batisa." <sup>25</sup> Teo no ho eo dia niverina tany amin'ny mpanjaka izy, ka nangakataka, nanao hoe: "Tiako omenao ahy, izao dieny izao, eo ambony lovia ny lohan'i Jaona mpanao batisa." <sup>26</sup> Na dia nampalahelo mafy ny mpanjaka aza izany, dia tsy afaka nandà ny fangatahany izy nohon'ny fianianana nataony sy noho ireo vahiny nasaina tamin'ny fisakafoana. <sup>27</sup> Noho izany dia nandidy miaramila iray avy tamin'ny mpiambina ny mpanjaka ary nandidy azy hitondra ny lohan'i Jaona ho eo aminy. Lasa ilay mpiambina ary nanapaka ny lohany tao an-tranomaizina. <sup>28</sup> Nentiny teo ambony lovia ny lohany ary natolony an-drazazavavy, ary ilay zazavavy nanolotra izany an-dreniny. <sup>29</sup> Rehefa nahare izany ireo mpianany, dia tonga izy ireo ary naka ny nofony ka nametraka izany tao am-pasana. <sup>30</sup> Niverina tany amin'i Jesosy ireo apostoly ary nitantara taminy izay rehetra vitan'izy ireo sy nampianarin'izy ireo. <sup>31</sup> Ary hoy Izy tamin'izy ireo: "Ndeha isika ho any an'efitra ka hiala sasatra kely." Fa maro ny olona no nivezivezy, ary tsy nanam-potoana hinanana sakafa akory aza izy ireo. <sup>32</sup> Dia nandeha an-tsambokely izy ireo mba ho any amin'ny tany foana. <sup>33</sup> Fa izy ireo nahita azy ireo nandeha ary maro no nahafantatra azy ireo, dia niara-nihazakazaka an-tongotra avy tany amin'ny tanàna rehetra izy ireo, ary tonga teo talohan'izy ireo. <sup>34</sup> Rehefa tonga teny amin'ny morony izy ireo, dia nahatazana vahoaka maro Izy ary onena azy ireo Izy satria tahaka ny ondry tsy manana mpiandry izy ireo. Ka nanomboka nampianatra zavatra maro azy ireo Izy. <sup>35</sup> Ary rehefa hariva ny andro, dia nanatona Azy ireo mpianany ka nanao hoe: "Toerana foana ity ary ny andro efa madiva ho hariva sahady. <sup>36</sup> Alefao izy ireo mba handehanany any amin'ireo vohitra sy tanàna manodidina hividy hanina ho an'ny tenan'izy ireo." <sup>37</sup> Fa namaly Izy ka nanao tamin'izy ireo hoe: "Omenareo zavatra hoanina izy ireo." Dia hoy izy ireo taminy hoe: "Afaka mandeha ary mividy mofo azon'ny denaria roanjato va izahay ka hanome izany azy ireo hoanina?"

<sup>38</sup> Dia hoy Izy tamin'izy ireo hoe: "Firy no mofo anananareo? Mandehana ary jereo." Rehefa hitany, dia hoy izy ireo hoe: "Mofo dimy sy hazandrano roa." <sup>39</sup> Dia nandidy ny olona rehetra mba hipetraka mitsitokotoko teo amin'ny ahi-maitso Izy. <sup>40</sup> Dia nipetraka an-tokony izy ireo; an-tokony zato sy dimampolo. <sup>41</sup> Naka ireo mofo dimy sy hazandrano roa Izy, niandrandra ny lanitra dia nisaotra ka nizarazara ny mofo ary nanolotra izany tamin'ireo mpianatra mba homena eo anolohan'ny olona. Nozarainy ihany koa ny hazandrano roa ho an'izy rehetra. <sup>42</sup> Dia nihinana avokoa izy rehetra nandra-pahavoky azy ireo. <sup>43</sup> Nalain'izy ireo ny sombitsombina mofo, izay nahafeno roambinifolo sobika mitafotafo, ary koa ny ambin'ireo hazandrano. <sup>44</sup> Nisy dimy arivo ireo lehilahy nihinana ny mofo. <sup>45</sup> Teo no ho eo dia nasainy niakatra tao an-tsambokely ireo mpianany mba hialoha Azy ho eny ampita, ho any Betsaida, raha nandefa ny vahoaka Izy. <sup>46</sup> Rehefa lasa izy ireo, dia niakatra tany an-tendrombohitra Izy mba hivavaka. <sup>47</sup> Tonga ny hariva, ary efa teo afovoan'ny ranomasina ny sambokely, fa irery teny an-tanety izy. <sup>48</sup> Ary hitany fa sahirana mafy izy ireo nivoy ny sambokely, satria nanohitra mafy azy ireo ny rivotra. Teo ho eo amin'ny ora fiambenana fahefatra ny alina dia nankeo amin'izy ireo Izy, nandeha teny ambony ranomasina, ary te-handalo teo amin'izy ireo Izy. <sup>49</sup> Fa rehefa nahita Azy nandeha teny ambony ranomasina izy ireo, dia noheverin'izy ireo ho matoatoa Izy ka nihiakiaka izy ireo, <sup>50</sup> satria nahita Azy izy ireo dia raiki-tahotra. Teo no eo dia niteny tamin'izy ireo Izy ka nilaza azy ireo hoe: "Matokia! Izaho ihany ity! Aza matahotra!" <sup>51</sup> Ary niditra tao an-tsambokely niaraka tamin'izy ireo Izy, dia nitsahatra tsy nitsoka ny rivotra. Dia talanjona tanteraka izy ireo. <sup>52</sup> Ary tsy takatry ny sain'izy ireo ny dikan'ilay mofo. Fa kosa, nihamafy ny fon'izy ireo. <sup>53</sup> Rehefa tafita izy ireo, dia tonga tao Genesareta ireo ka niantsona tao. <sup>54</sup> Ary rehefa nidina avy tao amin'ny sambokely izy ireo, avy hatrany dia fantatra ny olona tao Izy, <sup>55</sup> ka nihazakazaka nanerana ny faritra rehetra izy ireo ary nanomboka nitondra ny marary tamin'ny fandriany tany amin'izay rehetra ren'izy ireo misy Azy. <sup>56</sup> Fa na taiza na taiza nalehany na an-tanàna, na tanàndehibe, na teny amin'ny vohitra kely, dia nepetrak'izy ireo teo amin'ny kianja ny marary. Niangavy Azy izy ireo mba hamela azy ireo hikasika ny rambon'akanjony, ary ireo maro izay nikasika Azy dia sitrana.

## Mark 6:1

### Fampifandraisana ny foto-kevitra:

Jesosy niverina tany amin'ny tanàna niaviany izay tsy nandraisana Azy.

### ny tanindrazany

Izany dia maneho ny tanànan'i Nazareta izay nahalehibe an'i Jesosy sy nitoeran'ny fianakaviany. Izany akory tsy midika fa manana tany ao Izy.

### Inona izao fahendrena izay nomena Azy izao?

Io fanontaniana io dia afaka atao ihany koa hoe: "Inona ity fahendrena izay azony ity?"

### izay nataony tamin'ny tanany

Io fehezanteny io dia manasongadina ireo fahagagana izay nataon'i Jesosy izy tenany mihitsy.

Tsy ilay mpandrafitra ve io, ilay zanak'i Maria ary rahalahin'i Jakoba sy Josesy sy Jodasy ary Simona? Tsy miaraka amintsika eto ve ireo anabaviny? Io fanontaniana io dia afaka atao hoe: "Izy dia mpandrafitra tsotra! Fantatsika ny fianakaviany. Fantatsika i Maria reniny. Fantatsika ireo zandriny lahy: Jakoba, Josesy, Jodasy, ary i Simona. Sy ireo zandriny vavy izay miara-mipetraka amintsika eto."

## Mark 6:4

### tamin'izy ireo

"tamin'ireo vahoaka"

### Tsy misy mpaminany tsy omen-kaja, afa-tsy

Io fehezanteny io dia afaka atao hoe: "Ny mpaminany iray dia tsy maintsy omen-kaja, afa-tsy" na "Ny toerana iray izay tsy hanomezan-kaja ny mpaminany iray dia"

### ny fametrahany tanana amin'ny marary vitsivitsy ary manasitrana azy ireo

"Fametrahan-tanana" dia maneho mpaminany na mpampianatra mametraka ny tanany amin'ny olona iray ka na manome fanasitrana na fanasoavana. Amin'ity tranga ity, dia i Jesosy no manasitrana olona.

## Mark 6:7

### Fampifandraisana ny foto-kevitra:

Nozarain'i Jesosy vondrona roa ireo mpianany ary nalefany hitory sy hanasitrana.

### Fampahafantarana amin'ny ankapobeny:

Ny UDB dia mampiasa ny andininy mba hampifandraisana ny andininy 8 sy 9 mba hampazava tsara ny famakiana ireo fampianarana ataon'i Jesosy.

### niantso ireo roa ambin'ny folo lahy Izy

Eto ny teny hoe: "niantso" dia midika fa voaantso hankenany aminy ireo roa ambin'ny folo lahy.

### na mofo

Eto ny teny hoe: "mofo" dia misolo toerana ny sakafo amin'ny ankapobeny. DH: "tsy misy sakafo"

**na vola amin'ny fehin-kibon'izy ireo**

Amin'izany fomban-drazana izany, ny lehilahy dia mitondra ireo volany mihantona eo amin'ny fehin-kibony. DH: "tsy misy vola ao amin'ny kitapombolany"

**Mark 6:10****Hoy Izy tamin'izy ireo**

"Jesosy niteny tamin'ireo roa ambin'ny folo"

**dia mitoera ao mandra-pialanareo any**

Ny teny hoe: "mitoera ao" dia fomba fiteny izay midika hoe: "mihinana ary matoria" ao amin'io trano io. DH: "mihinana ary matoria ao amin'io trano io ihany mandra-pialanareo ao amin'ilay toerana"

**mba ho fijoroana vavolombelona amin'izy ireo**

"mba ho fijoroana vavolombelona manohitra azy ireo." Manampy be raha hazavaina ny fijoroan'izy ireo vavolombelona. "mba ho fijoroana vavolombelona ho azy ireo." Amin'ny fanaovana izany, dia mijoro vavolombelona ianareo fa tsy mandray anareo izy ireo.

**Mark 6:12****Dia niainga izy ireo**

Ny teny hoe: "Izy ireo" dia maneho an'ireo roa ambin'ny folo fa tsy tafiditra ao anatin'izany Jesosy. Na koa, manampy be ny fitenenana fa izy ireo dia nandeha tamin'ny tanàna maromaro. DH: "Nandeha tamin'ny tanàna maromaro izy ireo."

**hibebaka amin'ny fahotan'izy ireo**

"miala amin'ny fahotan'izy ireo"

**Nandroaka demonia maro izy ireo**

Manampy be ny fitenenana fa izy ireo dia nandroaka ireo demonia tao amin'ny olona.

**Mark 6:14****Fampifandraisana ny foto-kevitra:**

Rehefa nandre momba ireo fahagagan'i Jesosy i Heroda, dia niahiahy izy, nieritreritra fa nisy olona iray nanangana tamin'ny maty an'i Jaona mpanao Batisa. (Heroda dia nampamono an'i Jaona mpanao Batisa.)

**Ren'i Heroda mpanjaka izany**

Ny teny hoe: "izany" dia maneho ny zavatra izay nataon'i Jesosy sy ireo mpianany tamin'ny karazan-tanàna maro, tao anatin'izany ny fandroahana demonia sy fanasitranana olona.

**Ny sasany nilaza hoe: "Nitsangana tamin'ny maty Jaona mpanao batisa"**

Ny olona sasany nilaza fa Jesosy dia i Jaona mpanao Batisa. Afaka atao mazava kokoa hoe: "Ny sasany dia nilaza fa: 'Izy no Joany ilay mpanao batisa'"

**Nitsangana tamin'ny maty Jaona mpanao batisa**

Afaka atao hoe: "Andriamanitra nanangana an'i Jaona mpanao batisa"

**Fa ireo sasany kosa nilaza hoe: "Elia Izy."**

Manampy be ny filazana hoe nahoana ny olona no nieritreritra fa Elia Izy. DH: "Ny sasany dia niteny hoe: Elia Izy, ilay nampanantenain'Andriamanitra ho averina indray."

**Mark 6:16****Fampifandraisana ny foto-kevitra:**

Ao amin'ny andininy faha-17 ny mpanoratra dia manomboka manome fampahafantarana fototra momba an'i Heroda sy hoe nahoana izy no nampanapaka ny lohan'i Jaona mpanao batisa.

**ilay notapahiko loha**

Eto Heroda dia mampiasa ny teny hoe: "Izaho" mba hanehoana ny tenany. Ny teny hoe: "Izaho" dia teny tsy ara-bakitenin'ireo miaramilan'i Heroda. DH: "izay nibaikoiko ireo miaramilako mba ho tapahindoha"

**no nitsangana tamin'ny maty**

Afaka atao ihany koa hoe: "velona indray"

**Heroda no nampisambotra an'i Jaona ka nandefa azy tany an-tranomaizina**

Afaka atao hoe: "Heroda nandefa ireo miaramilany mba hisambotra an'i Jaona sy hamatotra azy any am-ponja"

**nampisambotra**

"nanome baiko hisambotra"

**nohon'ny raharaha Herodiasy**

"noho Herodiasy"

**vadin'i Filipo rahalahiny**

"ny vadin'i Filipo rahalahiny." Io Filipo rahalahin'i Heroda io dia tsy ilay Filipo mpitory ny filazantsara ao amin'ny bokin'i Asan'ny Apostoly na Filipo izay iray amin'ny mpianatra roa ambin'ny folon'i Jesosy.

**satria novadiany ravehivavy**

"satria novadian'i Heroda ravehivavy"

**Mark 6:18****nitady izay hamonoana azy, saingy tsy afaka**

Herodiasy no resaka eto ary ny hoe: "azy" dia teny ambadika maneho fa tiany hisy olon-kafa hamono an'i Jaona. DH: "tiany hisy olon-kafa hamono an'i Jaona, saingy tsy afaka mampamono azy izy"

**fa Heroda natahotra an'i Jaona; fantany fa**

Ireo fehezanteny anankiroa ireo dia afaka sarahana mba hampisehoana fa tena matahotra an'i Jaona i Heroda. DH: "fa Heroda natahotra an'i Jaona satria fantany fa"

**fantany fa olo-marina**

"Heroda dia nahafantatra fa Jaona dia marina"

**ny fihainoana azy**

"Mihaino an'i Jaona"

**Mark 6:21****Fampifandraisana ny foto-kevitra:**

Ny mpanoratra dia manohy ny fampahafantarana fototra momba an'i Heroda sy ny fanapahan-doha an'i Jaona mpanao batista.

**izy nanao fanasàna ho an'ireo lehibeny ... avy any Galilia**

Eto ny teny hoe: "izy" dia maneho an'i Heroda ary teny tsy ara-bakitenin'ilay mpanompony izay nobaikoiny hikarakara ny sakafo. DH: "nanao fanasàna ho an'ireo lehibeny izy ... avy any Galilia" na "nanasa ireo lehibeny ... avy any Galilia mba hihinana sy hanao fankalazana miaraka aminy"

**zanaka vavin'i Herodiasy**

Eto ny teny hoe: "zanaka vaviny" dia mampisongadina fa ny zanaka vaviny izy tenany no nandihy tao amin'ny fisakafoana.

**niditra**

"niditra tao an-trano"

**Mark 6:23****Na inona na inona angatahinao amiko ... ny fanjakako**

Mazava kokoa raha ampiana fampahafantarana izany: "Izaho hanome anao ny antsasaky ny fananako sy izay hanjakako, raha angatahanao izany"

**nivoaka**

"nivoaka ny trano"

**eo ambony lovia**

"eo ambony lovia fihinanana"

**Mark 6:26****nohon'ny fianianana nataony sy noho ireo vahininy nasaina tamin'ny fisakafoana**

Ny fifandraisan'ireo dia afaka atao hoe: "nohon'ny nandrenasan'ny vahininy nasainy tamin'ny fisakafoana ny fianianany fa hanome azy ny zavatra rehetra nangatahiny izy"

**eo ambony lovia**

"eo ambony lovia fihinanana"

**ireo mpianany**

"Ireo mpianatr'i Jaona"

**Mark 6:30****Fampifandraisana ny foto-kevitra:**

Taorian'ny niverenan'ireo mpianatra tamin'ny fitoriana sy fanasitranana, dia nandeha irery tany

ho any izy ireo, kanefa nisy olona maro tonga mba hihaino an'i Jesosy hampianatra. Rehefa niha-maizina ny andro, dia nalefan'i Jesosy hiala teo avokoa ny olon-drehetra mba hivavahany mitokana.

**any an'efitra**

toerana izay tsy misy olona

**maro ny olona no nivezivezy**

Izany dia midika fa ny olona dia mbola nivezivezy nankeny amin'ireo apostoly sy niala teny.

**tsy nanam-potoana akory izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'ireo apostoly.

**Ka nandeha izy ireo**

Eto ny teny hoe: "izy ireo" dia misolo tena an'i Jesosy sy ireo apostoliny.

**Mark 6:33****izy ireo nahita azy ireo nandeha**

"fa ny olona nahita an'i Jesosy sy ireo apostoliny nandeha"

**an-tongotra**

Nandeha tongotra ny olona, fa ireo mpianatra nandeha sambo.

**nahatazana vahoaka maro Izy**

"Nahatazana vahoaka maro Jesosy"

**tahaka ny ondry tsy manana mpiandry izy ireo**

Jesosy dia mampitaha ny olona amin'ny ondry, ondry izay tsy manana mpiandry hitarika azy ireo.

**Mark 6:35****Ary rehefa hariva ny andro**

Izany dia midika fa efa hanomboka ho maizina ny andro. DH: "Harivariva maizimaizina"

**Toerana foana**

Toerana izay tsy misy olona. Jereo ny dikan-teny nataonao ao amin'ny 6:30

**Mark 6:37****Fa namaly Izy ka nanao tamin'izy ireo hoe:**

"Fa namaly Jesosy ka nanao tamin'ireo mpianany hoe: "

**Afaka mandeha ary mividy mofa azon'ny denaria roanjato va izahay ka hanome izany azy ireo hoanina?**

Ireo mpianatra dia mametraka izany fanontaniana izany mba hitenenana fa izy ireo dia tsy afaka mividy sakafo ampy ho an'ireo vahoaka ireo. DH: "Tsy afaka mividy mofa ampy hamahanana an'ireo vahoaka izy ireo, na dia manana roanjato denaria aza!"

**roanjato denaria**

"200 denaria." Ny denaria iray dia vola madinika volafotsy Romanina izay mendrika ny karama iray andro.

**Mofo**

Ny "mofo" dia koba novolavolaina sy nandrahoina.

**Mark 6:39****ahi-maitso**

Farito ny loko izay fampiasan'ny faritrao hilazana ny hoe ahitra mbola tanora.

**tokony zato sy dimampolo**

Maneho ny isan'ny olona isaky ny vondrona. DH: "eo ho eo amin'ny olona dimampolo ao anaty vondrona ary olona zato ao amin'ireo vondrona hafa"

**niandrandra ny lanitra**

niandrandra ny lanitra izay fitoeran'Andriamanitra

**nitahy Izy**

"niteny fitahiana Izy" na "nisaotra Izy"

**Nozarainy ho an'izy rehetra ny hazandrano roa**

"nozarainy ny hazan-drano roa mba samy hanana kely avy ny olon-drehetra"

**Mark 6:42****Nalain'izy ireo**

1) "Nalain'ireo mpianatra" na 2) "Nalain'ny olona"

**sombitsombin'ny mofo, izay nahafeno roa ambin'ny folo sobika mitafotafo**

"sobika roa ambin'ny folo feno sombitsombin'ny mofo"

**sobika roa ambin'ny folo**

"sobika 12"

**dimy arivo lahy**

"5000 lahy"

**Nisy dimy arivo ireo lehilahy nihinana ny mofo**

Ny isan'ireo vehivavy sy ny ankizy dia tsy nisaina. Afaka atao mazava tsara io fehezanteny io. DH: "Ary nisy dimy arivo ireo lehilahy nihinana ny mofo. Ary tsy nisaina tao anatin'ny akory aza ny vehivavy sy ny ankizy"

**Mark 6:45****teny am-pita**

Izany dia misolo toerana ny ranomasin'i Galilia. Afaka soratana mazava tsara hoe: "teny am-pitan'ny ranomasin'i Galilia"

**Betsaida**

Tanàna iray ao avaratry ny sisin-dRanomasin'i Galilia

**Rehefa lasa izy ireo**

"Rehefa lasa ny olona"

**Mark 6:48****Fampifandraisana ny foto-kevitra:**

Raha mbola namakivaky ny farihy ireo mpianatra dia tonga ny tafiotra. Nihorohoro izy ireo nahita an'i Jesosy nandeha tambony rano. Tsy azon'izy ireo ny fomba nampitonian'i Jesosy ny tafiotra.

**ora fiambenana fahefatry**

Ora eo anelanelan'ny amin'ny 3 maraina sy ny fiposahan'ny masoandro.

**matoatoa**

fanahin'ny olona iray efa maty na karazana fanahy hafa

**Matokia! ... Aza matahotra!**

Ireo fehezanteny roa ireo dia mitovy dika, manasongadina amin'ny mpianany fa tsy tokony hatahotra izy ireo. Raha ilaina dia afaka atambatra ho anankiray ireo : "Aza matahotra Ahy!"

**Mark 6:51****Dia talanjona tanteraka izy ireo**

Raha tiana ho tena voafaritry tsara dia afaka atao hoe: "Dia talanjona tanteraka tamin'izay nataony izy ireo"

**ny dikan'ilay mofo**

Ny teny hoe: "ny mofo" dia maneho ny nizarazaran'i Jesosy ny mofo. Afaka atao hoe: "ny dikany rehefa nozarazarain'i Jesosy ny mofo"

**nihamafy ny fon'izy ireo**

Ny fananana fo dia maneho fa sarotra mahatakatra zavatra. DH: "sarotra mahatakatra zavatra izy ireo"

**Mark 6:53****Fampifandraisana ny foto-kevitra:**

Rehefa tonga tamin'ny sambo tao Genesareta Jesosy sy ireo mpianany, dia nahita azy ny olona ary nitondra olona mba ho sitraniny. Mitranga amin'izay alehany rehetra izany.

**Genesareta**

Anaran'ny faritra iray ao avaratry ny Ranomasin'i Galilia io.

**avy hatrany dia fantatry ny olona tao Izy**

"ireo olona dia nahafantatra an'i Jesosy avy hatrany"

**ka nihazakazaka nanerana ny faritra rehetra izy ireo**

Manampy bebe kokoa raha tenenina ny antony nihazakazahan'izy ireo nanerana ny faritra. DH: "nihazakazaka nanerana ny faritra rehetra izy ireo mba hiteny amin'ny hafa fa tao Jesosy"

**ka nihazakazaka izy ireo ... ren'izy ireo**

Ny teny hoe: "izy ireo" dia misolo tena an'ireo olona izay nahafantatra an'i Jesosy, fa tsy ny mpianany ireo.

**ny marary**

Io teny io dia misolo tena ny olona. DH: "ireo olona marary"

**Mark 6:56**

**Fa na taiza na taiza nalehany**

"Fa na taiza na taiza nalehan'i Jesosy"

**dia napetrak'izy ireo**

Eto ny teny hoe: "izy ireo" dia maneho an'ireo olona. Fa tsy maneho ny mpianatr'i Jesosy.

**ny marary**

Io teny io dia misolo tena ny olona. DH: "ireo olona marary"

**Niangavy Azy izy ireo**

Ny mety ho dikany hafa: 1) "niangavy Azy ireo marary" na 2) "niangavy Azy ny olona."

**hamela azy ireo hikasika**

Ny teny hoe: "azy ireo" dia maneho an'ireo marary.

**ireo maro**

"ireo rehetra izay "



## Chapter 7

<sup>1</sup> Ireo fariseo sy ny mpanoradalana sasany izay avy any Jerosalema dia tonga niangona nanodidina Azy. <sup>2</sup> Ary hitan'izy ireo ny mpianany sasany nihinana mofo tamin'ny tanana tsy voadio, izany hoe, tsy voasasa. <sup>3</sup> (Fa ny Fariseo sy ny Jiosy rehetra dia tsy mba mihinana raha tsy efa nanasa ny tanan'izy ireo, satria manaraka ny fombafomban'ireo loholona.) <sup>4</sup> Ary rehefa miverina avy any an-tsena ireo Fariseo, dia tsy mihinana izy ireo raha tsy avy mandro, ary mitandrina fomba maro hafa fatratra izy ireo, tahaka ny fanasana ny kapoaka, sy ny famarana, sy fanaka varahina, ary ny fandriana izay ihinanan'izy ireo.) <sup>5</sup> Ireo Fariseo sy ny mpanoradalana nanontany an'ny Jesosy hoe: "Nahoana ny mpianatrao no tsy mandeha araka ny fombafomban'ireo loholona, fa mihinana ny mofon'izy ireo amin'ny tanana tsy voasasa?" <sup>6</sup> Nefa hoy Izy tamin'izy ireo: "Isaia naminany tsara momba anareo mpihatsaravelsihy. Nosoratany hoe: 'Ity vahoaka ity manaja Ahy amin' ny molony, fa ny fony kosa lavitra Ahy. <sup>7</sup> Foana ny fivavahana atolotr'izy ireo Ahy, raha mampianatra ny fitsipik'olombelona ho fampianaran'izy ireo.' <sup>8</sup> Afoinareo ny didin'Andriamanitra ka hazoninareo mafy ny fomban'ny olona." <sup>9</sup> Ary hoy ihany koa Izy tamin'izy ireo: "Tahaka ny ahoana ny fanarinareo ny didin' Andriamanitra mba hitandremanareo ny fomban-drazanareo! <sup>10</sup> Fa hoy Mosesy: 'Manaja ny rainao sy ny reninao,' ary koa, 'Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa.' <sup>11</sup> Kanefa ianareo miteny hoe: 'Raha misy lehilahy iray miteny ny rainy na ny reniny hoe: 'Na inona na inona tianao ho azo tamiko dia efa Korbana,' (izany hoe: 'Nomena an'Andriamanitra') -- <sup>12</sup> dia tsy avelanareo hanao na inona na inona amin'ny rainy sy ny reniny intsony izy. <sup>13</sup> Manafoana ny tenin' Andriamanitra ianareo noho ny fomban-drazanareo izay notananareo. Ary zavatra maro mitovy amin'izany koa no ataonareo." <sup>14</sup> Ary niantso ny vahoaka indray Izy ka niteny tamin'izy ireo hoe: "Mihainoa Ahy, ianareo rehetra, ka fantaro. <sup>15</sup> Tsy misy zavatra avy eo ivelany izay miditra ao anatin'ny olona ka afaka mahaloto azy rehefa miditra ao aminy. Fa izay mivoaka avy ao anatin'ny olona no mahaloto azy." <sup>16</sup><sup>[1]</sup><sup>17</sup> Ary rehefa niala teo amin'ny vahoaka Jesosy ka niditra tao an-trano, ny mpianany nanontany Azy momba ilay fanoharana. <sup>18</sup> Hoy Jesosy taminy: "Ianareo koa ve mbola tsy manana fahalalana? Tsy hitanareo ve fa izay rehetra miditra ao anatin'ny olona avy any ivelany dia tsy mahaloto azy, <sup>19</sup> satria tsy afa-miditra ao am-pony izany, fa ao an-kibony ihany ka mivoaka any amin'ny fivoahana?" Tamin'izany fanambarana izany dia nahatonga ny hanina rehetra ho madio i Jesosy. <sup>20</sup> Hoy Izy: "Izay mivoaka avy ao amin'ny olona no mahaloto azy. <sup>21</sup> Fa avy ao anatin'ny olona, avy ao am-pony, no ivoahan'ny sain-ratsy, ny fahavetavetana, ny halatra, ny famonoan'olona, <sup>22</sup> ny fijangajangana, ny fitsiriritana, ny haratsiam-panahy, ny fitaka, ny fijejojejoana, ny fialonana, ny fiampangana lainga, ny avonavona, ny hadalana. <sup>23</sup> Izany zava-dratsy rehetra izany no mivoaka avy ao anatin'ny olona, ary ireo no mahaloto azy." <sup>24</sup> Niala teo Izy ka lasa nandeha tany amin'ny faritry Tyro sy Sidona. Niditra tao an-trano iray Izy ary tsy tiany ho fantatr'iza na iza fa tao Izy, kanefa tsy afaka niery. <sup>25</sup> Kanefa niaraka tamin'izay dia nisy vehivavy iray, izay nisy fanahy maloto iray ny zanany vavy kely, nandre ny aminy, tonga, ary niankohoka teo an-tongony. <sup>26</sup> Ary Grika ilay vehivavy, Syro-foinika no niaviany. Niangavy Taminy izy mba hamoaka ny demonia hiala amin'ny zanany vavy. <sup>27</sup> Hoy Izy taminy: "Aoka homen-kanina aloha ny zaza. Satria tsy mety ny maka ny mofon-jaza ka manipy azy ho an'ny amboa." <sup>28</sup> Nefa namaly izy ka nanao Taminy hoe: "Eny, Tompo, fa na ny amboa ao ambany latabatra aza dia mba mihinana ny sombintsombiny amin'ny mofon-jaza." <sup>29</sup> Dia hoy Izy taminy: "Noho izany teninao izany, afaka mandeha ianao. Efa nivoaka tamin'ny zanakao vavy ny demonia". <sup>30</sup> Ary raha niverina tany an-tranony ravehivavy dia nahita ny zaza nandry teo ambonin'ny farafara, ary ny demonia efa niala. <sup>31</sup> Ary Jesosy nivoaka indray niala ny faritry Tyro, dia namaky an'i Sidona hatrany amin'ny Ranomasin'ny Galilia ka niakatra ny faritry Dekapolis. <sup>32</sup> Ary nentin'izy ireo teo Aminy ny olona iray marenina sady sahirana raha miteny, ary nitalaho Taminy izy ireo mba hametrahany ny tanany aminy. <sup>33</sup> Nitondra an-dralehilahy nitokana niala teo amin'ny vahoaka Izy, dia nametraka ny rantsan-tanany tao an-tsofiny Izy, ary raha avy nandrora, dia nikasika ny lelany. <sup>34</sup> Dia niandrindra ny lanitra Izy, dia nisento ka nanao taminy hoe: "Efata," izany hoe: "Maladia!" <sup>35</sup> Ary haingana teo ny sofiny dia nalady, ary izay namehy ny lelany dia potika ary afaka niteny mazava tsara izy. <sup>36</sup> Ary Jesosy nandrara azy ireo tsy hilazalaza na amin'iza na amin'iza. Kanefa na dia norarana aza izy ireo, vao maika nampielany izany bebe kokoa. <sup>37</sup> Dia gaga tanteraka ny olona, ka niteny hoe: "Nataony tsara daholo ny zavatra rehetra. Nataony mandre aza ny marenina ary miteny ny moana."

## Footnotes

7:16 <sup>[1]</sup>Ny fandikana tsara indrindra dia tsy manisy ny andininy faha 16: Raha misy manan-tsofina hihainoana, aoka izy hihaino.

## Mark 7:1

### Fampifandraisana ny foto-kevitra:

Jesosy niteny mafy an'ireo Fariseo sy ireo mpanora-dalàna.

### niangona nanodidina

"niangona nanodidina an'i Jesosy"

## Mark 7:2

### Fampahafantarana amin'ny ankapobeny

Ny andininy faha 3 sy 4 dia manome fampahafantarana fototra ny fombafombam-pidiovan'ireo Fariseo. Ny UDB dia mampiasa ny andininy mba handaminana ny fifandraisan'ny andininy faha 3 sy 4 mba ho mora azo.

### Ary hitan'izy ireo

"Ary hitan'ireo Fariseo sy ireo mpanora-dalàna"

### izany hoe, tsy voasasa

Manampy bebe kokoa raha atao hoe: "izany hoe, tsy nanasa tanana izy ireo nefa nihinana"

### loholona

Ireo Jiosy no loholona tao amin'ny fiaraha-monina ary mpitsara ny olona ihany koa izy ireo.

### ireo fanaka varahina

"koveta varahina" na "koveta vy"

### ary ny fandriana izay ihinanan'izy ireo

"dabilio" na "fandriana." Tamin'io fotoana io, ny Jiosy dia amin'ny tany no mihinana.

## Mark 7:5

### Nahoana ny mpianatrao no tsy mandeha araka ny fombafomban'ireo loholona, fa mihinana ny mofon'izy ireo amin'ny tanana tsy voasasa?

Ireo Fariseo sy ireo mpanora-dalàna dia mametraka izany fanontaniana izany mba hiantsy ny fahefan'i Jesosy. Afaka atao ihany koa hoe: "Tsy mankato ny fomban'ny lehibenay ny mpianatrao! Tokony hampiasa ny fombanay izy ireo rehefa manasa ny tanan'izy ireo."

### mofa

Misolo toerana ny sakafo amin'ny ankapobeny io teny io. DH: "sakafo"

## Mark 7:6

### Fampahafantarana amin'ny ankapobeny:

Eto Jesosy dia milaza ny tenin'Isaia mpaminany, izay nanoratra soratra masina taona maro tany aloha.

### amin'ny molony

Eto ny "molotra" dia hevitra ambadiky ny fitenenana. DH: "amin'ny alalan'izay tenenin'izy ireo"

### fa ny fony kosa lavitra Ahy

Eto ny hoe "fony" dia maneho ny eritreritry ny olona iray na ireo fihetsem-pony. Fomba hitenenana olona tsy tena manolo-tena amin'Andriamanitra. DH: "fa izy ireo dia tsy tena tia Ahy"

### Fivavahana foana no atolotr'izy ireo Ahy

"Izy ireo dia manolotra fivavahana tsy misy dikany ho Ahy" na "Izy ireo dia mivavabava-poana"

## Mark 7:8

### Fampifandraisana ny foto-kevitra:

Jesosy dia nanohy niteny mafy an'ireo mpanora-dalàna sy ireo Fariseo.

### Afoinareo

"mandà hanaraka"

### hazoninareo mafy

"mitàna mafy" na "tazonny fotsiny"

### Tahaka ny ahoana ny fanarinareo ny didy ... mba hitandremanareo ny fomban-drazanareo

Jesosy dia mampiasa io fitsimbadihan-kevitra io mba hitenenana mafy an'ireo mpihaino Azy amin'ny fanariana ny didin'Andriamanitra. DH: "Ianareo mihevitra fa nanao ny tsara tamin'ny fomba nitsipahanareo ny didin'Andriamanitra ka mitazona ny fomban-drazanareo ihany ianareo, kanefa izay vitanareo dia tsy tsara avokoa!"

### ahoana ny fanarinareo

"ahoana ny fahaizanareo mandà"

### miteny ratsy

"manozona"

### dia ho faty tokoa

"dia tsy maintsy ho faty"

### Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa

Izay miteny ratsy ny rainy na ny reniny dia ho faty tokoa. Afaka atao ihany koa hoe: Ireo manam-pahefana dia tsy maintsy mamono ny olona izay miteny ratsy ny rainy na ny reniny"

## Mark 7:11

### Fampahafantarana amin'ny ankapobeny:

Ny UDB dia mampiasa andininy tetezamita mba hampifandraisana ny andininy faha 11 sy 12 hampazava kokoa izay tenenin'i Jesosy amin'ireo Fariseo.

**Na inona na inona tianao ho azo tamiko dia efa Korbana**  
Ny fomban-drazan'ireo mpanora-dalàna dia hoe raha vao nampanantenaina ho an'ny tempoly ny vola na zavatra hafa, dia tsy afaka ampiasaina amin'ny tanjona hafa intsony.

#### **Korbana**

Eto ny mpanoratra dia maneho zavatra izay amin'ny teny Hebreo. Io teny io dia afaka adika amin'ny abidian'ny fitenim-paritrao.

#### **Nomena an'Andriamanitra**

Afaka atao hoe: "Nanome an'Andriamanitra aho"

**dia tsy avelanareo hanao na inona na inona amin'ny rainy sy ny reniny intsony izy**  
Amin'ny fanaovana izany, ireo Fariseo dia mamela ny olona tsy hanome ny ray aman-dreniny, raha toa izy ireo ka mampanantena hanome an'Andriamanitra izay tokony homena azy ireo.

#### **Manafaoana**

nofoanana

#### **Ary zavatra maro mitovy amin'izany koa no ataonareo**

"Ary ianareo dia manao zavatra maro mitovy amin'izany"

#### **Mark 7:14**

##### **Fampifandraisana ny foto-kevitra:**

Jesosy dia miteny fanoharana amin'ny vahoaka mba hanampy azy ireo hahafantatra izay noteneniny tamin'ireo mpanora-dalàna sy ireo Fariseo.

##### **niantso Izy**

"Niantso Jesosy"

##### **Mihainoa Ahy, ianareo rehetra, ka fantaro**

Ireo teny hoe: "Mihainoa" sy "fantaro" dia mifandray. Jesosy dia mampiasa miaraka ireo mba hanasongadinana fa ireo mpihaino Azy dia tokony mifantoka tsara amin'izay teneniny.

##### **fantaro**

Manampy bebe kokoa raha soratana izay tenenin'i Jesosy ho azon'izy ireo. DH: "ezaho ho azo izay lazaiko anareo"

##### **zavatra avy eo ivelany izay miditra ao anatin'ny olona**

Jesosy dia miteny momba izay hohanin'ny olona iray. Izany dia mifanohitra amin'ny hoe "izay mivoaka avy ao amin'ny olona." DH: "tsy misy zavatra avy eo ivelan'ny olona izay afaka hohaniny"

##### **Fa izay mivoaka avy ao anatin'ny olona**

Izany dia maneho ny zavatra izay ataon'ny olona na izay teneniny. Izany dia mifanohitra amin'ny hoe: "Izay mivoaka avy ao anatin'ny olona ka miditra ao aminy." DH: "izany dia izay mivoaka avy ao anatin'olona ka teneniny na ataony"

#### **Mark 7:17**

##### **Fampifandraisana ny foto-kevitra:**

Ireo mpianatra dia mbola tsy mahatakatra izay vao notenenin'i Jesosy tamin'ireo mpanora-dalàna, ireo Fariseo, ary ireo vahoaka. Jesosy dia manazava tsara izay tiany tenenina amin'izy ireo.

##### **Ary**

Io teny io dia ampiasaina mba hanamarihana ny fiatoana kely eo amin'ny fizotran'ny tantara. Jesosy dia eo amin'ny vahoaka ankehitriny, ao anaty trano miaraka amin'ireo mpianany.

##### **Ianareo koa ve mbola tsy manana fahalalana?**

Jesosy dia mampiasa io fanontaniana io mba hanehoana ny fahadisoam-panantenany izay tsy fantatr'izy ireo. Afaka atao ihany koa hoe: "Taorian'ny nitenenako sy nanaovako, dia tiako hahatakatra ianareo."

##### **Tsy hitanareo ve fa izay rehetra miditra ao ... amin'ny fivoahana?**

Io fanontaniana io dia ampiasain'i Jesosy mba hampianarana an'ireo mpianany zavatra izay efa tokony ho fantatr'izy ireo. Afaka atao ihany koa hoe: "Izay rehetra miditra ... fivoahana."

##### **satria izany**

Eto ny hoe: "izany" dia maneho izay ao anatin'ny olona iray; izany hoe; izay hohanin'ny olona iray.

##### **nahatonga ny hanina i Jesosy**

"Jesosy nanao ny hanina ho"

##### **ny hanina rehetra ho madio**

Tsara raha hazavaina kokoa izany: "nampadio ny hanina rehetra, izay midika fa afaka mihinana ny sakafo rehetra ny olona ary tsy raisin'Andriamanitra ho maloto ny fihinanana azy"

#### **Mark 7:20**

##### **Hoy Izy**

"Hoy Jesosy"

##### **Izay mivoaka avy ao**

Afaka atao mazava tsara izay soloin'ny "izay" toerana. DH: "Izany dia ny eritreritra sy ny fihetsika izay mivoaka avy ao"

##### **ny fijejojejoana**

tsy fahafehezana ny fanirian-dratsin'ny olona iray

##### **mivoaka avy ao anatin'ny**

Eto ny teny hoe: "ao anatin'ny" dia mamaritra ny fon'ny olona iray. DH: "mivoaka avy ao anatin'ny fon'ny olona iray" na "mivoaka avy amin'ny eritreritr'olona iray"

**Mark 7:24****Fampifandraisana ny foto-kevitra:**

Rehefa nankany Tyro Jesosy, dia nanasitrana ny zanaka vavin'ny vehivavy Jentilisa iray izay manam-pinoana mahagaga.

**nisy fanahy maloto iray**

Fomba fiteny izay midika fa itoeran'ily fanahy maloto izy. DH: "voafatotry ny fanahy maloto iray"

**niankohoka**

"nandohalika." Izany dia fanomezam-boninahitra sy fankatoavana.

**Ary Grika ilay vehivavy, Syro-foinika no niaviany**

Ny teny hoe: "Ary" dia manamarika fiatoana kely amin'ny fizotran'ny tantara, mba ho fanomezana fampahafantarana fototra momba io vehivavy io.

**Syro-foinika**

Anaran'ny fiavian'ily vehivavy. Izy dia teraka tao amin'ny faritra Foinika ao Syria.

**Mark 7:27****Aoka homen-kanina aloha ny zaza. Satria tsy mety ... manipy azy ho an'ny amboa**

Eto Jesosy dia miteny momba ireo Jiosy tahaka ny hoe ankizy izy ireo ary ireo Jentilisa tahaka ny amboa. DH: "Aoka ny zanak'Israely ho fahanana voalohany. Satria tsy mety ny maka ny mofon'ny ankizy ary manipy izany ho an'ireo Jentilisa, izay tahaka ny amboa"

**Aoka homen-kanina aloha ny zaza**

Afaka atao hoe: "Tsy maintsy fahanantsika aloha ny zanak'Israely"

**mofon**

Maneho ny sakafo amin'ny ankapobeny. DH: "sakafo"

**amboa**

Izany dia maneho amboa kely izay biby fiompy any an-trano.

**Mark 7:29****afaka mandeha ianao**

"afaka mandeha ianao izao" na "afaka mody ianao"

**Efa nivoaka tamin'ny zanaka vavy ny demonia**

Jesosy nandroaka ilay fanahy maloto tao amin'ily zanaka vavin'ily vehivavy. Afaka atao ihany koa hoe: "Noroasiko hiala tao amin'ny zanaka vavy ny fanahy maloto"

**Mark 7:31****Fampifandraisana ny foto-kevitra:**

Taorian'ny fanasitrana ny olona tao Tyro, dia nankany amin'ny Ranomasin'i Galilia Jesosy. Tany

dia nanasitrana ilay lehilahy marenina Izy, izay nahagaga ny olona.

**nivoaka indray**

"niverina avy tany"

**ka niakatra ny faritry**

Ireo dikany hafa : 1) "tao amin'ny faritry ny"tao amin'ny ranomasin'ny faritr'i Dekapolis Jesosy na 2) "tamin'ny faritr'i" "nandeha namakivaky ny faritr'i Dekapolis mba hihazo ny ranomasina Jesosy.

**Dekapolis**

Anarana faritra izay midika tanàn-dehibe Folo. Ao atsimon-dranomasin'i Galilia.

**Ary nentin'izy ireo**

"Ary nentin'ireo olona"

**izay marenina**

"tsy afaka mandre"

**mba hametrahany ny tanany**

Ny "fametrahan-tanana" dia maneho ny mpaminany na mpampianatra mametraka ny tanany amin'olona iray ary manome na fanasitrana na fahasoa. Amin'ity tranga iray ity, ny olona dia mitalaho amin'i Jesosy mba hanasitrana an'ily lehilahy. DH: "hametraka ny tanany eo aminy mba hanasitrana azy"

**Mark 7:33****Nitondra an-dralehilahy Izy,**

"Nitondra an-dralehilahy Jesosy"

**nametraka ny rantsan-tanany tao an-tsofiny Izy**

"Jesosy nametraka ny rantsan-tanany tao an-tsofin'ily lehilahy"

**ary raha avy nandrora, dia nikasika ny lelany Izy**

Jesosy nandrora ary nikasika ny lelan'ily lehilahy.

**ary rehefa avy nandrora**

Afaka atao mazava kokoa hoe: "ary rehefa avy nandrora tamin'ny rantsan-tanany"

**Dia niandrindra ny lanitra Izy**

Izany dia midika fa nijery tany amin'ny lanitra Izy, izay fitoeran'Andriamanitra.

**Efata**

teny Aramaika io. Afaka adikanao amin'ny abidian'ny faritra misy anao.

**nanao taminy hoe:**

" niteny tamin'ily lehilahy hoe: "

**ny sofiny dia nalady**

Izany dia midika fa afaka nandre izy. DH: "nisokatra ny sofiny ary afaka nandre izy" na "nandre izy"

**izay namehy ny lelany dia potika**

Afaka atao hoe: "Jesosy nanala izay namehy ny lelany tamin'ny fitenenana" na "Jesosy namaha ny lelany"

**izay namehy ny lelany**

"izay namehy ny lelany tamin'ny fahafahana miteny" na "ny tsy fahafahany miteny"

**Mark 7:36**

**na dia norarana aza izy ireo**

Afaka atao mazava kokoa hoe: "arakaraky ny nandraràny azy ireo tsy hiteny an'iza na iza"

**ny marenina ... ny moana**

Ireo dia misolo tena ny olona. DH: "ny olona marenina ... ny olona moana" na "ny olona tsy afaka mihaino ... ny olona tsy afaka miteny"

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## Chapter 8

<sup>1</sup> Tamin'izany andro izany, dia nisy vahoaka marobe indray, ary tsy nanan-kohanina izy ireo. Dia niantso ny mpianany Jesosy ary niteny tamin'izy ireo hoe: <sup>2</sup> "Mampahonena Ahy ireo vahoaka, satria efa telo andro ireo no nanohy niaraka tamiko ary tsy manan-kohanina." <sup>3</sup> Raha alefako mody any an-tranony tsy misakafo ireo, dia mety ho safotra an-dalana. Ny sasany amin'izy ireo dia avy any amin'ny lalan-davitra." <sup>4</sup> Namaly Azy ireo mpianany hoe: "Aiza no hahazoantsika mofo ampy hamokisana ireo vahoaka ireo ety an-tany foana tahaka izao?" <sup>5</sup> Nanontany azy ireo Izy hoe: "Firy ny mofo anananareo?" Hoy izy ireo hoe: "Fito" <sup>6</sup> Nandidy ny vahoaka mba hipetraka amin'ny tany Izy. Noraisiny ny mofo fito, dia nisaotra Izy, ary nanapaka ireo. Natolony ny mpianany izany mba ho zarain'izy ireo amin'ny vahoaka, ary napetrak'izy ireo teo anoloan'ny vahoaka izany. <sup>7</sup> Ary mbola nanana hazandrano kely vitsivitsy ihany koa izy ireo, ka rehefa avy nisaotra ireo Izy, dia nandidy ireo mpianatra mba handroso izany koa Izy. <sup>8</sup> Dia nihinana izy ireo ka voky, ary nalain'izy ireo ny sombitsombiny tavela, izay nahafeno sobika fito lehibe. <sup>9</sup> Tokony ho efatr'arivo teo ho eo ny olona tamin'izany. Avy eo dia nalefany nody izy ireo. <sup>10</sup> Avy hatrany dia niakatra tao an-tsambokely niaraka tamin'ireo mpianany Izy, ary nandeha nankany amin'ny faritr'i Dalmanota izy ireo. <sup>11</sup> Dia nivoaka ireo fariseo ary nanomboka nifanditra taminy. Nitady famantarana avy any an-danitra taminy izy ireo, mba hitsapana Azy. <sup>12</sup> Nisento lalina tany amin'ny fanahiny Izy ary niteny hoe: "Nahoana no mitady famantarana ity taranaka ity? Nefa lazaiko marina aminareo, fa tsy misy famantarana omena ity taranaka ity izany." <sup>13</sup> Avy eo dia nandao azy ireo Izy, niakatra tao an-tsambokely indray, ary niala lavitra ho eny am-pita. <sup>14</sup> Ary adinon'ny mpianatra ny nitondra mofo niaraka tamin'izy ireo. Tsy nanana mihoatra ny iray izy ireo tao anaty sambo. <sup>15</sup> Dia nampitandrina azy ireo Izy ka niteny hoe: "Miambena ary mitandrema amin'ny masirasiran'ireo Fariseo sy ny masirasiran'i Heroda." <sup>16</sup> Dia nifanontany tena ny mpianatra hoe: "Noho isika tsy manana mofo izany." <sup>17</sup> Fantatr'i Jesosy izany, ary hoy Izy tamin'izy ireo hoe: "Nahoana no amin'ny tsy fananana mofo ny fisainanareo? Mbola tsy azonareo va? Mbola tsy takatrareo va? Nanjary donto va ny fonareo?" <sup>18</sup> Manana maso ianareo, fa tsy mahita va? Manan-tsofina ianareo, fa tsy mandre va? Tsy tadidinareo va? <sup>19</sup> Rehefa nanapaka ny mofo dimy ho an'ny olona dimy arivo Aho, dia sobika firy feno sombitsombina mofo no nanganoninareo?" Hoy izy ireo taminy hoe: "Roambinifolo." <sup>20</sup> Rehefa nanapaka ireo mofo fito ho an'ny olona efatr'arivo Aho, firy sobika ny ambiny nanganoninareo?" Hoy izy ireo taminy hoe: "Fito." <sup>21</sup> Ary hoy Izy hoe: "Mbola tsy takatrareo ihany va?" <sup>22</sup> Tonga tany Betsaida izy ireo. Ary nisy jamba anankiray nentin'olona teo aminy ary niagavian'izy ireo Jesosy mba hikasika azy. <sup>23</sup> Nentin'i Jesosy tamin'ny tanana ilay jamba, ary nitarika azy hivoaka ny tanàna. Rehefa nandrora teo amin'ny masony Izy ary nametraka ny tanany teo aminy, dia nanontany azy Izy hoe: "Mahita zavatra va ianao?" <sup>24</sup> Dia nitraka izy, ka niteny hoe: "Mahita olona tahaka ny hazo mandehandeha aho." <sup>25</sup> Napetrak'i Jesosy teo amin'ny masony indray ny tanany, ary nahitr'ily lehilahy ny masony, dia niverina tamin'ny laoniny ny fahitany, ary nahita mazava tsara ny zavatra rehetra izy. <sup>26</sup> Dia nalefan'i Jesosy nody izy ary noteneniny hoe: "Aza miditra ao an-tanàna." <sup>27</sup> Nandeha nivoaka Jesosy sy ny mpianany nankany amin'ny tanànan'i Kaisaria Filipo. Teny an-dalana dia nanontany ireo mpianany Izy hoe: "Hataon'ny olona ho iza moa Aho?" <sup>28</sup> Namaly Azy izy ireo ka niteny hoe: "Jaona mpanao batista. Ny hafa miteny hoe: 'Elia', ary ny hafa hoe: 'Iray amin'ireo mpaminany.'" <sup>29</sup> Nanontany azy ireo Izy hoe: "Fa ianareo kosa manao Ahy ho Iza?" Dia namaly Azy Petera hoe: "Ianao no Kristy." <sup>30</sup> Nampitandrina azy ireo Jesosy tsy hilaza ny momba Azy na amin'iza na amin'iza. <sup>31</sup> Nanomboka nampianatra azy ireo Izy fa tsy maintsy hijaly ny Zanak'Oloha, ary ho lavin'ny loholona sy ireo lohan'ny mpisorona ary mpanoradala, ary ho vonoina, ka hitsangana amin'ny maty afaka telo andro. <sup>32</sup> Nolzainy mazava tsara izany. Avy eo nantsoin'i Petera mangingiina Jesosy ka nanomboka niteny mafy Azy. <sup>33</sup> Nefa nitodika Jesosy dia nijery ireo mpianany ary avy eo niteny mafy an'i Petera ka nanao hoe: "Mialà lavitra Ahy, ry satana! Tsy mba misaina ny zavatr'Andriamanitra ianao, fa ny zavatr'olona." <sup>34</sup> Avy eo dia niantso ny vahoaka sy ny mpianany niaraka izy, ary hoy Izy tamin'izy ireo hoe: "Raha misy te-hanaraka Ahy, dia tsy maintsy mandà ny tenany izy, maka ny hazo fijaliany, ary manaraka Ahy." <sup>35</sup> Na iza na iza te-hamonjy ny ainy dia hahavery izany, ary izay mahavery ny ainy noho ny amiko sy ny filazantsara, dia hahavonjy izany. <sup>36</sup> Fa inona anefa no tombontsoa azon'ny ny olona iray, raha mahazo izao tontolo izao, ary avy eo very ny ainy? <sup>37</sup> Inona no afaka omen'ny olona iray ho takalon'ny ainy? <sup>38</sup> Na iza na iza menatra Ahy sy ny teniko eto amin'ity taranaka mijangajanga sy mpanota ity, dia ho menatra azy ihany koa ny Zanak'olona rehefa tonga ao amin'ny voninahitry ny Rainy miaraka amin'ireo anjely masina Izy."

**Mark 8:1****Fampifandraisana ny foto-kevitra:**

Vahoaka betsaka, noana no miaraka amin'i Jesosy. Namoky azy ireo tamin'ny alalan'ny mofo fito sy hazan-drano vitsy fotsiny Jesosy sy ireo mpianany tamin'ny niantsambo nankany amin'ny toerana hafa.

**Tamin'izany andro izany**

Io fehezanteny io dia ampiasaina mba hampidirana tranga vaovao ao anatin'ny tantara.

**satria efa telo andro ireo no nanohy niaraka tamiko**

"satria efa andro fahatelo niarahan'ny olona tamiko izao"

**mety ho safotra an-dalana izy ireo**

Ny mety ho dikany hafa: 1) "mety ho very saina vetivety izy ireo" na 2) "mety halemilemy izy ireo."

**Aiza no hahazontsika mofo ampy hamokisana ireo vahoaka ireo aty an'efitra aty an-tany foana tahaka izao?**

Ireo mpianatra dia gaga fa Jesosy dia miandry azy ireo hahita sakafo. DH: "Foana ity toerana ity ka tsy misy toerana hafa hahitantsika mofo ampy hamokisana ny olona!"

**mofo**

Ny mofo dia foto-koba novolavolaina sy nandrahoina.

**Mark 8:5****Nanontany azy ireo Izy**

"Nanontany azy ireo Jesosy"

**Nandidy ny vahoaka mba hipetraka amin'ny tany Izy**

Afaka atao hoe: "Jesosy nibaiko ny vahoaka, 'Mipetraka amin'ny tany'"

**hipetraka**

Ampiasao ny fomba fiteny any amin'ny faritrao mahalaza ny fomba atao rehefa tsy misy latabatra hihinanana, na mipetraka izany na mipetraka amin'ny tany.

**Mark 8:7****Ary mbola nanana izy ireo**

Eto ny teny hoe: "izy ireo" dia ampiasaina mba hanehoana an'i Jesosy sy ireo mpianany.

**avy nisaotra ireo Izy**

"Jesosy nisaotra noho ilay hazandrano"

**Dia nihinana izy ireo**

"Nihinana ny olona"

**ary nalain'izy ireo**

"nalain'ireo mpianatra"

**ny sombitsombiny tavela, izay nahafeno sobika fito lehibe**

Afaka ampiana fampahafantarana io fehezanteny io: "ny sombitsombin'ny mofo sy hazandrano tavela, izay nahafeno sobika fito lehibe"

**Avy eo dia nalefany nody izy ireo**

Afaka atao ihany koa hoe: "Ary rehefa avy nihinana izy ireo, dia nalefan'i Jesosy nody" mba hampazava kokoa hoe fotoana inona no nandefasan'i Jesosy azy ireo.

**ary nandeha nankany amin'ny faritr'i Dalmanota izy ireo**

Afaka soratana eo ny fomba nandehanan'izy ireo nankany Dalmanota: "niantsambo nanodidina ny Ranomasin'i Galilia tamin'ny faritr'i Dalmanota izy ireo"

**Dalmanota**

Anaran'ny toerana ao avaratry ny sisin-dRanomasin'i Galilia.

**Mark 8:11****Fampifandraisana ny foto-kevitra**

Tany Dalmanota, Jesosy dia nandà ny hanome famantarana an'ireo Fariseo alohan'ny niakaran'izy sy ny mpianany an-tsambo ary nandeha.

**Nitady famantarana izy ireo**

"Nitady azy izy ireo"

**avy any an-danitra**

Fitoeran'Andriamanitra. Hevitra ambadiaky ny hoe: Andriamanitra. DH: "avy amin'Andriamanitra"

**hitsapana Azy**

Ireo Fariseo dia nitsapa an'i Jesosy mba hahatonga Azy hanaporofa fa avy amin'Andriamanitra izy. DH: "hanaporofa fa Andriamanitra no nandefa Azy"

**tany amin'ny fanahiny**

"tao amin'ny tenany"

**Nahoana no mitady famantarana ity taranaka ity?**

Mibedy azy ireo Jesosy. DH: "Tsy tokony hitady famantarana ity taranaka ity."

**ity taranaka ity**

Rehefa miresaka momba io "taranaka" io Jesosy, dia miresaka momba ireo olona izay velona amin'io fotoana io. Eto dia tafiditra ao anatin'ny ireo Fariseo. DH: "ianareo sy ity taranaka ity"

**tsy misy famantarana omena**

Afaka atao hoe: "Tsy hanome famantarana aho"

**nandao azy ireo Izy, niakatra tao an-tsambokely indray**

Niaraka taminy ireo mpianany. DH: "nandao azy ireo Izy, niakatra tao an-tsambokely indray niaraka tamin'ireo mpianany"

**ho eny am-pita**

Maneho ny Ranomasin'i Galilia izany. DH: "eny am-pitan-dranomasina"

**Mark 8:14****Fampifandraisana ny foto-kevitra:**

Raha mbola tao an-tsambokely Jesosy sy ireo mpianany, dia niresaka momba ny tsy fahampian'ny fahalalana eo amin'ireo Fariseo sy Heroda, na dia nahita famantarana maro aza izy ireo.

**Ary**

Io teny io dia ampiasaina mba hanamarika fiatoana kely amin'ny fizotran'ny tantara. Eto ny mpanoratra dia miteny fampahafantarana manodidina ny fanadinoan'ireo mpianatra ny fitondrana ny mofo.

**mihoatra ny mofo iray**

Ny teny hoe "mihoatra" dia ampiasaina mba hanasongadinana ny hakelin'ny mofo izay hananan'izy ireo. DH: "mofo iray fotsiny"

**Miambena ary mitandrema**

Ireo teny roa ireo dia manana dika mitovy. Afaka atambatra ho iray ireo DH: "Mitandrema"

**masirasiran'ireo Fariseo sy ny masirasiran'i Heroda**

Eto Jesosy dia miteny filaza masaka izay tsy azon'ireo mpianany. Jesosy dia mampitaha ny fampianaran'ny Fariseo sy Heroda amin'ny lalivay, fa ianareo tsy tokony hanazava izany rehefa mandika azy satria na ireo mpianatra aza tsy nahatakatra izany.

**Mark 8:16****Noho isika tsy manana mofo izany**

Maneho izay lazain'i Jesosy io fehezanteny io. Mazava kokoa raha tenenina izay soloin'ny "izany" toerana eto: "Izy dia tsy maintsy miteny izany nohon'ny tsy fananantsika mofo"

**tsy manana mofo**

Ireo mpianatra dia tsy manana afa-tsy mofo iray, izay mitoy amin'ny hoe tsy manana ihany. DH: "mofo tena kely"

**Nahoana no amin'ny tsy fananana mofo ny fisainanareo?**

Eto Jesosy dia somary mibedy an'ireo mpianatra satria tsy nahafantatra izay tokony ho resahana izy ireo. DH: "Tsy tokony hieritreritra ianareo fa ny mofo amin'izao no resahako"

**Mbola tsy azonareo va? Mbola tsy takatrareo va?**

Ireo fanontaniana ireo dia mitovy dika ary ampiasaina miaraka mba hanasongadinana fa tsy mahafantatra izy ireo. DH: "Tokony ho azonareo sy takatrareo izao ny zavatra izay teneniko sy ataoko."

**Nanjary donto va ny fonareo?**

Izany dia fomba fiteny izay maneho azy ireo izay tsy vonona ny hahatakatra ny tian'i Jesosy ho tenenina.

DH: "Nahoana no tsy misokatra mba hahazo izay lazaiko?" na "Tsy vonona ny hahatakatra ny fonareo."

**Mark 8:18****Manana maso ianareo, fa tsy mahita va? Manan-tsofina ianareo, fa tsy mandre va? Tsy tadidinareo va?**

Jesosy dia mbola manohy ny fibedesany an'ireo mpianany. DH: "Manana maso ianareo, fa tsy mahatakatra izay hitanareo. Manan-tsofina ianareo, fa tsy mahatakatra izay renareo. Tokony hitadidy ianareo."

**dimy arivo**

"5000 olona" izay nofahanan'i Jesosy.

**sobika firy feno sombitsombin'ny mofo no nangoninareo**

Tsara kokoa raha soratana ny fotoana nanangonan'izy ireo ny sobika. DH: "dia sobika firy feno sombitsombin'ny mofo no nangoninareo rehefa nitsahatra nihinana ny olon-drehetra"

**Mark 8:20****efatr'arivo**

"4000 olona" izay nofahanan'i Jesosy.

**firy sobika ny ambiny nangoninareo?**

Tsara kokoa raha soratana ny fotoana nanangonan'izy ireo ny sobika. DH: "dia sobika firy feno sombitsombin'ny mofo no nangoninareo rehefa nitsahatra nihinana ny olon-drehetra"

**Mbola tsy takatrareo ihany va?**

Jesosy dia mbola manohy ny fibedesany an'ireo mpianany ny amin'ny tsy fahatakarana. DH: "Tokony hahatakatra izay lazaiko sy ataoko ianareo izao."

**Mark 8:22****Fampifandraisana ny foto-kevitra:**

Rehefa niala ny sambo tao Betsaida Jesosy sy ireo mpianany, dia nanasitrana olona jamba Jesosy.

**Betsaida**

Tanàna iray ao avaratry ny sisin-dRanomasin'i Galilia. Jereo ny nandikanao ny anaran-tanàna ao amin'ny 6:45

**mba hikasika azy**

Tsara kokoa raha tenenina hoe nahoana no tian'izy ireo hikasika ilay lehilahy Jesosy. DH: "hikasika azy mba hanasitrana azy"

**Rehefa nandrora teo amin'ny masony Izy ... dia nanontany azy Izy**

"Rehefa nandrora teo amin'ny mason'ilay lehilahy Jesosy ... ary Jesosy nanontany ilay lehilahy"



**Mark 8:24****nijery ambony izy**

"Nijery ambony ilay lehilahy"

**Mahita olona tahaka ny hazo mandehandeha aho**

Ilay lehilahy dia mahita lehilahy mandehandeha manodidina, tsy mazava tsara aminy ireo, ka nampitahainy tamin'ny hazo izy ireo. DH: "Eny, mahita olona aho! Mandehandeha manodidina izy ireo, fa tsy hitako tsara. Tahaka ny hazo izy ireo."

**ary nahiratr'ilay lehilahy ny masony, dia niverina tamin'ny laoniny ny fahitany**

Ny fehezanteny hoe: "niverina tamin'ny laoniny ny fahitany" dia afaka atao hoe: "namerina tamin'ny laoniny ny mason'ilay lehilahy, ka nosokafan'ilay lehilahy ny masony"

**Mark 8:27****Fampifandraisana ny foto-kevitra:**

Teny an-dalana ho any amin'ny tanànan'i Kaisara Filipino i Jesosy sy ny mpianany dia niresaka momba ny hoe iza Jesosy ary inona no hanjo Azy.

**Namaly Azy izy ireo ka niteny hoe**

"Namaly Azy izy ireo Izy, nanao hoe: "

**Jaona mpanao batisa**

Io no valin-tenin'ireo mpianany, izay niheveran'ny olona sasantsasany an'i Jesosy. DH: "Ny olona sasantsasany dia niteny fa ianao no Jaona Mpanao batisa"

**Ny hafa miteny hoe ... ary ny hafa hoe:**

Ny teny hoe "ny hafa" dia maneho ny olon-kafa. DH: "Ny olona sasany miteny fa ianao dia ... ary ny hafa miteny fa ianao dia"

**Mark 8:29****Nanontany azy ireo Izy**

"Nanontany an'ireo mpianany Jesosy"

**Nampitandrina azy ireo Jesosy tsy hilaza ny momba Azy na amin'iza na amin'iza**

Izy ireo dia tsy tian'i Jesosy hiteny na amin'iza na amin'iza fa Kristy Izy. DH: "Jesosy nampitandrina azy ireo mba tsy hiteny na amin'iza na amin'iza fa Izy no Kristy" na "Jesosy nampitandrina azy ireo, 'Aza miteny na amin'iza na amin'iza fa Izaho no Kristy"

**Mark 8:31****Zanak'Olona**

Fiantsoana manan-danja ho an'i Jesosy.

**ho lavin'ny loholona ... ka hitsangana amin'ny maty afaka telo andro**

DH: "ary ireo loholona sy ireo lohan'ny mpisorona ary mpanora-dalàna handà Azy, ary ireo lehilahy

ireo hamono Azy fa afaka telo andro dia hitsangana amin'ny maty Izy"

**Nolazainy mazava tsara izany**

"Izy nilaza izany tamin'io fomba io mba hampamora takatra kokoa"

**nanomboka niteny mafy Azy**

Petera niteny mafy an'i Jesosy tamin'ny filazana ireo zavatra izay hanjo ny Zanak'Olona. DH: "nanomboka niteny mafy Azy tamin'ny filazany ireo zavatra ireo"

**Mark 8:33****Fampifandraisana ny foto-kevitra:**

Taorian'ny nitenenany mafy an'i Petera noho ny tsy fitiavany an'i Jesosy ho faty ary hitsangana indray, Jesosy niteny tamin'ireo mpianany sy ireo vahoaka ny fomba hanarahana Azy.

**Mialà lavitra Ahy, ry Satana! Tsy misaina ianao**

Ny tian'i Jesosy lazaina dia hoe: mihevitra toa an'i Satana Petera satria izy dia misakana an'i Jesosy amin'ny fanatanterahana izay nanirahan'Andriamanitra Azy. DH: "Mialà lavitra Ahy, ry Satana! Antsoiko hoe Satana ianao satria tsy misaina" na "Mialà lavitra Ahy, satria mihevitra toa an'i Satana ianao! Tsy misaina ianao"

**Mialà lavitra Ahy**

"Any ivohoko ianao"

**hanaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho hoe ho isan'ireo mpianany. DH: "tongava ho mpianatro" na "tongava ho isan'ireo mpianatro"

**dia tsy maintsy mandà ny tenany**

"tsy manatanteraka ny sitrapony manokana" na "tsy maintsy mahafofy ny faniriany manokana"

**maka ny hazofijaliany, ary manaraka Ahy**

"mitondra ny hazofijalianay sy manaraka Azy." Ny hazofijaliana dia maneho fahoriana sy fahafatesana. Ny fandraisana ny hazofijaliana dia maneho ny sitrapo te-hijaly sy te-ho faty. DH: "tsy maintsy mankato Ahy na dia hijaly sy ho faty aza"

**ary manaraka Ahy**

Ny fanarahana an'i Jesosy eto dia maneho fankatoavana Azy. DH: "ary mankato Ahy"

**Mark 8:35****Na iza na iza te-**

"Izay rehetra te-"

**ny ainy**

Maneho ny fiainana ara-batana sy fiainana arapanahy.

**noho ny amiko sy ny filazantsara**

"noho Izaho sy ny filazantsara." Jesosy dia miresaka momba ny olona izay maty nohon'ny fanarahan'izy ireo an'i Jesosy sy ny filazantsara. DH: "satria izy ireo nanaraka Ahy ary niteny ny filazantsara tamin'ny hafa"

**Fa inona anefa no tombontsoa azon'ny ny olona iray, raha mahazo izao tontolo izao, ary avy eo very ny ainy?**  
DH: "Na dia mahazo izao tontolo izao aza ny olona iray, dia tsy ho tombontsoany izany raha maha-very ny ainy."

**mahazo izao tontolo izao**

Jesosy dia mampiasa filaza masaka mba hanasongadinana fa tsy misy na inona na inona mendrika hanarianao ny ainao eto amin'izao tontolo izao. DH: "raha mahazo ny zava-drehetra eto amin'izao tontolo izao izy"

**Inona no afaka omen'ny olona iray ho takalon'ny ainy?**

Afaka atao hoe: "Tsy misy zavatra azon'olona iray atakalony amin'ny ainy" na "Tsy misy na iza na iza afaka manakalo ny ainy amin'ny zavatra hafa."

**Inona no afaka omen'ny olona iray**

DH: "Inona no afaka omen'ny olona iray an'Andriamanitra"

**Mark 8:38**

**amin'ity taranaka mijangajanga sy mpanota ity**

Ny firesahan'i Jesosy momba io taranaka io ho "mpijangajanga," dia midika fa tsy manam-pinoana amin'ny fifandraisan'izy ireo amin'Andriamanitra izy ireo. DH: "amin'ity taranak'olona izay nijangajanga nanohitra an'Andriamanitra ity dia feno fahotana tokoa" na "amin'ity taranak'olona izay tsy manam-pinoana amin'Andriamanitra ity dia feno fahotana tokoa"

**Zanak'Olona**

Fiantsoana manan-danja ho an'i Jesosy.

**rehefa tonga izy**

"rehefa niverina izy"

**ao amin'ny voninahitry ny Rainy**

Rehefa miverina Jesosy dia hanana voninahitra mitovy amin'ny Rainy.

**miaraka amin'ireo anjely masina Izy**

"otronin'ireo anjely masina"

## Chapter 9

<sup>1</sup> Hoy Izy tamin'izy ireo hoe: "Lazaiko aminareo marina tokoa, fa misy aminareo izay mitsangana eto no tsy hanandrana izany fahafatesana izany mialohan'ny hahitan'izy ireo ny fanjakan' Andriamanitra izay ho avy amin'ny hery lehibe." <sup>2</sup> Ary enina andro taty aorina, dia nentin'i Jesosy niaraka taminy Petera sy Jakoba ary Jaona teny amin'ny tendrombohitra avo, ary izy ireo irery no tany. Avy eo niova tarehy teo anatrehan'izy ireo Izy. <sup>3</sup> Ny fitaifiany niova nanjelanjelatra no sady mazava, ary fotsy indrindra, fotsy mihoatra ny zavatra nampamotsiana indrindra teto ambonin'ny tany. <sup>4</sup> Avy eo Elia sy Mosesy niseho tamin'izy ireo, ary niresaka tamin'i Jesosy izy ireo. <sup>5</sup> Petera namaly ka niteny tamin'i Jesosy hoe: "Raby ô, tsara raha mitoetra eto isika, koa andeha hanao lay telo, ny iray ho Anao, ny iray ho an'i Mosesy, ary ny iray ho an'i Elia." <sup>6</sup> (Fa tsy fantany izay tokony ho tenenina, satria natahotra mafy izy ireo.) <sup>7</sup> Nisy rahona tonga ka nanarona azy ireo. Ary nisy feo nivoaka avy ao anatin'ny rahona hoe: "Ity ny Zanak'Olona. Mihainoa Azy." <sup>8</sup> Tampoka teo, raha nijery ny manodidina izy ireo, dia tsy nahita na iza intsony, afa-tsy Jesosy irery ihany. <sup>9</sup> Raha nidina avy eny an-tendrombohitra izy ireo, dia nodidiany mafy mba tsy hilaza na amin'iza na amin'iza ny zavatra hitan'izy ireo, raha tsy efa mitsangana amin'ny maty ny Zanak'Olona. <sup>10</sup> Ary dia notanan'izy ireo ho azy ireo izany teny izany, kanefa nifampanontany ireo ny amin'ny mety ho dikan'izany "fitsanganana amin'ny maty" izany. <sup>11</sup> Nanontany Azy izy ireo hoe: "Nahoana ireo mpanora-dalàna no manambara fa tsy maintsy ho avy mialoha Elia?" <sup>12</sup> Dia hoy Izy tamin'izy ireo hoe: "Efa tonga voalohany Elia hanarina ny zavatra rehetra. Ary nahoana no voasoratra fa ny Zanak'Olona dia hijaly mafy amin'ny zavatra maro ary hatao toy ny olona tsy misy dikany?" <sup>13</sup> Nefa lazaiko aminareo fa efa tonga Elia, ary nataon'ny olona taminy izay sitraky ny fony, araka izay efa voalazan'ny Soratra Masina momba azy." <sup>14</sup> Ary rehefa niverina teo amin'ny mpianatra izy ireo, dia nahita vahoaka be nanodidina azy ireo ary ireo mpanora-dalàna niady hevitra taminy. <sup>15</sup> Raha vao nahita an'i Jesosy izy ireo, dia talanjona ny vahoaka rehetra ary raha iny nihazakazaka nanatona Azy iny izy ireo dia niarahaba Azy. <sup>16</sup> Nanontany ireo mpianany Izy hoe: "Momba ny inona no hiadianareo hevitra amin'ireo." <sup>17</sup> Ary nisy iray tamin'ireo vahoaka namaly Azy hoe: "Mpampianatra ô, nentiko ho eto aminao ny zanako lahy. Misy fanahy ratsy tsy mampiteny azy izy." <sup>18</sup> Misambotra azy io ka mampienjerazera azy ary mandoa vory izy, mikitro-nify, ary lasa mihenjana izy. Nangataka tamin'ireo mpianatrao ny tenako mba hamoaka izany hiala aminy, kanefa tsy vitan'izy ireo izany." <sup>19</sup> Ary namaly azy ireo Izy hoe: "Ry taranaka tsy mino, mandra-pahoviana no hitoerako eto aminareo? Mandra-pahoviana no handeferako aminareo? Ento ety amiko izy." <sup>20</sup> Ary nentina teo aminy ilay zazalahy, ary raha vao nahita an'i Jesosy ilay fanahy ratsy, dia nampifanintontsitona azy izany. Nianjera tamin'ny tany ilay zazalahy ary feno vory ny vavany. <sup>21</sup> Jesosy nanontany ny rainy hoe: "Hafiriana no naha- toy izao azy?" Dia hoy ny ray hoe: "Efa hatramin'ny fahazazany." <sup>22</sup> Indraindray io fanahy ratsy io nandavo azy tany anaty afo na tany anaty rano ary nanandrana ny hamotika azy. Raha mahay manao ny zavatra rehetra ianao, dia miantrà anay ary ampio izahay." <sup>23</sup> Jesosy niteny taminy hoe: "'Raha mahay ianao?' <sup>24</sup> Ny zavatra rehetra dia hain'izay mino." Ary niaraka tamin'izay ny rain'ilay zaza dia nihiaka mafy nanao hoe: "Mino aho! Ampio aho amin'ny tsy finoako!" <sup>25</sup> Rehefa hitan'i Jesosy ireo vahoaka nihazakazaka nanatona azy ireo, dia noteneniny mafy ilay fanahy maloto ary nanao hoe: "Ry fanahy moana sy marenina, mandidy anao Aho, mivoaha aminy, ary aza miverina miditra ao aminy intsony." <sup>26</sup> Nihiakiaka mafy izany ka nampifanintona mafy ilay zazalahy ary avy eo nivoaka. Tahaka ny olona maty ilay zazalahy, ka maro no niteny hoe: "Maty izy." <sup>27</sup> Fa Jesosy nandray azy tamin'ny tanana ka nanarina azy, dia nitsangana ilay zazalahy. <sup>28</sup> Ary rehefa niditra tao an-trano Jesosy, dia nanontany Azy manokana ireo mpianany hoe: "Nahoana izahay no tsy nahavoaroaka ilay fanahy ratsy?" <sup>29</sup> Hoy izy tamin'izy ireo hoe: "Ny tahaka ireny dia tsy afaka roasina afa-tsy amin'ny alalan'ny vavaka." <sup>30</sup> Niala teo izy ireo ary nandalo tany Galilia. Tsy tiany ho fantatr'iza na iza hoe taiza izy ireo, <sup>31</sup> fa mpianatra ireo mpianany Izy. Hoy Izy tamin'izy ireo hoe: "Ny Zanak'Olona dia hatolotra eny an-tanan'ny olona, ka ho vonoin'izy ireo Izy. Ary rehefa voavono Izy, dia hitsangana amin'ny maty indray afaka telo andro." <sup>32</sup> Fa tsy takatr'izy ireo io fanambarana io, ary natahotra izy ireo hanontany Azy. <sup>33</sup> Avy eo tonga tao Kapernaomy izy ireo. Rehefa avy niditra tao an-trano Izy dia nanontany azy ireo hoe: "Inona ny zavatra nifampiresahanareo teny an-dalana?" <sup>34</sup> Fa nangina izy ireo. Satria efa niady hevitra teny an-dalana izy ireo ny amin'izay lehibe indrindra. <sup>35</sup> Nipetraka, dia niantso ireo roambinifolo lahy niaraka Izy ary niteny tamin'izy ireo hoe: "Raha misy te-ho voalohany, dia tsy maintsy farany amin'ny rehetra izy ary ho mpanompon'ny rehetra." <sup>36</sup> Naka zazakely iray Izy ary nataony teo anivon'izy ireo. Notrotroiny teny an-tsandriny izy ary niteny tamin'izy ireo hoe: <sup>37</sup> "Na iza na iza mandray ny zaza tahaka izao amin'ny anarako, dia mandray Ahy koa, ary raha ka misy mandray Ahy, dia tsy mandray Ahy irery izy, fa ilay naniraka Ahy koa." <sup>38</sup> Hoy Jaona Taminy hoe: "Mpampianatra ô, nahita olona namoaka demonia tamin'ny

anaranao izahay ary noraràny izy, satria tsy manaraka antsika." <sup>39</sup> Fa Jesosy nanao hoe: "Aza mandrara azy, fa tsy misy olona hanao asa lehibe amin'ny anarako nefa vetivety aorian'izay dia hilaza zavatra ratsy momba Ahy. <sup>40</sup> Na iza na iza tsy manohitra antsika dia momba antsika. <sup>41</sup> Na iza na iza manome anao rano eran'ny kaopy ho sotroina satria an'i Kristy ianao, dia lazaiko aminao marina tokoa, fa tsy ho very ny valim-pitiany. <sup>42</sup> Fa na iza na iza manafintohina ny iray amin'ireo kely mino Ahy ireo, dia tsara ho azy ny anantonana vato lehibe fikosoham-bary mifatotra eo amin'ny vozony ary hazera any an-dranomasina. <sup>43</sup> Raha ny tananao no mahatonga anao ho tafintohina, tapaho izany. Fa tsara aminao ny miditra kilemaina any amin'ny fiainana toy izay manana tanan-droa ary handeha any amin'ny helo, any amin'ny afo tsy mety vonoina. <sup>44</sup><sup>[1]</sup><sup>45</sup> Raha ny tongotrao no manafintohina anao, tapaho izany. Tsara kokoa aminao ny miditra mandringa any amin'ny fiainana noho ny manana tongotra roa ary hariana any amin'ny helo. <sup>46</sup><sup>[2]</sup><sup>47</sup> Raha ny masonao no manafintohina anao, esory hiala izany. Tsara aminao ny miditra ny fanjakan'Andriamanitra miaraka amin'ny maso tokana toy izay maso roa ary hariana any amin'ny helo, <sup>48</sup> any amin'ny toerana izay tsy mahafaty ny kankan'izy ireo, ary ny afo tsy mety vonoina. <sup>49</sup> Fa ny olona rehetra dia samy ho voasira amin'ny afo. <sup>50</sup> Tsara ny sira, fa raha ny sira no tonga matsatso, ahoana no ahafahanao mampasira azy indray? Asio sira ao aminareo, ary mihavàna amin'ny tsirairay avy."

## Footnotes

9:44 <sup>[1]</sup>Fanamarihana: Ny fandikana tsara indrindra dia tsy manisy ny fehezanteny ao amin'ny andininy faha44 sy 46 hoe: "'Izay tsy maty mihitsy ny kankan'izy ireo ary ny afo tsy ho faty mandrakizay.'"

9:46 <sup>[2]</sup>Jereo ny fanamarihana eo amin'ny andininy faha 44.

## Mark 9:1

### Fampifandraisana ny foto-kevitra:

Jesosy miresaka amin'ny olona sy amin'ireo mpianany momba ny fanarahana Azy. Enina andro taty aoriana, Jesosy nandeha niaraka tamin'ny telo tamin'ireo mpianany nankany an-tendrombohitra izay niovary endrika, ka niendrika tahaka ny hoe Izy any amin'ny fanjakan'Andriamanitra indray andro any Izy.

### Ary hoy Izy tamin'izy ireo

"Ary hoy Jesosy tamin'ireo mpianany"

### ny fanjakan' Andriamanitra izay ho avy amin'ny hery lehibe

Ny fanjakan'Andriamanitra ho avy dia misolo toerana ny fanehoan'Andriamanitra ny mahanjaka Azy. DH: "Andriamanitra dia maneho ny tenany amin'ny hery lehibe tahaka ny mpanjaka"

### ary izy ireo irery no tany

Ny mpanoratra dia mampiasa ny mpisolo tena "izy ireo" mba hanasongadinana fa irery izy ireo ary Jesosy, Petera, Jakoba, ary Jaona ihany no niakatra tany an-tendrombohitra.

### niova tarehy Izy

DH: "hafa tanteraka ny endriny"

### nanjelanjelatra no sady mazava

"manjelatra" na "mampiratra." Ny akanjon'i Jesosy dia tena fotsy ka nampita na namono ny hazavana.

### fotsy mihoatra ny zavatra nampamotsiana indrindra teto ambonin'ny tany

Zavatra nampamotsiana dia mamaritra ny fomba famotsiana volon'ondry fotsy natoraly ho fotsy kokoa amin'ny alalan'ny fampiasana famotsiana simika. DH: "fotsy mihoatra noho ny fahafahan'ny olona iray mamotsy azy ireo eto ambonin'ny tany"

## Mark 9:4

### Elia sy Mosesy

Tsara kokoa raha tenenina hoe iza ireo lehilahy ireo. DH: "mpaminany roa izay velona efa ela, Mosesy sy Elia"

### ary niresaka izy ireo

Ny teny hoe: "izy ireo" dia maneho an'i Elia sy Mosesy.

### Petera namaly ka niteny tamin'i Jesosy hoe:

"Petera niteny tamin'i Jesosy." Eto ny teny hoe: "namaly" dia ampiasaina mba hanolorana an'i Petera ao anatin'ny resaka. Petera dia tsy hoe namaly fanontaniana akory.

### isika

Io teny io dia maneho an'i Petera, Jakoba, ary i Jaona.

### lay

"lay." Maneho fitoerana mandritra ny fotoana vetivety.

**(Fa tsy fantany izay tokony ho tenenina, satria natahotra mafy izy ireo)**

Io teny anaty fonosana io dia manome fampahafantarana kely momba an'i Petera, Jakoba, ary Jaona.

**natahotra mafy**

"nihorohoro fatratra" na "tena natahotra tokoa"

## Mark 9:7

**tonga ka nanarona**

"niseho ary nanarona"

**Ary nisy feo nivoaka avy ao anatin'ny rahona**

Ny hoe: "feo" dia teny ambadika hilazana an'Andriamanitra. Ary koa, ny "feo" dia voafaritra hoe: " nivoaka avy any amin'ny rahona," izay midika fa izy ireo dia naheno an'Andriamanitra niteny avy any amin'ny rahona" DH: "Avy eo Andriamanitra niteny avy eny amin'ny rahona"

**Ity ny Zanak'Olona. Mihainoa Azy**

Andriamanitra ilay Ray dia maneho ny fitiavany ho an'ny "Zanaka Malalany," ilay Zanak'Andriamanitra.

**Zanaka Malala**

Fiantsoana manan-danja ho an'i Jesosy, ilay Zanak'Andriamanitra.

**raha nijery izy ireo**

Eto ny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary i Jaona.

## Mark 9:9

**dia nodidiany mafy izy ireo mba tsy hilaza na amin'iza na amin'iza ... raha tsy efa mitsangana amin'ny maty ny Zanak'olona**

Izany dia midika fa mamela azy ireo hiteny amin'ny olona momba izay hitan'izy ireo Izy fa kosa rehefa aorian'ny fitsanganana amin'ny maty ihany.

**fitsanganana amin'ny maty**

Izany dia midika hoe: "velona indray"

**Ary dia nitana izany teny izany ho azy izy ireo**

Eto ny teny hoe: "nitana izany ho azy izy ireo" dia fomba fiteny izay midika fa tsy niteny tamin'iza na izay momba izay hitany izy ireo. DH: "Ka tsy niteny izay hitan'izy ireo tamin'iza na iza izy ireo"

## Mark 9:11

**Fampifandraisana ny foto-kevitra:**

Na dia i Petera, Jakoba, ary Jaona aza naminavina izay tian'i Jesosy tenenina amin'ny hoe: "fitsanganana amin'ny maty," fa kosa nanontany Azy momba ny fahatongavan'i Elia izy ireo.

**Fampahafantarana amin'ny ankapobeny:**

Ny UDB dia mampiasa ny andininy tetezamita mba hampifandraisana ny andininy faha-12 sy 13, izay

manome fampafahantarana momba an'i Jesosy miteny azy ireo mba hampamora azo izay lazainy.

**Nanontany Azy izy ireo**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary i Jaona.

**Nahoana ireo mpanora-dalàna no manambara fa tsy maintsy ho avy mialoha Elia?**

Ny faminaniana dia efa nilaza mialoha fa Elia dia ho tonga avy an-danitra indray. Avy eo dia ny Mesia, izay Zanak'Olona, ho avy hanapaka sy hanjaka. Ny faminaniana hafa dia efa nilaza mialoha fa ny Zanak'olona dia hijaly ary ho ankahalain'ny olona. Ireo mpianatra dia very hevitra tamin'ny hoe ahoana no hahamarina an'ireo zavatra roa ireo.

**fa tsy maintsy ho avy mialoha Elia**

Ireo mpanora-dalàna dia nieritreritra fa Elia dia hiverina eto an-tany alohan'ny hahatongavan'ny Mesia. DH: "fa tsy maintsy Elia no tonga voalohany alohan'ny hahatongavan'ny Mesia"

**Ary nahoa no voasoratra fa ... tsy misy dikany?**

Ary raha nampianatra ireo mpianany Jesosy, dia nametraka io fanontaniana io izy ary niteny ny valiny tamin'ireo mpianany. DH: "Fa Izaho ihany koa dia te-hihevitra izay voasoratra momba ny Zanak'Olona. Ny soratra masina dia milaza fa tsy maintsy hijaly amin'ny zavatra maro ary ho tahaka ny olona tsy misy dikany Izy"

**hatao toy ny olona tsy misy dikany**

Afaka atao ihany koa hoe: "ary ny olona hanao Azy tahaka ny olona tsy misy dikany"

**ary nataon'izy ireo taminy izay sitraky ny fon'izy ireo**

Afaka atao hoe: "ary nataon'ny loholontsika ratsy fitondra Izy, araka izay tian'izy ireo hatao"

## Mark 9:14

**Fampifandraisana ny foto-kevitra:**

Rehefa nidina avy any an-tendrombohitra Jesosy, Petera, Jakoba, ary Jaona, dia nahita an'ireo mpanora-dalàna nifanditra tamin'ireo mpianatra hafa.

**niverina teo amin'ny mpianatra izy ireo**

Jesosy, Petera, Jakoba, ary Jaona niverina teo amin'ireo mpianatra hafa izay tsy nandeha niaraka tamin'izy ireo tany an-tendrombohitra.

**ireo mpanora-dalàna niady hevira tamin'izy ireo**

Ireo mpanora-dalàna niady hevira tamin'ireo izay tsy nandeha niaraka tamin'i Jesosy.

**talanjona**

Tsara kokoa raha soratana izay nahatalanjona azy ireo. DH: "talanjona tamin'ny fahatongavan'i Jesosy"

**Mark 9:17****Fampifandraisana ny foto-kevitra:**

Mba hanazavana izay nifandiran'ny mpanora-dalàna sy ireo mpianatra hafa hevitra, ny rain'ilay lehilahy misy demonia niteny an'i Jesosy fa nangataka an'ireo mpianatra mba handroaka an'ilay demonia ao amin'ny zanany izy, fa tsy afaka izy ireo. Ka nandroaka ilay demonia tao amin'ilay zazalahy kely Jesosy. Taoriana kely dia nanontany an'ireo mpianatra Jesosy hoe nahoana no tsy nahavita nandroaka ilay demonia izy ireo.

**Misy fanahy**

Izany dia midika fa misy fanahy maloto ilay zazalahy kely. "Manana fanahy maloto izy" na "Izy dia voafatotry ny fanahy maloto"

**mandoa vory izy**

Rehefa mihetsika devoly ny olona iray, dia mety manana olana ara-pisefoana na fitelomana. Izany dia miteraka vory fotsifotsy mivoaka amin'ny vavany. Raha manana teny hafa hamaritana izany ny faritra misy anao dia afaka hampiasaina eto.

**ary lasa mihenjana izy**

"ary lasa mihenjana ny vatany"

**tsy vitan'izy ireo**

Afaka ampiana io teny io. DH: "tsy vitan'izy ireo ny nitondra izany nivoaka"

**Ary namaly azy ireo Izy**

Na dia ny rain'ilay zaza aza no nangataka tamin'i Jesosy, dia namaly ireo vahoaka Jesosy. Afaka atao mazava tsara izany. DH: "Jesosy namaly ireo vahoaka"

**taranaka tsy mino**

"Ianareo ry taranaka tsy mino." Jesosy niantso tahaka izany an'ireo vahoaka, raha nanomboka namaly azy ireo Izy.

**mandra-pahoviana no hitoerako eto aminareo? ... no handeferako aminareo?**

Jesosy dia mampiasa ireo fanontaniana ireo mba hanehoana ny fahasorany. Ireo fanontaniana roa ireo dia mitovy dika. DH: "Reraka amin'ny tsy finoanareo Aho!" na "Mandrera Ahy ny tsy finoanareo! Manontany tena Aho hoe mandra-pahoviana no handeferako aminareo"

**handeferako aminareo**

"miaritra anareo" na "mitoetra eo anilanareo"

**Ento ety amiko izy**

"Ento ety amiko ilay zazalahy kely"

**Mark 9:20****fanahy**

Maneho ilay fanahy maloto. Jereo izay nandikananao ny tao amin'ny 9:17

**nampifanintontsitona**

Fotoana tsy hananan'ny olona iray fifehezana ny tenany, ka mangovingovitra mafy ny tenany.

**Efa hatramin'ny fahazazany**

"Efa hatramin'ny naha-zaza azy." DH: "Izy dia efa tahaka izao hatramin'ny naha-zaza azy"

**miantrà**

"manàna famindram-po"

**Mark 9:23****Raha mahay ianao**

Jesosy dia mibedy an'ilay lehilahy ny amin'ny fiahiahiany. DH: "Jesosy niteny taminy hoe: "Nahoana ianao no miteny hoe: "Raha mahay ianao?" na "Hoy Jesosy taminy: "Tsy tokony niteny ianao hoe: "Raha mahay ianao!"

**mahay**

"mahay manao ny zava-drehetra"

**Ny zavatra rehetra dia hain'izay mino.**

Afaka atao hoe: "Andriamanitra dia afaka manao ho an'ny olona izay mino Azy ny zavatra rehetra."

**izay**

"ho an'ny olona iray"

**izay mino**

Maneho ny finoana an'Andriamanitra. DH: "finoana an'Andriamanitra"

**Ampio ny tsy finoako**

Ilay lehilahy dia mangataka amin'i Jesosy mba hanampy azy amin'ny tsy finoany ary hampitombo ny finoany. DH: "Ampio aho rehefa tsy mino" na "Ampio aho mba hitombo finoana"

**ireo vahoaka nihazakazaka nanatona azy ireo**

Izany dia midika fa olona maro no nihazakazaka nanatona teny amin'izay nisy an'i Jesosy ary niha-betsaka ny vahoaka teny.

**Ry fanahy moana sy marenina**

Ny teny hoe: "moana" sy "marenina" dia afaka hazavaina. DH: Ianao ry fanahy maloto, ianao no mahatonga an'ilay zazalahy kely tsy afaka mandre sy tsy afaka miteny"

**Mark 9:26****Nihiakiaka mafy**

"Nihiakiaka mafy ilay fanahy maloto"

**nampifanintona mafy ilay zazalahy**

"nampiovitrovitra mafy an'ilay zazalahy kely"

**nivoaka**

Afaka ampiana kely hoe: "nivoaka tao amin'ilay zazalahy kely"

**Tahaka ny olona maty ilay zazalahy**

Ny endrik'ilay zazalahy kely dia nampitahaina tamin'ny olona efa maty. DH: "Tahaka ny hoe maty ilay zazalahy kely" na "Tahaka ny olona efa maty ilay zazalahy kely"

**ka maro**

"ka maro ny olona"

**nandray azy tamin'ny tanana**

Izany dia midika fa nisambotra ny tanan'ilay zazalahy kely tamin'ny tanany Jesosy" DH: "nisambotra ilay zazalahy kely tamin'ny tanany"

**nanarina azy**

"nanampy azy hitsangana"

**Mark 9:28****manokana**

Midika izany fa irery izy ireo.

**nahavoaroaka ilay**

"nahavoaroaka ilay fanahy maloto." Afaka ampiana fampahafantarana kely izany: " nahavoaroaka ilay fanahy maloto tao amin'ilay zazalahy kely"

**Ny tahaka ireny dia tsy afaka havoaka afa-tsy amin'ny alalan'ny vavaka**

Afaka atao ihany koa hoe: "Ny vavaka ihany no afaka handroahana ny tahaka ireny"

**ny tahaka ireny**

Maneho an'ireo fanahy maloto. DH: "Ny tahaka ireny fanahy maloto ireny"

**Mark 9:30****Fampifandraisana ny foto-kevitra:**

Jesosy sy ireo mpianany niala ny trano izay nisy azy ireo taorian'ny nanasitranany an'ilay zazalahy nisy demonia. Naka fotoana hampianarana mitokana an'ireo mpianany Izy.

**Niala teo izy ireo**

"Niala teo amin'io faritra io Jesosy sy ireo mpianany"

**nandalo tany Galilia**

"nandalo tamin'i Galilia"

**fa nampianatra ireo mpianany Izy**

Jesosy nampianatra mitokana an'ireo mpianany, lavitry ireo vahoaka. DH: "nampianatra mitokana an'ireo mpianany Izy"

**Zanak'Olona**

Eto Jesosy dia maneho ny tenany manokana tahaka ny Zanak'Olona. Fiantsoana manan-danja ho an'i Jesosy. "Izaho, no Zanak'Olona,"

**eny an-tanan'ny olona**

Eto ny "tanana" dia hevitra ambadiaky ny fahefana. DH: "eo amin'ny fahefan'ny olombelona"

**Ary rehefa novonoina Izy, dia hitsangana amin'ny maty indray afaka telo andro**

Afaka atao ihany koa hoe: "Taorian'ny namonoan'izy ireo Azy ary afaka telo andro dia,"

**ary natahotra izy ireo hanontany Azy**

Natahotra ny hanontany an'i Jesosy ny amin'izay tiany ho tenenina izy ireo. DH: "Natahotra ny hanontany Azy ny amin'izay tiany ho tenenina izy ireo"

**Mark 9:33****Fampifandraisana ny foto-kevitra:**

Rehefa tonga tao Kapernaomy izy ireo, Jesosy nampianatra an'ireo mpianany ny maha-mpanompo manetry tena.

**tonga tao izy ireo**

Ny teny hoe "izy ireo" dia maneho an'i Jesosy sy ireo mpianany.

**nifampiresahanareo**

"fifampiresahana amin'ny hafa"

**Fa nangina izy ireo**

Nangina izy ireo satria menatra ny hanontany an'i Jesosy izay nifampiresahan'izy ireo. DH: "nangina izy ireo satria menatra"

**izay lehibe indrindra**

Afaka ampiana kely ny fampahafantarana: "izay lehibe indrindra tamin'izy ireo"

**Raha misy te-ho voalohany, dia tsy maintsy farany amin'ny rehetra izy**

Jesosy dia miresaka ny "manan-danja indrindra" ho "voalohany" ary "tsy manan-danja indrindra" ho "farany". DH: "Raha misy te ho ataon'Andriamanitra ho manan-danja indrindra amin'ny rehetra, dia tsy maintsy manao azy ho tsy manan-danja indrindra amin'ny rehetra izy"

**amin'ny rehetra ... ho mpanompon'ny rehetra**

"amin'ny olona rehetra ... ho mpanompon'ny olona rehetra"

**Mark 9:36****teo anivon'izy ireo**

"teo amin'izy ireo." Ny teny hoe: "izy ireo" dia maneho ireo vahoaka.

**Nalainy notrotroina izy**

Izany dia midika fa nofihiny na noraisiny ilay zaza ary napetrany teo amin'ny feany.

**zaza tahaka**

"zaza iray tahaka izany"

**amin'ny anarako**

Izany dia midika fanaovan-javatra iray nohon'ny fitiavana an'i Jesosy. DH: "satria tia Ahy izy ireo" na "noho ny amiko"

**Ilay naniraka Ahy**

Izany dia maneho an'Andriamanitra izay naniraka Azy ety an-tany. DH: "Andriamanitra izay naniraka Ahy"

**Mark 9:38****Hoy Jaona Taminy**

"Jaona niteny tamin'i Jesosy"

**namoaka demonia**

"nandroaka ireo demonia." Izany dia maneho ny fandroahana demonia ao amin'ny olona. DH: "nandroaka demonia tao amin'ny olona"

**amin'ny anarako**

Eto ny hoe: "anarako" dia mifandray amin'ny fahefana sy herin'i Jesosy. DH: "amin'ny alalan'ny fahefan'ny anaranao" na "amin'ny alalan'ny herin'ny anaranao"

**tsy manaraka antsika izy**

Izany dia midika fa tsy ao anatin'ny vondron'ny mpianatr'izy ireo. DH: "tsy iray amintsika izy" na "tsy tokony hiaraka handeha amintsika izy"

**Mark 9:40****momba antsika**

Afaka atao mazava tsara kokoa: "niezaka hanatratra ny tanjona"

**manome anao rano eran'ny kaopy ho sotroina satria an'i Kristy ianao**

Jesosy miteny momba ny fanomezana rano amin'ny kaopy ho ohatra amin'ny fanampian'ny olona iray ny olon-kafa. Izany dia sarin-tenin'ny fanampiana olona amin'ny fomba rehetra.

**tsy ho very**

Afaka atao hoe: "mandray tanteraka"

**Mark 9:42****vato lehibe fikosoham-bary**

lehibe, vato boribory ampiasaina mba hikoseham-bary atao lafarinina

**Raha ny tananao no mahatonga anao ho tafintohina**

Eto ny hoe "tanana" dia hevitra ambadiky ny faniriana te-hanao zavatra feno fahotana amin'ny tananao. DH: "Raha mitady hanao zavatra feno fahotana amin'ny tananao iray ianao"

**ny miditra kilemaina any amin'ny fiainana**

"kilemaina ary miditra any amin'ny fiainana" na "kilemaina alohan'ny hidirana any amin'ny fiainana"

**miditra any amin'ny fiainana**

Maty ary avy eo manomboka miaina ny fiainana tsy misy fiafarana no atao hoe miditra any amin'ny fiainana. DH: "miditra any amin'ny fiainana mandrakizay" na "maty ary manomboka miaina ny fiainana mandrakizay"

**kilemaina**

misy tsy ampy amin'ny vatana nohon'ny fanapahana na naratra. Eto dia tanana no tsy ampy. DH: "tsy misy tanana ilany"

**any amin'ny afo tsy mety vonoina**

"any amin'ny afo tsy mety maty"

**Mark 9:45****Raha ny tongotrao no manafintohina anao**

Eto ny hoe "tongotra" dia hevitra ambadiky ny faniriana te-hanao zavatra feno fahotana amin'ny tongotra, toy ny fandehanana any amin'ny toerana izay tsy tokony alehanao. DH: "Raha mitady hanao zavatra feno fahotana amin'ny tongotra iray ianao"

**ny miditra mandringa any amin'ny fiainana**

"mandringa ary miditra any amin'ny fiainana" na "mandringa alohan'ny hidirana any amin'ny fiainana"

**miditra any amin'ny fiainana**

Maty ary avy eo manomboka miaina ny fiainana tsy misy fiafarana no atao hoe miditra any amin'ny fiainana. DH: "miditra any amin'ny fiainana mandrakizay" na "maty ary manomboka miaina ny fiainana mandrakizay"

**mandringa**

"tsy afaka mamindra tsara." Eto izany dia maneho ny tsy fahafahana mamindra tsara satria tsy ampy tongotra iray. DH: "tsy misy tongotra ilany"

**ary hariana any amin'ny helo**

Afaka atao hoe: "ary Andriamanitra no hanipy anareo any amin'ny helo"

**Mark 9:47****Raha ny masonao no manafintohina anao**

Eto ny hoe "maso" dia hevitra ambadiky ny 1) faniriana te-hanota amin'ny fijerena zavatra. DH: "Raha maniry hijery zavatra feno fahotana amin'ny masonao ianao dia esory hiala ny masonao." na "Faniriana te-hanota amin'izay nojerena. DH: "Raha mitady hanao zavatra feno fahotana amin'izay hitanao ianao, dia esory hiala ny masonao"

**miditra ny fanjakan'Andriamanitra miaraka amin'ny maso tokana toy izay maso roa**

Izany dia maneho ny toetoetry ny vatan'ny olona iray rehefa maty izy. Ny olona iray dia tsy mitondra ny vatany miaraka aminy mankany amin'ny fiainana mandrakizay. DH: "miditra ny fanjakan'Andriamanitra, taorian'ny niainana teto"



an-tany miaraka amin'ny maso tokana, toy izay niaina teto an-tany ary nanana maso roa"

**ary hariana any amin'ny helo**

Afaka atao hoe: "ary Andriamanitra no hanipy anareo any amin'ny helo"

**any amin'ny toerana izay tsy mahafaty ny kankan'izy ireo**

Afaka atao ihany koa hoe: "any amin'ny toerana izay tsy mahafaty ny kankana mihinana ny olona"

**Mark 9:49**

**Fa ny olona rehetra dia samy ho voasira amin'ny afo**

Eto Jesosy dia miteny ny olon-drehetra voadio amin'ny fijaliana. Jesosy miresaka momba ny

fijalian'ny olona amin'ny afo sy ny fijalian'ny olona amin'ny fanasiana sira amin'izy ireo. DH: "Toy ny hanadiovan'ny sira ny sorona, no hanadiovan'Andriamanitra ny olon-drehetra amin'ny famelana azy ireo hijaly"

**ahoana no ahafahanao mampasira azy indray?**

Afaka atao hoe: "tsy afaka ataonao masira intsony izany"

**Asio sira ao aminareo**

Jesosy dia miresaka momba ny fanaovana zavatra tsara ho an'ny hafa tahaka ny hoe ny zavatra tsara no sira hananan'ny olona. DH: "Manaova ny tsara mba hampianatra ny hafa, toy ny sira atao amin'ny sakafo"

## Chapter 10

<sup>1</sup> Niala teo amin'izany toerana izany Jesosy ary nandeha tany amin'ny faritr'iJodia sy teny amin'ny faritra ambanin'ny Reniranon'i Jordana, ary nankeo aminy indray ny vahoaka. Ary araka ny fanaony, dia nampianatra azy ireo indray Izy. <sup>2</sup> Dia nanatona Azy ireo fariseo mba hitsapa Azy ka nanontany hoe: "Ara-dalàna ho an'ny lehilahy va ny misaraka amin'ny vadiny?" <sup>3</sup> Namaly Izy hoe: "Inona no nandidian'i Mosesy anareo?" <sup>4</sup> Dia hoy izy ireo hoe: "Mosesy dia namela ny lehilahy iray hanoratra taratasy fanamarinana fisaraham-panambadiana ary mandefa azy avy eo." <sup>5</sup> Hoy Jesosy tamin'izy ireo hoe: "Nohon'ny hamafin'ny fonareo no nanoratany ho anareo izany lalàna izany." <sup>6</sup> "Fa tany am-piandohan'ny famoronana, 'Andriamanitra nanao azy ireo ho lahy sy vavy.'" <sup>7</sup> 'Amin'izany antony izany dia handao ny rainy sy reniny ny lahy ka hikambana amin'ny vadiny, <sup>8</sup> ary hanjary ho nofo iray izy roa.' Ka tsy ho roa intsony izy ireo, fa ho nofo iray ihany. <sup>9</sup> Koa izay nakamban'Andriamanitra, dia aoka tsy ho sarahin'olombelona." <sup>10</sup> Ary rehefa tao an-trano izy ireo, dia mbola namerina nanontany mikasika izany indray ireo mpianatra. <sup>11</sup> Hoy Izy tamin'izy ireo hoe: "Na iza na iza lehilahy misaraka amin'ny vadiny ka mampakatra vehivavy hafa dia mijangajanga. <sup>12</sup> Raha misaraka amin'ny vadiny ny vehivavy ka manambady lehilahy hafa, dia mijangajanga izy." <sup>13</sup> Avy eo izy ireo dia nitindra ny zanak'izy ireo teo Aminy mba hametrahany tanana, fa nobedesin'ireo mpianatra izy ireo. <sup>14</sup> Fa rehefa nahatsikaritra izany Jesosy, dia tezitra mafy Izy ka niteny tamin'izy ireo hoe: "Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo, fa ny fanjakan'Andriamanitra dia an'ireo izay toa azy ireo. <sup>15</sup> Lazaiko aminareo marina tokoa, na iza na iza tsy mandray ny fanjakan'Andriamanitra tahaka ny zazakely dia tsy hiditra izany amin'izany velively." <sup>16</sup> Avy eo dia notrotrony ireo zaza ireo ka notsofiny rano sady nametrahany tanana. <sup>17</sup> Ary rehefa nanomboka ny diany Izy, dia nisy lehilahy nihazakazaka ka nandohalika teo anatrehany, ary nanontany hoe: "Ry mpampianatra tsara, inona no tsy maintsy ataoko mba handovàko ny fiainana mandrakizay?" <sup>18</sup> Jesosy nanao hoe: "Nahoana no antsoinao hoe tsara Aho? Tsy misy tsara, afa-tsy Andriamanitra irery ihany. <sup>19</sup> Fantatrao ny didy hoe: 'Aza mamono olona, aza mijangajanga, aza mangalatra, Aza mijoro ho vavolombelona tsy marina, aza mamitaka, hajao ny ray sy reninao.'" <sup>20</sup> Dia hoy ilay lehilahy hoe: "Mpampianatra ô, efa narahiko hatramin'ny fahatanorako avokoa ireo rehetra ireo." <sup>21</sup> Nijery azy Jesosy dia tia azy. Ary hoy Izy taminy hoe: "Misy zavatra banga iray ao aminao. Tsy maintsy amidinao izay rehetra anananao ary omena ny mahantra izany, dia hanana harena any an-danitra ianao. Avy eo, manaraha Ahy." <sup>22</sup> Fa noho izany filazana izany dia nalahelo izy ka nandeha nangahiahy, satria nanana fananam-be tokoa izy. <sup>23</sup> Nijery ny manodidina Azy Jesosy ary niteny tamin'ireo mpianany hoe: "Tena sarotra ho an'ireo manana harena be ny miditra ny fanjakan' Andriamanitra!" <sup>24</sup> Dia gaga tamin'ny teniny ireo mpianatra. Fa hoy indray Jesosy tamin'izy ireo hoe: "Anaka, sarotra ny fidirana ao amin'ny fanjakan'Andriamanitra! <sup>25</sup> Mora kokoa ho an'ny rameva ny miditra amin'ny vody fanjaitra, noho ny hidiran'ny mpanakarena ao amin'ny fanjakan'Andriamanitra." <sup>26</sup> Dia mbola gaga indray ny mpianatra ary dia nifanontany ireo hoe: "Iza izany no afaka ny ho voavonjy?" <sup>27</sup> Nijery azy ireo Jesosy ary hoy Izy hoe: "Tsy vitan'ny olona izany, fa vitan'Andriamanitra. Satria ny zavatra rehetra dia hain'Andriamanitra atao." <sup>28</sup> Dia nanomboka niteny taminy i Petera hoe: "Jereo, Izahay ireto dia nahafy ny rehetra ary nanaraka Anao." <sup>29</sup> Ary hoy Jesosy: "Lazaiko marina aminareo, tsy misy olona izay nandao ny tranony, na ny rahalahiny; na ny rahavaviny, na ny reniny, na ny rainy, na ny zanany, na ny taniny noho ny amiko, sy ny Filazantsara, <sup>30</sup> ka tsy nahazo avo zato heny amin'izao taonjato ankehitriny izao: dia trano, rahalahy, rahavavy, reny, zanaka sy tany, miaraka amin'ny fanenjarahana, ary amin'ny taonjato ho avy, dia ny fiainana mandrakizay. <sup>31</sup> Fa betsaka ny voalohany no ho lasa farany, ary ny farany ho lasa voalohany." <sup>32</sup> Teny an-dalana izy ireo, hiakatra ho any Jerosalema, ary Jesosy nandeha nialoha azy ireo. Gaga ireo mpianatra, ary ireo izay nanaraka Azy taoriana dia natahotra. Nantsoin'i Jesosy ho eo Aminy indray izy roa ambinifolo ary dia nanomboka nilaza izay zavatra hihatra Aminy tsy ho ela Izy. <sup>33</sup> "Jereo, miakatra ho any Jerosalema isika izao, ary ny Zanak'Olona dia atolotra ny mpisoronabe sy ny mpanora-dalàna. Ho helohin'izy ireo ho faty Izy ary hatolony amin'ny Jentilisa. <sup>34</sup> Ireo dia haneso Azy, handrora Azy, hikapoka Azy, sy hahafaty Azy. Fa afaka telo andro dia hitsangana amin'ny maty Izy." <sup>35</sup> Jakoba sy Jaona, zanak'i Zebedio, nanatona Azy ary niteny Taminy hoe: "Mpampianatra ô, mba tianay raha mba ataonao izay rehetra angatahanay aminao." <sup>36</sup> Dia hoy Izy tamin'izy ireo hoe: "Inona no tianareo ho ataoko ho anareo?" <sup>37</sup> Hoy izy ireo hoe: "Avelao izahay hiara-hipetraka aminao ao amin'ny voninahitrao, ka ny iray eo an-tanana ankavananao ary ny iray eo ankavianao." <sup>38</sup> Fa Jesosy namaly azy ireo hoe: "Tsy fantatrareo izay angatahanareo. Ianareo ve afaka misotro amin'ny kapoaka izay hisotroako na hiaritra ho atao batisa amin'izay hanaovana batisa Ahy?" <sup>39</sup> Hoy izy ireo Taminy hoe: "Vitanay izany." Ary niteny tamin'izy ireo Jesosy hoe: "Ny kapoaka izay ho sotroiko, dia ho sotroinareo, ary amin'ny batisa izay hanaovam-batisa Ahy, no hanaovam-batisa anareo

koa. <sup>40</sup> Fa izay hipetraka eo an-tanana ankavanako na eo ankaviako kosa dia tsy miankina amiko izany, fa izany dia ho an'ireo izay nanomanana izany." <sup>41</sup> Rehefa nahare ny momba izany ireo mpianatra folo hafa, dia nanomboka tezitra mafy tamin'i Jakoba sy Jaona. <sup>42</sup> Nantsoin'i Jesosy ho eo aminy izy ireo ary niteny hoe: "Fantatrarao fa ireo izay heverina ho mpanapaky ny Jentilisa dia mampanompo azy ireo, ary ny lehibe mpifehy azy ireo dia manampatra fahefana amin'izy ireo. <sup>43</sup> Fa tsy tokony ho toy izany ny aminareo. Fa na iza na iza maniry ho lehibe aminareo dia aoka izy ho mpanomponareo, <sup>44</sup> ary na iza na iza maniry ho voalohany aminareo dia aoka izy no andevonareo rehetra. <sup>45</sup> Fa ny Zanak'Olona tsy tonga mba ho tompoina, fa mba hanompo, sy hanolotra ny ainy ho takalon'aina ho an'ny maro." <sup>46</sup> Tonga tao Jeriko izy ireo. Rehefa nivoaka ny tanàna niaraka tamin'ny mpianany sy vahoaka marobe Izy, ny zanak'i Timeo, Bartolomeo, izay mpangataka sady jamba, nipetraka teo amoron-dalana. <sup>47</sup> Rehefa nahare izy fa Jesosy avy any Nazareta izany, dia nanomboka nihiakiaka mafy izy ary niteny hoe: "Ry Jesosy, Zanak'i Davida ô, mamindrà fo amiko!" <sup>48</sup> Betsaka no niteny mafy ilay jamba, niteny taminy mba hangina. Fa vao mainka izy nihiaka mafy hoe: "Ry Zanak'i Davida ô, mamindrà fo amiko!" <sup>49</sup> Nljanona Jesosy ary nampiantso azy. Nantsoin'ireo ilay jamba, ary noteneniny hoe: "Mahereza! Mitsangàna! Miantso anao Izy." <sup>50</sup> Nariany ny lambany, ary nitsangana, ka nankeo amin'i Jesosy izy. <sup>51</sup> Dia namaly azy Jesosy ary niteny hoe: "Inona no tianao ataoko aminao?" Hoy ilay lehilahy jamba hoe: "Raby ô, te-hahiratra aho." <sup>52</sup> Ary hoy Jesosy taminy hoe: "Mandehana. Ny finoanao no nahavonjy anao." Dia nahita niaraka tamin'izay ny masony, ary nanaraka an'i Jesosy teny an-dalana izy.

## Mark 10:1

### Fampifandraisana ny foto-kevitra:

Ary niala tao Kapernaomy Jesosy sy ireo mpianany, Jesosy nampahatsiahy ireo Fariseo, toy ny mpianany, izay andrasan'Andriamanitra amin'ny fanambadiana sy fisaraham-panambadiana.

### Niala teo amin'izany toerana izany Jesosy

Nandeha niaraka tamin'i Jesosy ireo mpianany. Niala tao Kapernaomy izy ireo. DH: "Jesosy sy ireo mpianany dia niala tao Kapernaomy"

teny amin'ny faritra ambanin'ny Reniranon'i Jordana  
"teo am-pitan'i Reniranon'i Jordana"

### dia nampianatra azy ireo indray Izy

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

### araka ny fanaony

"izay mahazatra Azy" na "ataony matetika"

### Inona no nandidian'i Mosesy anareo

Mosesy nanome ny lalàna ho an'ny razamben'izy ireo, izay tokony harahin'izy ireo ihany koa ankehitriny. DH: "Inona no nandidian'i Mosesy ny razambenareo momba izany"

### taratasy fanamarinana fisaraham-bady

Taratasy izay miteny fa ilay vehivavy dia tsy vadiny intsony.

## Mark 10:5

### hamafin'ny fonareo no nanoratany ho anareo

Mosesy nanoratra ny lalàna ho an'ny razambenareo, izay tokony harahin'izy ireo ihany koa ankehitriny. DH: "hamafin'ny fon'ny razambenareo no nanoratany ho anareo io lalàna io"

### hamafin'ny fonareo

"ny fanamafisam-ponareo"

### Andriamanitra nanao azy ireo

"Andriamanitra nanao ny olona"

## Mark 10:7

### Amin'izany antony izany ... aoka tsy ho sarahin'ny olombelona

Amin'ireo andininy ireo, Jesosy dia milaza izay notenenin'Andriamanitra tao amin'ny bokin'i Genesisy. DH: "Izany dia manazava izay lazain'Andriamanitra hoe: "Ny lehilahy ... ka aoka tsy ho sarahin'ny olombelona."

### Amin'izany antony izany

"Noho izany"

### hikambana

"hiray"

### tsy ho roa intsony izy ireo, fa ho nofo iray ihany

Izany dia sarin-teny hanehoana ny fifandraisana akaikin'ny mpivady. DH: "ny olona roa dia ho lasa iray" na "tsy ho roa intsony izy ireo, fa hitambatra ho vatana iray"

### Koa izay nakamban'Andriamanitra, dia aoka tsy ho sarahin'ny olombelona

Afaka atao hoe: "Noho izany rehefa nakamban'Andriamanitra ny mpivady, dia aoka tsy ho sarahin'ny olombelona"

## Mark 10:10

### rehefa tao an-trano izy ireo

"Rehefa tao an-trano Jesosy sy ireo mpianany"

**tao an-trano**

Niresaka mitokana tamin'i Jesosy ireo mpianany.  
DH: "irery tao an-trano"

**namerina nanontany mikasika izany indray**

Ny teny hoe: "izany" dia maneho ny resaka momba ny fisaraham-panambadiana izay nifanaovan'i Jesosy sy ireo Fariseo.

**Na iza na iza**

"Raha misy lehilahy"

**Mark 10:13****Fampifandraisana ny foto-kevitra:**

Rehefa nibedy ny olona ireo mpianatra tamin'ny fitondran'izy ireo ny zanak'izy ireo ho eny amin'i Jesosy, dia notahiany ireo zaza ary nampahatsiahy an'ireo mpianatra fa ny olona dia tsy maintsy manetry tena tahaka ny zaza mba hiditra ao amin'ny fanjakan'Andriamanitra.

**nitondra**

"Ary nitondra ny olona." Io no tranga manaraka ao anatin'ny tantara.

**mba hametrahany tanana**

Izany dia midika fa tokony hikasika azy ireo amin'ny tanana sy hitahy azy ireo Jesosy. DH: "mba hikasiany azy ireo amin'ny tanana sy hitahiany azy ireo" na "mba hahafahany mametraka ny tanany eo amin'izy ireo sy hitahiany azy ireo"

**nobedesin'ireo mpianatra izy ireo**

"nobedesin'ireo mpianatra ny olona"

**nahatsikaritra izany Jesosy**

Ny teny hoe: "izany" dia maneho ny fibedesan'ireo mpianatra ny olona izay nitondra ireo zanany ho eo amin'i Jesosy.

**Avelao ny zaza hanatona Ahy, ary aza raràna izy ireo**

Ireo fehezanteny roa ireo dia mitovitovy dika. DH: "Avelao hanatona Ahy ny zaza"

**aza raràna**

"avelao"

**fa ny fanjakan'Andriamanitra dia an'ireo izay tahaka azy ireny**

DH: "ny fanjakan'Andriamanitra dia an'ireo olona izay tahaka azy ireny" na "satria ny olona tahaka azy ireny ihany no isan'ny olon'ny fanjakan'Andriamanitra"

**Mark 10:15****tahaka ny zazakely**

Jesosy dia mampitaha ny fomba hahazoan'ny olona ny fanjakan'Andriamanitra amin'ny fomba hahazoan'ny zaza izany.

**tsy mandray ny fanjakan'Andriamanitra**

"tsy hanaiky an'Andriamanitra ho mpanjakan'izy ireo"

**tsy hiditra izany mihitsy**

Ny teny hoe: "izany" dia maneho ny fanjakan'Andriamanitra.

**notrotroiny ireo zaza ireo**

"nofihininy ireo zaza"

**Mark 10:17****mba handovàko ny fiainana mandrakizay**

Eto ilay lehilahy dia miresaka ny "fahazoana" toy ny hoe: "fandovàna." Sarinteny ampiasaina mba hanasongadinana ny lanjan'ny fandovàna. Ary ihany koa, ny "fandovàna" eto dia tsy midika hoe maty aloha ny olona iray. DH: "mba hahazoana ny fiainana mandrakizay"

**Nahoana no antsoinao hoe tsara Aho? Tsy misy tsara, afa-tsy Andriamanitra irery ihany**

Jesosy dia manontany an'ilay lehilahy raha tonga saina izy fa ny fiantsoana an'i Jesosy hoe "tsara" dia maneho fa Andriamanitra Jesosy. DH: "Fantatrao fa tsy misy tsara afa-tsy Andriamanitra irery ihany. Nahoana ianao no miantso Ahy hoe tsara?" na "Ianao mahafantatra fa tsy misy tsara afa-tsy Andriamanitra irery ihany. Fantatrao ve ny dikan'izay lazainao rehefa miantso Ahy hoe tsara ianao?"

**tsara, afa-tsy Andriamanitra irery ihany**

"tsara. Andriamanitra irery no tsara"

**Aza mijoro ho vavolombelona tsy marina**

"Aza mijoro ho vavolombelona tsy marina na amin'iza na amin'iza" na "aza mandainga momba ny olona any amin'ny fitsarana"

**hajao**

Midika hoe mankato

**Mark 10:20****Misy zavatra banga iray ao aminao**

"Misy zavatra iray tsy ampy any aminao" Eto Jesosy dia miresaka momba ny "tsy fanaovana zavatra" ho "fahabangan-javatra." DH: "Mbola misy zavatra iray tsy vitanao"

**bang**

tsy fananana zavatra

**omena ny mahantra izany**

Eto ny teny hoe: "izany" dia maneho ny zavatra izay varotany ary hevitra ambadiky ny vola izay azony rehefa mivarotra ireny izy. DH: "omeo ny mahantra ny vola"

**ny mahantra**

Maneho ny olona mahantra. DH: "ny olona mahantra"

**nanana fananam-be tokoa izy**

"manana zavatra marobe"

**Mark 10:23****hoy indray Jesosy tamin'izy ireo**

"hoy indray Jesosy tamin'ireo mpianatra"

**Anaka**

"Ry zanako." Jesosy dia manao an'ireo mpianany ho "zanaka," fa nampianatra azy ireo tahaka ny Ray mampianatra ny zanany Izy. DH: "Ry namako"

**Mora kokoa ... ny fanjakan'Andriamanitra**

Jesosy dia mampiasa filaza masaka mba hanasongadinana fa tena sarotra ho an'ny mpanan-karena ny mahazo ny fanjakan'Andriamanitra.

**Mora kokoa ho an'ny rameva**

Izany dia miresaka trangan-javatra iray izay tsy ho tanteraka mihitsy. DH: "Ho mora kokoa ho an'ny rameva"

**Mark 10:26****Iza izany no afaka ny ho voavonjy?**

DH: "Raha izany no izy, dia tsy misy olona ho voavonjy!"

**Tsy vitan'ny olona izany, fa vitan'Andriamanitra**

DH: "Tsy vitan'ny olona ny mamonjy ny tenan'izy ireo, fa vitan'Andriamanitra ny mamonjy azy ireo!"

**Jereo, izahay ireto dia nahafoy ny rehetra ary nanaraka Anao**

Eto ny teny hoe: "Jereo" dia ampiasaina mba hisarihana amin'izay hitranga manaraka. DH: "Izahay nahafoy ny rehetra ary nanaraka Anao!"

**nahafoy ny rehetra**

"namela ny zavatra rehetra"

**Mark 10:29****tsy misy olona izay nandao ny ... ka tsy nahazo**

Afaka atao hoe: "Izay rehetra nandao ny ... dia hahazo"

**noho ny amiko**

"noho Izaho"

**ny Filazantsara**

"nitry ny filazantsara"

**na ny rahalahiny; na ny rahavaviny, na ny reniny, na ny rainy, na ny zanany,**  
mamaritra ny fianakaviana na ankohonana

**miaraka amin'ny fanenjehana, ary amin'ny taonjato ho avy, dia ny fiainana mandrakizay.**

Afaka atao ihany koa hoe: "na dia hanenjika azy ireo aza ny olona, ary amin'ny taonjato ho avy, dia hahazo ny fiainana mandrakizay izy ireo"

**amin'ny taonjato ho avy**

"ny fiainana ho avy" na "ny taona ho avy"

**ny voalohany no ho lasa farany, ary ny farany ho lasa voalohany**

Jesosy dia miresaka momba ny "manan-danja" ho "voalohany" ary "tsy manan-danja" ho "farany". DH: "ny manan-danja no ho lasa tsy manan-danja, ary ny tsy manan-danja ho lasa manan-danja"

**Mark 10:32****Teny an-dalana izy ireo ... ary Jesosy nandeha nialoha azy ireo**

"Teny an-dalana Jesosy sy ireo mpianany ... ary Jesosy nandeha nialoha ireo mpianany"

**ary ireo izay nanaraka Azy taoriana**

olona izay nanaraka an'i Jesosy sy ireo mpianany.

**Jereo**

"Henoy. "Jesosy nampiasa io teny io mba hisarihana ny olona, mba hampahafantatra azy ireo fa hiteny zavatra manan-danja Izy.

**Zanak'Olona**

Jesosy dia miresaka momba ny tenany. Afaka atao hoe: "Izaho, ilay Zanak'Olona,"

**ny Zanak'Olona dia atolotra ny**

DH: "hisy olona iray hanolotra ny Zanak'Olona amin'ny" na "izy ireo dia hametraka ny Zanak'Olona eo am-pelatanan'ny"

**Ho helohin'izy ireo**

Ny "izy ireo" dia maneho ny lohan'ny mpisorona sy ireo mpanora-dalàna.

**ary hatolony**

"hametraka Azy eo am-pelatanan'ny." Izany dia midika fa atolotra ny fahefan'ny Jentilisa i Jesosy.

**Ireo dia haneso Azy**

"Haneso Azy ny olona"

**Mark 10:35****tianay raha mba ataonao izay rehetra angatahanay**

Jakoba sy Jaona no miteny eto.

**ao amin'ny voninahitrao**

"rehefa omem-boninahitra Ianao." Ny teny "ny voninahitrao" dia maneho an'i Jesosy rehefa nomem-boninahitra Izy ka hanapaka ny fanjakany. DH: "rehefa handidy ny fanjakanao Ianao"

## Mark 10:38

**Tsy fantatrareo**  
"Tsy takatrareo"

### kapoaka izay hisotroako

Eto ny "kapoaka" dia maneho izay tsy maintsy ho fijalian'i Jesosy. DH: "ny kaopin'ny fijaliana izay hosotroiko"

### hiaritra ho atao batisa

Eto ny "batisa" dia maneho izay tsy maintsy ho fijalian'i Jesosy. DH: "hiaritra ny batisan'ny fijaliana"

### Vitanay izany

Izany no fomba namalian'izy ireo, midika fa mahavita misotro amin'ilay kaopy izy ireo ary miaritra ny batisa.

### dia ho sotroinareo

"dia ho sotroinareo ihany koa"

### izay hanaovam-batisa Ahy

Afaka atao hoe: "izay hiaretako"

### Fa izay hipetraka eo an-tanana ankavanako ... dia tsy miankina amiko izany

"Fa tsy Izaho no ilay hamela ny olona hipetraka eo an-tanana ankavanako na eo an-tanana ankaviako"

### fa izany dia ho an'ireo izay nanomanana izany

"fa ireo toerana ireo dia ho an'izay nanomanana azy ihany." Ny teny hoe: "izany" dia maneho ny toerana eo an-tanana ankavanany sy eo an-tanana ankaviany.

### nanomanana izany

Afaka atao hoe: "Andriamanitra nanomana izany" na "Andriamanitra nanomana izany ho azy ireo"

## Mark 10:41

### Rehefa nahare ny momba izany

Ny teny hoe: "izany" dia maneho an'i Jaona sy Jakoba mangataka hipetraka eo ankavanana sy ankavian'i Jesosy.

### Nantsoin'i Jesosy izy ireo

"Nantsoin'i Jesosy ho eo aminy ireo mpianany"

### ireo izay heverina ho mpanapaky ny Jentilisa

Afaka atao ihany koa hoe: "ireo izay heverin'ny olona ho mpanapaky ny Jentilisa"

### mampanompo azy ireo

"mifehy ny" na "manana fahefana amin'ny"

### manampatra fahefana

"manampatra ny fahefan'izy ireo" Izany dia midika fa izy ireo dia manampatra mihoatra ny tokony ho izy ny fahefan'izy ireo.

## Mark 10:43

### Fa tsy tokony ho toy izany ny aminareo

Afaka atao ihany koa hoe: "Kaneffa aza maka tahaka azy ireo"

### maniry ho lehibe

"te-ho hajaina fatratra"

### maniry ho voalohany

"te-ho manan-danja indrindra"

### Fa ny Zanak'Olona tsy tonga mba ho tompoina

Afaka atao ihany koa hoe: "Fa ny Zanak'Olona dia tsy tonga mba ho tompoin'ny olona"

### mba ho tompoina, fa mba hanompo

Afaka ampiana kely ny fehezanteny: "mba ho tompoin'ny olona, fa mba hanompo ny olona"

### ho an'ny maro

"ho an'ny olona maro"

## Mark 10:46

### Fampifandraisana ny foto-kevitra:

Raha mbola nanohy nandeha nankany Jerosalema Jesosy sy ireo mpianany, dia nanasitrana an'i Bartolomeo jamba i Jesosy, izay lasa niaraka tamin'izy ireo.

### ny zanak'i Timeo, Bartolomeo, izay mpangataka sady jamba

"ilay mpangataka jamba antsoina hoe: Bartolomeo, zanak'i Timeo." Bartolomeo dia anaran'ilay lehilahy. Timeo dia anaran'ny rainy.

### Rehefa nahare izy fa Jesosy izany

Bartolomeo nandre ireo olona niteny fa izy dia Jesosy. DH: "Rehefa nandre ny olona fa Jesosy izany"

### Zanak'i Davida

Jesosy dia antsoina hoe Zanak'i Davida satria taranak'i Davida Izy. DH: "Ianao ilay Mesia avy amin'ny taranak'i Davida Mpanjaka"

### Betsaka

"Olona maro"

## Mark 10:49

### nampiantso azy

Afaka atao ihany koa hoe: "nibaiko azy ireo mba hiantso azy" na "nibaiko azy ireo," Antsoy izy hankaty amiko."

### Nantsoin'ireo

Ny teny hoe: "izy ireo" dia maneho an'ireo vahoaka.

### Miantso anao Izy

"Miantso anao Jesosy"

**Mark 10:51**

**namaly azy**

"namaly an'ilay lehilahy jamba"

**te-hahiratra aho**

"afaka mijery"

**Ny finoanao no nahavonjy anao**

Io fehezanteny io dia nosoratana toy izao mba hanasongadinana ny finoan'ilay lehilahy. Jesosy nanasitrana ilay lehilahy satria nino izy fa Jesosy dia afaka manasitrana azy. DH: "Izaho manasitrana anao satria ianao nino Ahy"

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## Chapter 11

<sup>1</sup> Ary raha nandeha tany Jerosalema izy ireo, dia nanakaiky an'i Betifaga sy Betania, any antendrombohitry Oliva, ary Jesosy naniraka roa tamin'ireo mpianany <sup>2</sup> ary nilaza tamin'izy ireo hoe: "Mandehana amin'iry vohitra kely manoloana antsika iry. Raha vao tafiditra ao ianareo, dia hahita zana-boriky iray mbola tsy notaingenan'olona. Vahao izy dia ento aty amiko. <sup>3</sup> Raha misy olona miteny aminareo hoe: 'Nahoana ianareo no manao izao?' Dia ataovy hoe: 'Misy ilain'ny Tompo azy dia haverina haingana aty izy.'" <sup>4</sup> Nandeha nivoaka izy ireo dia nahita zana-boriky iray nifatotra teo ivelan'ny trano anilan'ny varavarana iray eo amoron-dalana, ary novahan'izy ireo ny fatorany. <sup>5</sup> Nisy olona sasany nijoro teo ary niteny tamin'izy ireo hoe: "Inona ity ataonareo, mamaha io zana-boriky io?" <sup>6</sup> Dia nolazainy azy ireo ny tenin'i Jesosy tamin'izy ireo, ary navelan'ny olona handeha amin'ny lalany izy ireo. <sup>7</sup> Ary nentin'ireo mpianatra roa lahy teo amin'i Jesosy ny zana-boriky dia nataony teo ambonin'izany ny lamban'izy ireo ka afaka nitaingina azy Jesosy. <sup>8</sup> Maro ny olona namelatra ny lambany teny an-dalana, ary ny sasany kosa namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha. <sup>9</sup> Ireo izay nandeha teo alohany sy ireo nanaraka Azy niantsoantso hoe: "Hosana! Deraina ilay iray avy amin'ny anaran'ny Tompo. <sup>10</sup> Deraina ny fanjakana ho avin'i Davida raintsika! Hosana any amin'ny avo indrindra!" <sup>11</sup> Avy eo Jesosy niditra tao Jerosalema ka nankao an-kianjan'ny tempoly ary nijerijery ny zavatra rehetra. Ary, efa niha-hariva ny andro, dia nizotra nankany Betania Izy sy ireo roambinifolo lahy. <sup>12</sup> Ny andro manaraka, raha niverina avy any Betania izy ireo, dia noana Izy. <sup>13</sup> Ary nahita hazon'aviavy iray nandravina avy tery lavidavitra, dia nanatona Izy hijery raha misy voa teo aminy, ary rehefa nankeo amin'izany Izy, dia tsy nahita na inona na inona afa tsy ravina fotsiny, fa tsy mbola taom-pamoazan'ny aviavy tamin'io. <sup>14</sup> Ary Izy niteny tamin'izany hoe: "Tsy hisy hihinana ny voa avy aminao intsony mandrakizay." Ary ny mpianany nandre izany. <sup>15</sup> Nankany Jerosalema izy ireo, ary niditra tao an-kianjan'ny tempoly Izy ary nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra tao. Nazerany ny latabatr'ireo mpanakalo vola sy ny sezan'ireo mpivarotra voromailala. <sup>16</sup> Tsy namela an'iza na iza hitondra zavatra izay azo amidy hiditra ny kianjan'ny tempoly Izy. <sup>17</sup> Dia nampianatra azy ireo Izy ka nilaza hoe: "Tsy efa voasoratra va hoe: 'Ny tranoko dia ho antsoina hoe trano fivavahana ho an'ny firenen-drehetra'? Nefa nataonareo ho zohy fieren'ny mpangalatra." <sup>18</sup> Ren'ireo lohan'ny mpisorona sy ireo mpanoradalana izay nolazainy, dia nitady fomba hamonoana Azy izy ireo. Fa natahotra Azy izy ireo satria ny vahoaka rehetra dia talanjona tamin'ny fampianarany. <sup>19</sup> Rehefa tonga ny hariva, dia niala ny tanàna izy ireo. <sup>20</sup> Ary raha nandeha izy ireo ny maraina, dia nahita ilay hazon'aviavy nalazo hatramin'ny fakany. <sup>21</sup> Ary Petera nahatsiaro ka niteny hoe: "Raby o, jereo! Nalazo ilay aviavy nozoninao." <sup>22</sup> Jesosy namaly azy ireo hoe: "Manàna finoana an'Andriamanitra. <sup>23</sup> Lazaiko aminareo marina tokoa fa na iza na iza miteny amin'ity tendrombohitra ity hoe: 'Mitsangàna ka mianjerà any an-dranomasina,' ka raha tsy misy fisalasalana ao am-pony fa mino fa hitranga aminy izay nolazainy, dia toy izany no hataon'Andriamanitra. <sup>24</sup> Noho izany Izaho milaza aminareo hoe: Izay rehetra hivavahanareo sy angatahinareo, minoa fa efa nandray izany ianareo, dia ho azonareo izany. <sup>25</sup> Rehefa mijoro sy mivavaka ianareo, dia tsy maintsy mamela izay alahelo rehetra anananareo amin'iza na iza ianareo, mba ho avelan'ny Rainareo Izay any an-danitra ihany koa ny fahotanareo. <sup>26</sup><sup>[1]</sup><sup>27</sup> Dia niakatra ho any Jerosalema indray izy ireo. Ary raha nandehandeha tao an-kianjan'ny tempoly Jesosy, dia tonga nanatona Azy ny lohandohan'ny mpisorona, ny mpanoradalana, ary ireo loholona. <sup>28</sup> Hoy izy ireo taminy hoe: "Fahefana avy aiza no hanaovanao ireny zavatra ireny, ary iza no nanome Anao fahefana hanao ireny?" <sup>29</sup> Jesosy niteny tamin'izy ireo hoe: "Hametraka fanontaniana iray aminareo Aho. Lazao Amiko dia ho lazaiko ianareo hoe fahefana avy aiza no anaovako ireny zavatra ireny. <sup>30</sup> Ny batisan'i Jaona, avy any an-danitra va izany sa avy amin'ny olona? Valio Aho." <sup>31</sup> Nifampidinika miaraka izy ireo sady nifamaly sy niteny hoe: "Raha mamaly isika hoe: 'Avy any an-danitra,' dia hiteny Izy hoe: 'Fa nahoana ary no tsy nino azy ianareo?' <sup>32</sup> Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona,'..." Natahotra ny olona izy ireo, satria resy lahatra ny olon-drehetra fa Jaona dia mpaminany tokoa. <sup>33</sup> Avy eo namaly an'i Jesosy izy ireo ka nanao hoe: "Tsy hainay." Dia hoy Jesosy tamin'izy ireo hoe: "Izaho ihany koa tsy hilaza aminareo hoe fahefana avy aiza no hanaovako ireny zavatra ireny."

### Footnotes

11:26 <sup>[1]</sup>Fanamarihana: Ny fandikana tsara indrindra dia tsy manisy ny hoe (Jereo ao amin'ny Mat. 16:15) Mk. 11:26 "Fa raha tsy mamela heloka kosa ianareo, dia tsy hamela ny fahotanareo mihintsy koa ny Rainareo Izay any an-danitra."



**Mark 11:1**

**Ary raha nandeha tany Jerosalema izy ireo, dia nanakaiky an'i Betifaga sy Betania, any antendrombohitra'Oliva**

"Rehefa nanakaiky an'i Jerosalema Jesosy sy ireo mpianany, dia tonga tao Betifaga sy Betania akaikin'ny tendrombohitra'Oliva"

**Betifaga**

Anarana tanàna iray.

**manoloana antsika**

"eo alohantsika"

**zana-boriky iray**

Maneho zana-boriky iray izay afaka mitondra olona.

**Nahoana ianareo no manao izao**

Afaka tenenina mazava tsara izay soloin'ny "izao" toerana. DH: "Nahoana ianareo no mamaha fatorana sy maka ilay zana-boriky"

**haverina haingana aty izy**

Jesosy dia hamerina haingana izany rehefa vita ny ilàny azy. DH: "hamerina izany eo no ho eo rehefa tsy ilainy intsony izany"

**Mark 11:4****Nandeha izy ireo**

"Ireo mpianatra roa dia nandeha"

**nolazainy azy ireo**

"Namaly izy ireo"

**ny tenin'i Jesosy tamin'izy ireo**

"araka izay nolazain'i Jesosy ho valian'izy ireo" Izany dia maneho ny fomba nolazain'i Jesosy azy ireo hamaliana ny fanontaniana'ny olona momba ny fangalana ilay zana-boriky.

**ary navelan'ny olona handeha amin'ny lalany izy ireo**

Izany dia midika fa navelan'izy ireo hanohy izay nataony izy ireo. DH: "avelao haka ilay zana-boriky hiaraka aminy izy ireo"

**Mark 11:7**

**nataony teo ambonin'izany ny lamban'izy ireo ka afaka nitaingina azy Jesosy**

"nametraka ny akanjon'izy ireo teo ambonin'izany ka afaka nitaingina azy Jesosy." Moramora kokoa ny mitaingina zana-boriky na soavaly rehefa misy lamba na zavatra mitovitovy amin'izay eo amboniny. Teto dia ny akanjon'ireo mpianatra no nataony teo.

**lamba**

"akanjo lava"

**Maro ny olona namelatra ny lambany teny an-dalana**

Izany famelarana lamba amin'ny lalana eo alohan'ny olona manan-danja izany dia fombafomba hanajana azy ireny. DH: "Olona maro no namelatra ny lamban'izy ireo tamin'ny lalana mba ho fanajana Azy"

**ary ny sasany kosa namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha**

Izany famelarana rantsan-kazo amin'ny lalana eo alohan'ny olona manan-danja izany dia fombafomba hanajana azy ireny. DH: "ny sasany namelatra rantsan-kazo izay notapatapahany avy tany an-tsaha, mba ho fanajana Azy ihany koa"

**Hosana**

Io teny io dia midika hoe: "vonjeo izahay" kanefa midika ihany koa hoe: "derao Andriamanitra"

**Deraina ilay iray**

Maneho an'i Jesosy. DH: "Deraina anie Ianao, ilay iray"

**amin'ny anaran'ny Tompo**

hevitra ambadiiky ny fahefan'Andriamanitra. "ny fahefan'ny Tompo"

**Deraina ny fanjakana ho avy**

"Deraina ny fanjakana izay ho avy." Izany dia maneho an'i Jesosy ho avy ary hanapaka toy ny mpanjaka. DH: "Deraina ny fihavian'ny fanjakanao"

**Deraina anie**

"Deraina anie Andriamanitra"

**Davida raintsika**

Eto ny firazanan'i Davida dia maneho ny tenany ihany. DH: "ny firazanan'i Davida raintsika" na "taranaka avy amin'i Davida raintsika"

**Hosana any amin'ny avo indrindra**

Ny mety ho dikany hafa 1) "Derao Andriamanitra izay any an-danitra" na 2) "Aoka izay any an-danitra hihiaika hoe: 'Hosana'."

**ny avo indrindra**

Eto ny lanitra dia resahana hoe "avo indrindra." DH: "ny lanitra avo indrindra"

**Mark 11:11****niha-hariva ny andro**

"satria efa hariva ny andro"

**nizotra nankany Betania Izy sy ireo roa ambin'ny folo lahy**

"nizotra nankany Betania Izy sy ireo mpianany roa ambin'ny folo lahy"

**raha niverina avy any Betania izy ireo**

"raha niverina ho any Jerosalema avy any Betania izy ireo"

**Mark 11:13****Fampifandraisana ny foto-kevitra:**

Niseho izany raha mbola nihazo nankany Jerosalema Jesosy sy ireo mpianany.

**tsy nahita na inona na inona afa tsy ravina fotsiny**

DH: "tsy nahita voankazo teo amin'ilay hazo Izy fa ravina fotsiny"

**taom-pamoazana**

"vanim-potoana"

**Ary Izy niteny tamin'izany hoe: "Tsy hisy hihinana ny voa avy aminao intsony mandrakizay"**

Jesosy dia miteny amin'ilay hazo ary manozona izany. Niteny toy izany Izy mba handrenesan'ireo mpianany Azy.

**Izy niteny tamin'izany hoe**

"Izy niteny tamin'ilay hazo hoe"

**Ary ny mpianany nandre izany**

Ny "izany" dia maneho ny tenin'i Jesosy tamin'ilay hazon'aviavy.

**Mark 11:15****Tonga tao izy ireo**

"Tonga tao Jesosy sy ireo mpianany"

**nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra tao an-tempoly**

Jesosy nandroaka ireo olona ireo hivoaka ny tempoly. DH: "nanomboka nandroaka ny mpivarotra sy ny mpividy rehetra hivoaka ny tempoly"

**Mark 11:17****Fampahafantarana amin'ny ankapobeny:**

Andriamanitra dia niteny talohan'ny fotoana tamin'ny teniny, tamin'ny alalan'Isaia mpaminany, fa ny tempoliny dia natao ho toeram-pivavahan'ny firenen-drehetra.

**Tsy efa voasoratra va hoe: 'Ny tranoko dia ho antsoina hoe ... ho an'ny firenen-drehetra'?**

Jesosy dia mibedy ireo Lehiben'ny Jiosy ny amin'ny fampiasan'izy ireo ny tempoly. DH: "Efa voasoratra ao amin'ny Soratra Masina fa Andriamanitra dia niteny hoe: 'Tiako antsoina hoe trano izay hahafahan'ny firenena rehetra mivavaka ny tranoko'"

**Nefa nataonareo ho zohy fieren'ny mpangalatra**

Jesosy dia mampitaha ny olona amin'ny mpangalatra ary ny tempoly amin'ny zohin'ny mpangalatra. DH: "Fa ianareo dia toy ny mpangalatra izay nanao ny tranoko ho zohin'ny mpangalatra"

**zohy fieren'ny mpangalatra**

"zohy fiafenana'ny mpangalatra"

**dia nitady fomba hamonoana izy ireo**

"dia nitady fomba izy ireo"

**dia niala ny tanàna izy ireo**

"Jesosy sy ireo mpianany niala ny tanàna"

**Mark 11:20****Fampifandraisana ny foto-kevitra:**

Jesosy dia mampiasa ohatra momba ilay hazo mba hampatsiahivana an'ireo mpianatra ny fananana finoana ao amin'Andriamanitra.

**nandeha ny**

"nandeha namakivaky ny lalana"

**Nalazo ilay aviavy**

DH: "Nalazo ary maty ilay hazo"

**Nalazo**

"maina"

**Ary Petera nahatsiaro**

DH: "Petera nahatsiaro izay nolazain'i Jesosy an'ilay hazon'aviavy"

**Mark 11:22****Jesosy namaly azy ireo**

"Jesosy namaly an'ireo mpianany"

**Lazaiko aminareo marina tokoa**

"Izaho milaza ny marina aminareo." Io fehezanteny io dia manindry izay ho lazain'i Jesosy manaraka.

**na iza na iza miteny**

"raha misy miteny"

**raha tsy misy fisalasalana ao am-pony fa mino**

Eto ny teny hoe: "tsy misy fisalasalana" dia midika "finoana marina." Jesosy dia miteny ireo teny ireo ho fanasongadinana. DH: "raha mino marina ao am-pony"

**no hataon'Andriamanitra**

"Andriamanitra hampisy"

**Mark 11:24****Noho izany Izaho milaza**

"Ka Izaho milaza aminareo"

**dia ho azonareo izany**

Hiseho izany satria Andriamanitra hanome izay angatahinareo. DH: "Andriamanitra hanao izany ho anareo"

**Rehefa mijoro sy mivavaka ianareo**

Ny mitsangana rehefa mivavaka amin'Andriamanitra dia fombafomba hiraiana amin'ny kolontsaina Hebreo. DH: "Rehefa mivavaka ianao"

**izay alahelo rehetra anananareo amin'iza na amin'iza**  
 "izay lolom-po rehetra anananareo amin'iza na iza."  
 Eto ny teny hoe: "izay rehetra" dia maneho ny lolom-ponao amin'ny olona iray nanota na hatezeranao amin'ny olona iray.

**Mark 11:27****Fampifandraisana ny foto-kevitra:**

Ny andro manaraka dia niverina tao an-tempoly Jesosy, nanome valin-teny an'ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona, valin-tenin'ny fanontaniana izy ireo momba ny fandroahana ireo mpanakalo vola ivelan'ny faritry ny tempoly, amin'ny alalan'ny fametrahana fanontaniana hafa, izay tsy ho vitan'izy ireo ny hamaly izany.

**Dia nankany Jerosalema izy ireo**

"Dia nankany Jerosalema Jesosy sy ireo mpianatra"

**Ary raha nandehandeha tao an-kianjan'ny tempoly Jesosy**

Izany dia midika fa nandehandeha nanodidina ny tao anatin'ny tempoly Jesosy; fa tsy nandehandeha tao anatin'ny.

**Hoy izy ireo taminy**

Ny teny hoe: "Izy ireo" dia maneho ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona.

**Fahefana avy aiza no hanaovanao ireny zavatra ireny, ary iza no nanome Anao fahefana hanao ireny?**

Ireo fanontaniana ireo dia mitovy dika ary hapetraka miaraka mba hanamafy ny fanontaniana momba ny fahefan'i Jesosy. DH: "Iza no manome fahefana Anao hanao ireo zavatra ireo?"

**hanaovanao ireny zavatra ireny**

Ny teny hoe: "ireny zavatra ireny" dia maneho an'i Jesosy manjera ny latabatry ny mpivarotra ao an-tempoly sy maneho ny fitenenana manohitra ny fampianaran'ireo lohan'ny mpisorona sy ireo mpanora-dalàna. DH: " hanaovanao zavatra toy ireny nataonao omaly ireny"

**Mark 11:29****Lazao Amiko**

"Valio Aho"

**Ny batisan'i Jaona**

"Ny batisa izay nataon'i Jaona"

**avy any an-danitra va izany sa avy amin'ny olona**  
 "fahefana avy any an-danitra sa avy amin'ny olombelona"

**avy any an-danitra**

Eto ny "lanitra" dia maneho an'Andriamanitra. DH: "avy amin'Andriamanitra"

**avy amin'ny olona**

"avy amin'ny olombelona"

**Mark 11:31****Raha mamaly isika hoe: 'Avy any an-danitra,'**

Afaka atao ihany koa hoe: "Raha mamaly isika hoe: 'Avy any an-danitra izany'"

**avy any an-danitra**

Eto ny "lanitra" dia maneho an'Andriamanitra. DH: "avy amin'Andriamanitra"

**tsy nino azy**

Ny teny hoe: "izy" dia maneho an'i Jaona Mpanao batisa.

**Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona,'**

Afaka atao ihany koa hoe: "Fa raha mamaly kosa isika hoe: 'Avy amin'ny olona izany'"

**Natahotra ny olona izy ireo**

Ny mpanoratra, Marka, dia manazava hoe nahoana ny mpitarika fivavahana no tsy te-hiteny fa avy amin'ny olona i Jaona Mpanao batisa. Afaka atao mazava tsara hoe: "Tsy te-hilaza izy ireo hoe avy amin'ny olona Jaona Mpanao batisa satria natahotra ny olona izy ireo"

**resy lahatra ny olon-drehetra**

"nino avokoa ny olona"

**Tsy hainay**

Afaka atao ihany koa hoe: "Tsy hainay hoe avy aiza i Jaona Mpanao batisa"



## Chapter 12

<sup>1</sup> Nanomboka nampianatra azy ireo tamin'ny alalan'ny fanoharana Jesosy. Hoy Izy hoe: "Nisy lehilahy nanao tanim-boaloboka, nanisy fefy manodidina izany, ary nandavaka famiazana. Nanangana tilikambo izy ary avy eo nampanofa ilay tanim-boaloboka tamin'ny mpamboly voaloboka. Dia niala nandia lavitra izy avy eo." <sup>2</sup> Tamin'ny fotoana mety, dia naniraka mpanompo ho any amin'ilay mpamboly voaloboka izy mba haka amin'izy ireo ny sasany amin'ireo izay tokony ho anjarany amin'ny vokatr'ilay tanim-boaloboka. <sup>3</sup> Fa nosamborin'izy ireo izy, nokapohiny, ary noroahiny tsy hitondra na inona na inona. <sup>4</sup> Naniraka mpanompo hafa ho any amin'izy ireo indray izy, dia noratrain'izy ireo teo amin'ny lohany ary nalainy baraka. <sup>5</sup> Dia mbola nandefa hafa ihany izy, ary novonoin'izy ireo io iray io. Nataon'izy ireo tahaka izany ireo maro hafa, nokapohiny ny sasany ary novonoiny ireo hafa. <sup>6</sup> Mbola nanana olona iray hafa hirahina izy, dia zanaka malala. Izy no farany nalefany tany amin'izy ireo. Hoy izy hoe: "Mba hanaja ny zanako lahy izy ireo." <sup>7</sup> Nefa nifampiteny ireo mpamboly voaloboka hoe: "Inty ilay mpandova. Avia, andeha ho vonointsika izy, dia ho lasantsika ny lova." <sup>8</sup> Nosamborin'izy ireo izy, dia novonoiny, ary natsipiny tany ivelan'ny tanim-boaloboka. <sup>9</sup> Koa, inona ary no ho ataon'ilay tompon'ny tanim-boaloboka? Ho avy izy ka handringana ireo mpamboly voaloboka ary hanome ny tanim-boaloboka ho an'ny hafa. <sup>10</sup> Tsy novakianareo angaha izao Soratra Masina izao? 'Ny vato izay nolavin'ny mpanorin-trano, no natao vato fehizoro. <sup>11</sup> Avy tamin'ny Tompo izany, ary dia mahagaga eo imasontsika.'" <sup>12</sup> Nitady ny hisamborana an'i Jesosy izy ireo, saingy natahotra ny vahoaka, satria fantatr'izy ireo fa hanoherana azy ireo no nitenenany izany fanoharana izany. Koa dia navelan'izy ireo Izy ary lasa nandeha izy ireo. <sup>13</sup> Dia naniraka ny Fariseo sy Herodiana sasany ho any Aminy mba hamandrika Azy amin'ny teny izy ireo. <sup>14</sup> Rehefa tonga izy ireo, dia hoy izy ireo taminy hoe: "Mpampianatra ô, fantatray fa tsy miraharaha ny hevitra ny olona ianao, ary tsy maneho fiangarana eo amin'ny olona. Mampianatra marina ny lalan'Andriamanitra ianao. Ara-dalàna ve sa tsia ny mandoa hetra amin'i Kaisara? Tokony handoa hetra va izahay sa tsia?" <sup>15</sup> Fa fantatr'i Jesosy ny fiatsarambelatsihin'izy ireo ka niteny azy ireo hoe: "Nahoana ianareo no mitsapa Ahy? Itondray denaria iray Aho mba hijereko izany." <sup>16</sup> Dia nitondran'izy ireo vola iray Jesosy. Hoy Izy tamin'izy ireo hoe: "Endrik'iza ity sary sy soratra ity?" Hoy izy ireo hoe: "An'i Kaisara." <sup>17</sup> Hoy Jesosy hoe: "Omeo an'i Kaisara izay an'i Kaisara, ary omeo an'Andriamanitra izay an'Andriamanitra." Dia talanjona taminy izy ireo. <sup>18</sup> Avy eo ireo Sadoseo, izay milaza fa tsy misy ny fitsanganana amin'ny maty, dia tonga teo aminy. Nanontany Azy izy ireo, nanao hoe: <sup>19</sup> "Mpampianatra ô, nanoratra izao ho anay Mosesy hoe: 'Raha maty ny rahalahin'ny lehilahy iray ary namela vady izy, nefa tsy mba nanan-janaka, dia tokony manambady ilay vadin-dralahiny ilay lehilahy, ka hanana taranaka ho an'ny rahalahiny.'" <sup>20</sup> Nisy fito mirahalaly; nanambady ilay voalohany ary maty, tsy namela taranaka. <sup>21</sup> Avy eo naka azy ny faharoa dia maty, tsy namela taranaka, dia torak'izany koa ny fahatelo. <sup>22</sup> Tsy nisy namela taranaka izy fito. Ny farany indrindra, maty koa ilay ramatoa. <sup>23</sup> Amin'ny fitsanganana amin'ny maty, rehefa hitsangana indray izy ireo, dia ho vadin'iza izy? Satria samy nanambady azy daholo izy fito mirahalaly." <sup>24</sup> Ary hoy Jesosy hoe: "Tsy izany va no antony maha-diso hevitra anareo, satria tsy fantatrareo na ny Soratra Masina na ny herin'Andriamanitra?" <sup>25</sup> Satria rehefa mitsangana amin'ny maty izy ireo, dia tsy hanambady na hatolotra amin'ny fanambadiana, fa ho tahaka ny anjely any an-danitra. <sup>26</sup> Fa mahakasika ny amin'ny fitsanganana'ny tena amin'ny maty, tsy novakianareo va ny tao amin'ny bokin'i Mosesy, ao amin'ny andalana momba ilay voaroy, ny niresahan'Andriamanitra taminy ka nilazany hoe: 'Izaho no Andriamanitr'i Abrahama sy Andriamanitr'Isaka ary Andriamanitr'i Jakoba'?" <sup>27</sup> Izy dia tsy Andriamanitry ny maty, fa an'ny velona. Somary diso hevitra ianareo." <sup>28</sup> Nisy iray tamin'ireo mpanora-dalàna tany ary nandre ny resak'izy ireo; hitany fa novalian'i Jesosy tsara izy ireo. Ary nanontany Azy izy hoe: "Inona no didy lehibe indrindra amin'izy rehetra?" <sup>29</sup> Jesosy namaly hoe: "Ny lehibe indrindra dia ny hoe: 'Mihainoa, ny Tompo Andriamanitsika, ry Israely, iray ny Tompo. <sup>30</sup> Tsy maintsy mitia ny Tompo Andriamanitrao amin'ny fonao rehetra ianao, amin'ny fanahinao rehetra, amin'ny sainao rehetra, sy amin'ny herinao rehetra.'" <sup>31</sup> Ity no didy faharoa: 'Tsy maintsy mitia ny namanao tahaka ny tenanao ianao.' Tsy misy didy hafa lehibe mihoatra noho ireo." <sup>32</sup> Hoy ilay mpanora-dalàna hoe: "Tsara izany, ry Mpampianatra! Voalazanao marina fa Andriamanitra dia Iray, ary tsy misy afa-tsy Izy. <sup>33</sup> Ary ny mitia azy amin'ny fo rehetra sy amin'ny saina rehetra sy ny hery rehetra, ary ny mitia ny namana tahaka ny tena, dia tsara lavitra mihoatra ny fanatitra dorana sy ny sorona rehetra." <sup>34</sup> Rehefa hitan'i Jesosy fa nanome valin-teny hendry Izy, dia niteny taminy Izy hoe: "Tsy lavitry ny fanjakan' Andriamanitra ianao." Ary taorian'izany, dia tsy nisy olona sahy nametraka fanontaniana tamin'i Jesosy intsony. <sup>35</sup> Namaly Jesosy, raha nampianatra tao amin'ny tempoly Izy; dia hoy Izy hoe: "Ahoana moa no ilazan'ny mpanora-dalàna fa Kristy dia zanak'i Davida?" <sup>36</sup> Davida tenany, tamin'ny Fanahy Masina, nanao hoe: 'Ny Tompo niteny tamin'ny Tompoko hoe:

mipetraha eo an-tanana ankavanako, mandram-panaoko ny fahavalonao ho fitoeran-tongotrao.' <sup>37</sup> Davida tenany aza niantso Azy hoe 'Tampo,' koa ahoana no maha zanak'i Davida an'i Kristy?" Nihaino Azy tamimpifaliana ireo vahoaka maro be. <sup>38</sup> Tamin'ny fampianarany Jesosy dia niteny hoe: "Mitandrema amin'ireo mpanora-dalàna, izay tia mandehandeha amin'ny akanjo lava ary tian'izy ireo ny fiarahabana azon'izy ireo eny an-tsena <sup>39</sup> ary tian'izy ireo ny mahazo ny seza voalohany any amin'ny synagoga sy ny toerana voalohany any amin'ny fety. <sup>40</sup> Mandroba ny tranon'ireo mpitondra tena izy ireo, ary manao vavaka lava be mba ho hitan'ny olona. Ireo lehilahy ireo dia handray fanamelohana lehibe kokoa." <sup>41</sup> Avy eo Jesosy nipetraka nifanandrify ny vatan-drakitra tao amin'ny faritry ny tempoly; nijery ireo olona rehetra izay nandrotsaka vola tao amin'ny vatan-drakitra. Mpanankarena maro no nandatsaka vola be dia be tao. <sup>42</sup> Dia nisy vehivavy mahantra mpitondratena iray tonga nandrotsaka farantsakely roa, izay kely variroaventy oharina amin'ny iraimbilanja. <sup>43</sup> Dia nantsoiny ireo mpianany ary hoy Izy tamin'izy ireo hoe: "Lazaiko aminareo marina tokoa, fa ity vehivavy mahantra mitondratena ity no nandrotsaka betsaka mihoatra amin'ny olona izay nandrotsaka vola tao amin'ny vatan-drakitra. <sup>44</sup> Satria ny rehetra dia nanome tamin'ny fananam-ben'izy ireo. Fa ity mpitondratena ity kosa, tamin'ny fahantrany, dia nandrotsaka ny vola rehetra izay tokony hivelomany tao."

## Mark 12:1

### Fampifandraisana ny foto-kevitra:

Jesosy miteny izany fanoharana izany hanoherana ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona.

### Nanomboka nampianatra azy ireo Jesosy

Ny teny hoe: "izy ireo" eto dia maneho an'ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona izay noresahin'i Jesosy tao amin'ny toko teo aloha.

### nanisy fefy manodidina izany

Izy nanisy fefy nanodidina ny tanim-boaloboka. Mety ho fefy hazo, na rindrina vato izany.

### ary nandavaka famiazana

Izany dia midika fa nandavaka teo amin'ny vatolampy izy, izay famiazana voaloboka mba hahazoana ny ranony. DH: " nanamboatra fitehirizana izy mba hanangonana ny ranomboaloboka avy amin'ny famiazana"

### nampanofa ilay tanim-boaloboka tamin'ny mpamboly voaloboka

Izany dia midika fa ilay tompon'ilay tanim-boaloboka dia nifampiraharaha tamin'ny olon-kafa mba hikarakara ny voaloboka. Ilay mpamboly voaloboka dia hahazo anjara amin'ny vokatra ho karaman'ny asan'izy ireo.

### Tamin'ny fotoana mety

Izany dia maneho ny fotoam-bokatra. DH: "Rehefa tonga ny fotoana fiakaran'ny vokatra"

### Fa nosamborin'izy ireo izy

"Fa nosamborin'ireo mpamboly voaloboka ilay mpanompo"

### tsy hitondra na inona na inona

Izany dia midika fa tsy nanome voaloboka azy izy ireo. DH: "tsy nitondra na dia voaloboka iray aza"

## Mark 12:4

### Naniraka ho azy ireo

"ny tompon'ilay tanim-boaloboka nandefa tany amin'ireo mpamboly voaloboka"

### dia noratrain'izy ireo teo amin'ny lohany

Afaka atao mazava tsara hoe: "nokapohin'izy ireo teo amin'ny lohany izy, ary voarattran'izy ireo mafy izy"

### mbola nandefa hafa ihany izy ... ireo maro hafa

Ireo teny ireo dia maneho an'ireo mpanompo hafa. DH: "mbola nandefa mpanompo hafa ihany izy ... ireo mpanompo maro hafa"

### Nataon'izy ireo tahaka izany ireo maro hafa

Izany dia maneho an'ireo mpanompo izay nalefan'ilay tompony. Ny teny hoe: "tahaka izany" dia maneho ny fomba nitondrana azy ireo. DH: "Nataon'izy ireo toy izany koa ireo mpanompo maro hafa izay nalefany"

## Mark 12:6

### zanaka malala

Izany dia maneho ny zanak'ilay tompon-tany. DH: "ny zanany malalany"

### ily mpandova

Inty ilay mpandova an'ilay tompon-tany, izay handova ny tanim-boaloboka rehefa maty ny rainy. DH: "ny mpandova an'ilay tompon-tany"

### ny lova

Ireo mpamboly dia manao an'ilay tanim-boaloboka ho "lova." DH: "io tanim-boaloboka io"

## Mark 12:8

### Nosamborin'izy ireo izy

"Ireo mpamboly voaloboka nisambotra ilay zanaka"

**Koa, inona ary izany izao no ho ataon'ilay tompon'ny tanim-boaloboka?**

Jesosy mametraka fanontaniana ary avy eo manome ny valiny mba hampianarana ny olona. DH: "Ka ho teneniko anareo izay ho ataon'ilay tompon'ny tanim-boaloboka."

**Koa**

Jesosy dia mampiasa io teny io mba hanamarihana fiovana amin'ny fampianarana, raha nahavita niteny ny hevi-dehibe tamin'ny fanoharana Izy.

**handringana**  
"hamono"

**hanome ny tanim-boaloboka ho an'ny hafa**

Ny teny hoe: "ny hafa" dia maneho an'ireo mpamboly voaloboka hafa izay mikarakara ny tanim-boaloboka. DH: "homeny hokarakarain'ny mpamboly voaloboka hafa ny tanim-boaloboka."

## Mark 12:10

**Fampahafantarana amin'ny ankapobeny:**

Io soratra masina io dia efa voasoratra efa hatry ny ela tao amin'ny tenin'Andriamanitra.

**Tsy novakianareo angaha izao Soratra Masina izao?**

Jesosy dia mampatsiahy andinin'ny soratra masina amin'ny olona. Mampiasa fanontaniana izay tsy mila valiana Izy mba hivedesana azy ireo. DH: "Efa novakianareo tokoa io soratra masina io" na "Tokony ho tadidinareo io soratra masina io."

**no natao vato fehizoro**

Afaka atao hoe: "Ny Tompo no natao vato fehizoro"

**Avy tamin'ny Tompo izany**

"Ny Tompo no nanao izany"

**ary dia mahagaga eo imasontsika**

Eto ny "eo imasontsika" dia maneho ny fahitana, izay hevitra ambadiky ny fanehoan-kevitra. DH: "ary nahita izany izahay ary nieritreritra fa mahagaga izany" na "ary hitanay fa mahagaga izany"

**Nitady ny hisamborana an'i Jesosy izy ireo**

"Izy ireo" dia maneho an'ireo lohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona. Io vondrona io dia azo hilazana ireo "Mpitarika Jiosy"

**Nitady ny**

"te-"

**saingy natahotra ny vahoaka izy ireo**

Natahotra izay mety ho ataon'ny vahoaka izy ireo raha misambotra an'i Jesosy izy ireo. DH: "fa izy ireo dia natahotra izay mety ho ataon'ireo vahoaka azy ireo"

**fa hanoherana azy ireo**

"hiampangana azy ireo"

## Mark 12:13

**Fampifandraisana ny foto-kevitra:**

Mba hamandrihana an'i Jesosy, ny sasany tamin'ireo Fariseo sy Herodiana, ary ireo Sadoseo, nankeo amin'i Jesosy sy nanontany.

**Dia naniraka izy ireo**

"Ary ireo Mpitarika Jiosy nandefa"

**mba hamandrika Azy**

Eto ny mpanoratra dia mamaritra ny famitahana an'i Jesosy ho "famandrihana Azy." DH: "mba hamitaka Azy"

**Rehefa tonga izy ireo, dia hoy izy ireo**

Eto ny teny hoe: "izy ireo" dia maneho an'ireo izay nalefa teo amin'ireo Fariseo sy ireo Herodiana.

**fantatray fa tsy miraharaha ny hevitra ny olona ianao**

Izany dia midika fa Jesosy dia tsy miraharaha. DH: "fantatray fa tsy miraharaha ny fahazoana ny sitraky ny olona ianao"

**Fa fantatr'i Jesosy ny fihatsaram-belatsihin'izy ireo**

Mihatsara-velatsihy izy ireo. DH: "Jesosy dia nahafantatra fa izy ireo dia tsy tena te-hahafantatra izay tian'Andriamanitra ho ataon'izy ireo" (UDB)

**Nahoana ianareo no mitsapa Ahy?**

Jesosy nibedy ireo Mpitarika Jiosy satria saika hamitaka Azy izy ireo. DH: "Fantatro fa te-hampiteny zavatra diso mba hahafahana miampangana Ahy ianareo."

**denaria**

Io vola vy io dia mitentina karaman'olona iray andro.

## Mark 12:16

**Dia nitondran'izy ireo vola iray**

Ireo Fariseo sy ireo Herodiana nitondra denaria iray"

**Endrika sy soratra**

"sary sy anarana"

**Hoy izy ireo hoe: "An'i Kaisara**

Afaka ampiana io fehezanteny io: "Hoy izy ireo hoe: 'sary sy anaran'i Kaisara ireo'"

**Omeo an'i Kaisara izay an'i Kaisara**

Jesosy dia nampianatra fa ny olony dia tsy maintsy manaja ny governemanta amin'ny fandoavan-ketra. Io endri-teny io dia afaka hazavaina amin'ny fanovana ho governemanta Romana ny an'ny Kaisara. DH: "Omeo ny governemanta Romana izay an'ny governemanta Romana"

**Dia talanjona taminy izy ireo**

Gaga tamin'izay nolazain'i Jesosy izy ireo. DH: "Gaga taminy sy tamin'izay nolazainy izy ireo"

**Mark 12:18**

**izay milaza fa tsy misy ny fitsanganana amin'ny maty**  
Ity fehezanteny ity dia manazava hoe iza ireo Sadoseo.

**nanoratra izao ho anay Mosesy hoe: 'Raha maty ny rahalahin'ny lehilahy iray**  
Ireo Sadoseo milaza izay nosoratan'i Mosesy ao amin'ny lalàna. DH: "Mosesy nanoratra ho anay fa raha maty ny rahalahin'ny lehilahy iray"

**nanoratra ho anay**  
" nanoratra ho anay Jiosy." Ireo Sadoseo dia vondrona Jiosy. Eto izy ireo dia mampiasa ny teny hoe: "izahay" mba hanehoana ny tenan'izy ireo sy ny Jiosy rehetra.

**dia tokony manambady ilay vadin-dralahiny ilay lehilahy**  
Izany dia midika fa tokony manambady ilay vadin-dralahiny ilay lehilahy, fa tsy maka azy sy miaramandry aminy mba hanan-janaka aminy fotsiny ihany.

**ka hanana taranaka ho an'ny rahalahiny**  
Izany dia midika fa ireo zanaka dia ho atao tahaka ny hoe taranak'ilay rahalahy maty. DH: "manan-janaka ho an'ny rahalahiny izay ho raisina ho toy ny taranany"

**Mark 12:20**

**Nisy fito mirahalaha**  
Ireo Sadoseo nanolotra tantara mba hitsapana an'i Jesosy. DH: "Raha atao hoe misy mpirahalaha fito"

**ilay voalohany ... ny faharoa ... ny fahatelo ... izy fito**  
Ireo laharana ireo dia maneho ny rahalahy tsirairay. Afaka atao hoe: "ilay rahalahy voalohany ... ilay rahalahy faharoa ... ilay rahalahy fahatelo ... izy fito mirahalaha"

**Amin'ny fitsanganana amin'ny maty, rehefa hitsangana indray izy ireo, dia ho vadin'iza izy?**  
Ireo Sadoseo dia nitsapa an'i Jesosy tamin'io fanontaniana io. Afaka atao hoe: "Teneno anay izao hoe vadin'iza izy any amin'ny fitsanganana amin'ny maty, rehefa samy hitsangana indray izy rehetra."

**Mark 12:24**

**Tsy izany va no antony maha-diso hevitra anareo ... ny herin'Andriamanitra?**  
Jesosy dia mibedy ireo Sadoseo satria diso hevitra momba ny lalàn'Andriamanitra izy ireo. DH: "Diso ianareo satria ... ny herin'Andriamanitra."

**tsy fantatrarao na ny Soratra Masina**  
Izany dia midika fa izy ireo dia tsy mahatakatra izay voasoratra ao amin'ny soratra masina ao amin'ny Testamenta Taloha.

**ny herin'Andriamanitra**  
"tahaka ny ahoana ny herin'Andriamanitra"

**Satria rehefa mitsangana amin'ny maty izy ireo**  
Eto ny teny hoe: "izy ireo" dia maneho an'ireo rahalahy sy ireo vehivavy tao amin'ny fanoharana.

**mitsangana amin'ny maty**  
Izany dia midika fa velona indray.

**any an-danitra**  
Izany dia maneho ny fitoeran'Andriamanitra.

**Mark 12:26**

**ny fitsanganan'ny tena amin'ny maty**  
"izay nitsangana tamin'ny fahafatesana"

**ny bokin'i Mosesy**  
"ny boky nosoratan'i Mosesy"

**Izaho no Andriamanitr'i Abrahama ... Jakoba**  
Izany dia midika fa Abrahama, Isaka, ary Jakoba dia nidera an'Andriamanitra. Maty ara-batana ireo lehilahy ireo, kanefa velona ara-panahy ary mbola midera an'Andriamanitra hatrany.

**ny velona**  
Izany dia maneho ny olona izay velona ara-batana sy ara-panahy.

**diso hevitra**  
"diso tanteraka"

**Mark 12:28**

**Fampifandraisana ny foto-kevitra:**  
Mpanora-dalàna iray mametraka fanontaniana lalina, izay novalian'i Jesosy.

**nanontany Azy izy hoe**  
"Ilay mpanora-dalàna nanontany an'i Jesosy"

**amin'ny fonao rehetra ianao, amin'ny fanahinao rehetra**  
Ny "fo" sy "fanahy" dia izay faniriana sy fihetsem-po. DH: "amin'izay fanirianao rehetra sy ny fihetsem-ponao rehetra"

**ny sainao rehetra, sy amin'ny herinao rehetra**  
Ny "saina" dia maneho ny eritreritry ny olona iray ary ny "tanjany" dia maneho ny tanjaky ny olona iray rehefa manao zavatra. DH: "amin'izay eritreritrao rehetra, sy izay ataonao rehetra"

**mitia ny namanao tahaka ny tenanao**  
Jesosy dia mampiasa io fanoharana io mba hampitahana ny fitiavan'ny olona ny olon-kafa amin'ny fitiavany ny tenan'izy ireo. DH: "tiavo tahaka ny hitiavanao ny tenanao ny namanao"

**noho ireo**  
Eto ny teny hoe: "ireo" dia maneho ireo didy izay vao nolazain'i Jesosy ny olona.



**Mark 12:32****Fampifandraisana ny foto-kevitra:**

Jesosy nandoka ilay mpanora-dalàna amin'ny fanehoan-kevitra nataony tamin'izay nolazain'i Jesosy.

**Tsara izany**

"Valin-teny tsara"

**Andriamanitra dia Iray**

Izany dia midika fa Andriamanitra iray ihany no misy. DH: "Andriamanitra iray ihany no misy"

**ary tsy misy afa-tsy Izy**

Afaka atao ihany koa hoe: "tsy misy Andriamanitra hafa"

**amin'ny fo rehetra sy amin'ny saina rehetra sy ny hery rehetra**

Ny "fo" sy "fanahy" dia hevitra ambadiky ny faniriana sy fihetsem-pon'ny olona. Ny "saina" dia maneho ny eritreritry ny olona iray ary ny "tanjany" dia maneho ny tanjaky ny olona iray rehefa manao zavatra. DH: "amin'izay fanirianao rehetra sy ny fihetsem-ponao rehetra, amin'izay eritreritrao rehetra, ary izay ataonao rehetra"

**ny fo ... ny saina ... ny hery**

Afaka atao ihany koa hoe: "ny fonao ... ny sainao ... ny herinao"

**mitia ny namana tahaka ny tena**

Fanoharana izay mampitaha ny fitiavan'ny olona ny olon-kafa amin'ny fitiavany ny tenan'izy ireo. DH: "mitia ny namanao tahaka ny hitiavanao ny tenanao"

**dia tsara lavitra mihoatra ny**

Io fomba fiteny io dia midika fa ny zavatra iray dia manan-danja kokoa nohon'ny zavatra iray hafa. Amin'ity tranga ity, ireo didy roa ireo dia ankasitrahana'Andriamanitra lavitra kokoa noho ny fanolorana fanatitra nodorana sy sorona. DH: "dia manan-danja kokoa" na "ankasitrahana'Andriamanitra lavitra kokoa"

**Tsy lavitry ny fanjakan' Andriamanitra ianao**

Eto Jesosy dia miresaka momba ilay lehilahy izay efa vonona hanaiky an'Andriamanitra ho mpanjaka. DH: "Ianao dia efa akaikin'ny fanekena an'Andriamanitra ho mpanjaka"

**dia tsy nisy olona sahy**

Afaka atao hoe: "natahotra ny olon-drehetra"

**Mark 12:35****Fampifandraisana ny foto-kevitra:**

Raha mbola nampianatra tao an-tempoly Jesosy, dia nilaza izay notenenin'i Davida tao amin'ny soratra masina ary nampitandrina ny olona mba hitandrina ny amin'ny fomba fiainan'ny mpanora-dalàna.

**Namaly Jesosy, raha nampianatra tao amin'ny tempoly Izy; dia hoy Izy hoe:**

Fotoana vitsivitsy izay no lasa ary ao an-tempoly Jesosy ankehitriny. Ity dia tsy anisan'ny resaka teo aloha. DH: "Tato aoriana, raha nampianatra tao amin'ny faritry ny tempoly Jesosy, dia hoy Izy tamin'ny olona"

**Ahoana moa no ilazan'ny mpanora-dalàna fa Kristy dia zanak'i Davida?**

Jesosy nampiasa io fanontaniana io mba hampandinika lalina ny olona momba ny Salamo izay lazainy. DH: "Hevero hoe nahoana ireo mpanora-dalàna no miteny fa i Kristy dia zanak'i Davida."

**zanak'i Davida**

Izany dia midika fa avy amin'ny taranak'i Davida Izy.

**tamin'ny Fanahy Masina**

Izany dia midika fa notarihin'ny Fanahy Masina izy, ny Fanahy no nanoro azy tamin'izay noteneniny. DH: "notarihin'ny fanahy"

**nanao hoe: 'Ny Tompo niteny tamin'ny Tompoko hoe:**

Eto Davida dia miantso an'Andriamanitra ho "Tompoko" ary miantso an'i Kristy ho "Tompoko" DH: "niteny momba ny Mesia, 'Andriamanitra niteny tamin'ny Tompoko"

**mipetraka eo an-tanana ankavanako,**

Izany dia teny avy ao amin'ny salamo izay notenenin'i Jesosy. Eto Andriamanitra dia miresaka amin'i Kristy.

**mandram-panaoko ny fahavalonao ho fitoeran-tongotra**

Amin'ity fitenenana ity, Andriamanitra dia milaza ny fandresena ireo fahavalo amin'ny fanaovana azy ireo ho fitoeran-tongotra. DH: "mandram-pandreseko tanteraka ireo fahavalonao"

**niantso Azy hoe 'Tompoko,'**

Eto ny teny hoe: "Azy" dia maneho ny Mesia.

**koa ahoana no maha zanak'i Davida an'i Kristy?**

Afaka atao ihany koa hoe: "koa ahoana no hiheverana fa zanak'i Davida ny Mesia"

**Mark 12:38****ny fiarahabana azon'izy ireo eny an-tsena**

Izany dia midika fa manaja ireo mpanora-dalàna ny olona. DH: "arahabaina am-panajana eny an-tsena" na "fa ny olona dia miarahaba azy ireo am-panajana eny an-tsena"

**Mandroba ny tranon'ireo mpitondra tena izy ireo**

Eto Jesosy dia mamaritra ny fisolokian'ireo mpanora-dalàna ny mpitondra tena sy mangalatra ny tranon'izy ireo ho "fandevonana" ny tranon'izy ireo. DH: "Izy ireo ihany koa dia mamitaka ireo"

mpitondra tena mba hahafahan'izy ireo mangalatra ny tranon'izy ireo"

**Ireo lehilahy ireo dia handray fanamelohana lehibe kokoa**

Afaka atao ihany koa hoe: "Andriamanitra dia hanasazy azy ireo amin'ny fanamelohana lehibe tokoa" na "Andriamanitra hanasazy mafy azy ireo"

**handray fanamelohana lehibe kokoa**

Ny teny hoe: "lehibe" dia maneho fampitahana. Eto ny fampitahana dia amin'ny olona iray hafa izay voasazy. DH: "handray fanamelohana lehibe kokoa noho ny olon-kafa"

**Mark 12:41**

**Fampifandraisana ny foto-kevitra:**

Mbola ao anatin'ny tempoly ihany, Jesosy dia maneho hevitra amin'ny lanjan'ny fanatitr'ilay mpitondra tena.

**vatan-drakitra**

Io vata io dia vata fanangonana ny fanatitry ny olon-drehetra ho an'ny tempoly.

**farantsakely roa**

"vola kely varahina anankiroa." Ireo no vola tsy manan-danja indrindra.

**oharina amin'ny iraimbilanja**

"ambany vidy be." Ny iraimbilanja dia ambany vidy be.

**Mark 12:43**

**Dia nantsoiny**

"Ary Jesosy niantso"

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**olona rehetra izay nandrotsaka vola tao amin'ny vatan-drakitra**

olona rehetra izay nametraka vola tao amin'ny "

**fananam-ben'izy ireo**

Izany dia maneho ny haren'izy ireo.

**ny fahantrany**

"tsy fananana" na "izay kely nananany"

## Chapter 13

<sup>1</sup> Ary raha niala tao an-kianjan'ny tempoly Jesosy, dia niteny taminy ny iray tamin'ireo mpianany hoe: "Mpampianatra ô, jereo ny hatsaran'ny vato sy ny hatsaran'ny rafitra!" <sup>2</sup> Hoy izy taminy hoe: "Hitanao va ireto rafitra lehibe ireto? Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana." <sup>3</sup> Ary raha nipetraka teo an-tendrombohitra Oliva tandrifin'ny tempoly Izy, dia nanontany Azy mangingina Petera, Jakoba, Jaona sy Andrea hoe: <sup>4</sup> "Lazao aminay, rahoviana no hitranga izany zavatra rehetra izany? Inona no famantarana rehefa hitranga ireo zavatra ireo?" <sup>5</sup> Ary Jesosy nanomboka niteny tamin'izy ireo hoe: "Mitandrema mba tsy hisy olona hampivily lalana anareo. <sup>6</sup> Fa maro no ho avy amin'ny Anarako sy hilaza hoe: 'Izaho no izy,' ary maro no ho voafitany. <sup>7</sup> Rehefa mandre ady sy resabe momban'ny ady ianareo, dia aza manahy; tsy maintsy hitranga ireo, fa tsy mbola izay ny farany. <sup>8</sup> Fa hisy firenena hitsangana hamely firenena, ary hisy fanjakana hamely fanjakana. Ary hisy horohoron-tany amin'ny toerana maro, sady hisy mosary. Izany no fiandohan'ny fahorian'ny fiterahana. <sup>9</sup> Mitandrema ianareo. Ho atolotr'izy ireo amin'ny Synedriona ianareo, ary ho kapohina ao amin'ny synagoga. Hitsangana manoloana ireo mpanapaka sy ireo mpanjaka noho ny Amiko ianareo, ho vavolombelona amin'izy ireo. <sup>10</sup> Fa ny Filazantsara dia tsy maintsy ho toriana any amin'ny firenena rehetra aloha. <sup>11</sup> Rehefa misambotra sy manolotra anareo izy ireo, dia aza manahy ny amin'izay tokony ho lazainareo. Fa amin'iny ora iny, dia homena anareo izay tokony ho teneninareo; tsy ianareo akory no hiteny, fa ny Fanahy Masina. <sup>12</sup> Ny rahalahy hanolotra ny rahalahiny ho faty, ary ny ray hanolotra ny zanany. Ny zanaka hitsangana hanohitra ny ray aman-dreniny ka hahafaty azy ireo. <sup>13</sup> Ho halan'ny olon-drehetra ianareo nohon'ny Anarako. Fa na iza na iza maharitra hatramin'ny farany, dia ho voavonjy izany olona izany. <sup>14</sup> Fa raha hitanareo mitsangana eo amin'ny tsy tokony hitsanganany ny fahavetavetan'ny fandravana (aoka hisaina izay mamaky), dia aoka izay avy any Jodia rehetra handositra eny an-tendrombohitra, <sup>15</sup> izay ao an-tampon-trano aoka tsy hidina ao an-trano na hamoaka zavatra avy ao amin'izany, <sup>16</sup> ary izay any an-tsaha aoka tsy hiverina haka ny lambany. <sup>17</sup> Lozan'ireo vehivavy bevohoka sy mampinono amin'izany andro izany! <sup>18</sup> Mivavaha ianareo mba tsy ho amin'ny ririnina no hitrangan'izany. <sup>19</sup> Fa hisy fahoriana be, izay tsy mbola nisy hatramin'ny voalohany, rehefa namorona izao tontolo izao Andriamanitra, ka mandrak'ankehitriny, tsia, ary mandrakizay tsy hisy intsony izany. <sup>20</sup> Ary raha tsy hoe nohafahezin'ny Tompo izany andro izany, dia tsy hisy nofo ho voavonjy. Fa nohon'ny olomboafidy, izay nofinidiny, dia nafahezin'ny isan'izany andro izany. <sup>21</sup> Ary raha misy olona miteny aminao hoe: 'Jereo, aty Ilay Kristy!' na koa hoe: 'Jereo, ery Izy!' dia aza mino izany. <sup>22</sup> Fa hisy Kristy sandoka sy mpaminany sandoka hiseho ary haneho famantarana sy fahagagana, mba hamitahana, na dia ny olomboafidy aza, raha azo atao. <sup>23</sup> Miambena! Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo. <sup>24</sup> Kanefa aorian'ny fahorian'ireo andro ireo, dia hihamaizina ny masoandro, ny volana tsy hanome ny hazavany, <sup>25</sup> ireo kintana hiaraka avy eny amin'ny lanitra, ary ireo hery izay ao an-danitra ho hozongozonina. <sup>26</sup> Ka ho hitan'izy ireo ny Zanak'Olona avy eny amin'ny rahona amin'ny hery lehibe sy voninahitra. <sup>27</sup> Ary haniraka ny anjeliny Izy ka hanangona miaraka ireo olomboafidy avy any amin'ny vazan-tany efatra, avy any amin'ny faran'ny tany ka hatrany amin'ny faran'ny lanitra. <sup>28</sup> Makà lesona avy amin'ny hazon'aviavy. Raha vao manaroka sy mandravina ny rantsany, dia fantatrareo fa akaiky ny lohataona. <sup>29</sup> Toy izany koa, raha vao hitanareo mitranga izany zavatra rehetra izany, dia fantatrareo fa efa akaiky Izy, manakaiky ny vavahady. <sup>30</sup> Lazaiko aminareo, marina tokoa, ity taranaka ity dia tsy ho lany ritra mandra-pitrangan'izany zavatra rehetra izany. <sup>31</sup> Ho levona ny lanitra sy ny tany, fa ny teniko kosa tsy mba ho levona mandrakizay. <sup>32</sup> Fa ny mahakasika izany andro na ora izany, dia tsy misy mahalala, na dia ireo anjely any an-danitra aza, na ny Zanaka, fa ny Ray ihany. <sup>33</sup> Mitandrema! Miambena, satria tsy fantatrareo ny ora. <sup>34</sup> Izany dia tahaka ny lehilahy iray handeha lavitra nandao ny tranony izy ka ireo mpanompony no nataony niandraikitra ny tranony, samy amin'ny raharahany avy, ary nandidy ny mpiambina Izy mba tsy hatory. <sup>35</sup> Koa miambena, satria tsy fantatrareo hoe rahoviana no ho avy ny tompoan-trano; mety ho amin'ny hariva izany, na amin'ny sasak'alina, na maneno akoho, na maraina. <sup>36</sup> Fa raha avy tampoka izy, dia aza avela hahita anareo matory izy. <sup>37</sup> Izay lazaiko aminareo dia lazaiko amin'ny olona rehetra koa: Miambena!"

### Footnotes

13:33 <sup>[1]</sup>Fanamarihana: Ireo fahefana taloha dia hoe: Mitandrema! Miambena ary mivavaha, satria...

**Mark 13:1****Fampahafantarana amin'ny ankapobeny:**

Raha niala ny faritry ny tempoly izy ireo, dia niteny tamin'ny mpianatra momba izay hiseho ao amin'ny tempoly mahafinaritra izay naorin'i Heroda Lehibe indrindra Jesosy.

**ny hatsaran'ny vato sy ny hatsaran'ny rafitra**

Ny "vato" dia maneho ny vato izay nanorenana ny trano. DH: "ny hatsaran'ny vato nanorenana ny trano sy ny hatsaran'ny rafitra"

**Hitanao va ireto rafitra lehibe ireto? Tsy havela hisy vato iray**

Io fanontaniana io dia ampiasaina mba hisarihana ny saina ho any amin'ilay trano. DH: "Jereo io fanorenana lehibe io! Tsy havela hisy vato iray"

**Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana**

Izany dia maneho fa ireo miaramila fahavalo dia handrava ireo vato. DH: "Tsy havela hisy vato iray hifanongoa eo ka tsy ho ravana, fa ho avy handrava io fanorenana io ireo miaramila fahavalo"

**Mark 13:3****Fampifandraisana ny foto-kevitra:**

Ho valin'ny fanontaniana ireo mpianatra momba ny fandravana ny tempoly sy ny zavatra hiseho, Jesosy dia niteny azy ireo ny zavatra hiseho amin'ny ho avy.

**Ary raha nipetraka teo an-tendrombohitry'Oliva tandrifin'ny tempoly Izy, Petera**

Tonga tao an-tendrombohitry'i Oliva izy ireo, ary nipetraka Jesosy. DH: "Taorian'ny nahatongavan'izy ireo tao an-tendrombohitry'Oliva, tandrifin'ny tempoly, dia nipetraka Jesosy. Ary Petera"

**mangingina**

"rehefa irery izy ireo"

**hitranga izany zavatra izany ... rehefa hitranga ireo zavatra ireo**

Izany dia maneho izay nolazain'i Jesosy fa hiseho amin'ny vaton'ny tempoly. DH: "izay hiseho amin'ny fanorenana ny tempoly ... izay hiseho amin'ny fanorenana ny tempoly"

**Mark 13:5****tamin'izy ireo**

"tamin'ireo mpianatra"

**tsy hisy olona hamitaka anareo**

Jesosy dia mampitandrina ireo mpianany mba tsy ho voafitaky na iza na iza momba izay hiseho. DH: "famitahana anareo momba izay hiseho"

**amin'ny Anarako**

Ny mety ho dikan-teny hafa: 1) "hanambara ny fahefako" na 2) "hanambara fa nirahin'Andriamanitra izy ireo."

**Izaho no izy**

"Izaho no Kristy"

**maro no ho voafitany**

"olona maro no ho voafitany"

**Mark 13:7****mandre ady sy resabe momba ny ady ianareo**

Ny mety ho dikany hafa 1) "mandre ny resabe momba ny ady any alavitra any" na 2) "mandre ny ady izay mitranga amin'izao fotoana ary ny olona milaza fa hanomboka ny ady"

**resabe**

resaka tsy voafaritry na marina na diso

**fa tsy mbola izay ny farany**

Izany dia maneho ny faran'izao tontolo izao. DH: "fa tsy mbola faran'izao tontolo izao izany" na "fa mbola ho avy ny faran'izao tontolo izao"

**hitsangana hamely**

Io fomba fiteny io dia midika hoe mifampiadry. DH: "hifamely"

**Izany no fiandohan'ny fahorian'ny fiterahana**

Jesosy dia miresaka ireo loza ireo ho fiandohan'ny fahoriana satria mbola loza mafy kokoa no hitranga aorian'ireo. DH: "Ireo tranga ireo dia ho toy ny fahorian'ny vehivavy rehefa mihetsi-jaza. Mbola hijaly mafimafy kokoa noho izany izy ireo atsy aoriana"

**Mark 13:9****Mitandrema ianareo**

"Mivonona amin'izay mety ho ataon'ny olona aminareo"

**Ho atolotr'izy ireo amin'ny**

Izany dia midika fisamborana olona iray ary fanolorana azy eo amin'ny fahefan'olon-kafa. DH: "hisambotra anao ary hanolotra anao amin'ny"

**ary ho kapohina**

Afaka atao hoe: "hokapohin'ny olona"

**Hitsangana manoloana ianareo**

Izany dia midika hoe atao fanadihadiana sy tsaraina. DH: "Ho hadihadiana aloha Ianao" na "Ho entina eo amin'ny fanadihadiana ary ho tsaraina"

**noho ny Amiko**

"noho Izaho"

**ho vavolombelona amin'izy ireo**

Izany dia midika fa hijoro vavolombelona momba an'i Jesosy izy ireo. DH: "ary hijoro vavolombelona momba Ahy amin'izy ireo" na "hiteny ny momba Ahy amin'izy ireo"

**Fa ny Filazantsara dia tsy maintsy ho toriana any amin'ny firenena rehetra aloha**

Jesosy dia mbola miresaka momba ny zavatra izay tsy maintsy hiseho alohan'ny farany. DH: "Fa ny Filazantsara dia tsy maintsy ho toriana amin'ny firenena rehetra mialohan'ny fiafarana."

**Mark 13:11****hanolotra anareo izy ireo**

Izany dia midika hoe apetraka amin'ny fahefan'olon-kafa. DH: "hanolotra anareo amin'ireo manam-pahefana"

**fa ny Fanahy Masina**

Afaka atao hoe: "fa ny Fanahy Masina hiteny amin'ny alalanareo"

**Ny rahalahy hanolotra ny rahalahiny ho faty**

Izany dia midika fa ny rahalahy iray dia hamadika ny rahalahiny iray, ary izany dia hitarika ny fahafatesan'ny rahalahiny.

**Ny rahalahy ... ny rahalahiny**

Izany dia midika hoe rahalahy sy rahavavy. DH: "Mpiray tampo"

**ary ny ray hanolotra ny zanany**

Izany dia midika fa ny ray dia hamadika ny zanany, ary izany dia hitarika ny fahafatesan'ny zanany. DH: "ny rainy hanolotra ny zanany ho faty"

**Ny zanaka hitsangana hanohitra ny ray aman-dreniny**

"Ny zanaka hamaly ny ray aman-dreniny"

**ka hahafaty azy ireo**

Izany dia midika fa hampamono azy ireo ho faty ireo manam-pahefana. DH: "hahatonga ireo manam-pahefana hampamono azy ireo"

**Ho halan'ny olon-drehetra ianareo**

"Hankahala anareo ny olon-drehetra"

**nohon'ny Anarako**

Maneho an'i Jesosy. DH: "noho Izaho" na "nohon'ny finoanareo Ahy" (UDB)

**Fa na iza na iza maharitra hatramin'ny farany, dia ho voavonjy izany olona izany**

Izany dia midika hoe: manam-pinoana amin'Andriamanitra mandra-pahatapitry ny ainy. DH: "Andriamanitra hamonjy izay rehetra manam-pinoana Aminy, miaritra ireo fitsapana, mandra-pahatapitry ny ainy"

**Mark 13:14****ny fahavetavetan'ny fandravana**

Io fehezanteny io dia avy ao amin'ny bokin'i Daniela. Ny mpanotrona azy dia efa zatra io andalana io sy ny faminaniana momba ny fahavetavetana miditra ao an-tempoly sy mandoto azy. DH: "ireo zavatra mahamenatra izay mandoto ireo zavatr'Andriamanitra"

**mitsangana eo amin'ny tsy tokony hitsanganany**

Ireo mpihaino an'i Jesosy dia tokony hahafantatra fa maneho ny tempoly izany. DH: "mitsangana ao an-tempoly izay tsy tokony hitsanganan'izy ireo"

**aoka hisaina izay mamaky**

Tsy i Jesosy no miteny eto. Matio dia nanampy an'io mba hisarihana ny mpamaky, mba hihaino ity fampitandremana ity izy ireo. DH: "aoka izay rehetra mamaky ity mba hihevitra tsara ny fampitandremana"

**ao an-tampon-trano**

Ny tampon-trano izay fitoeran'i Jesosy dia mahitsy, ary afaka mitsangana eo ambonin'izany ny olona.

**aoka tsy hiverina**

"aoka tsy hiverina any an-trano"

**Mark 13:17****Mivavaha ianareo mba tsy ho amin'ny ririnina no hitrangan'izany**

"Mivavaha ianareo mba tsy ho amin'ny ririnina izany fotoana izany" na "Mivavaha ianareo mba tsy ho amin'ny ririnina no hitranga izany zavatra izany"

**izay tsy mbola nisy**

"lehibe noho izay efa nisy teo aloha." Izany dia mamaritra fa ho lehibe sy mahatsiravina ny fahoriana izay ho avy.

**nafohezin'ny Tompo izany andro izany**

Afaka atao hoe: "nafohezin'ny Tompo izany andron'ny fahoriana izany" na "nafohezin'ny Tompo izany fotoan'ny fahoriana izany"

**nafohezina**

lasa vitsivitsy ireo andron'ny fahoriana.

**dia tsy hisy nofo ho voavonjy**

Ny teny hoe: "nofo" dia maneho ny olona. Eto ny "voavonjy" dia maneho ny famonjena ara-batana. DH: "tsy hisy ho voavonjy" na DH: "ho faty ny olon-drehetra"

**olom-boafidy, izay nofinidiny**

Ireo teny roa ireo dia manasongadina fa Andriamanitra no nisafidy ireo olona ireo.

**Mark 13:21****Kristy sandoka**

"olona izay manambara fa Kristy izy ireo"

**mba hamitahana**

" mba hamitahana ny olona"

**na dia ny olom-boafidy aza, raha azo atao**

"na ireo olom-boafidy aza dia ho ezahin'izy ireo fitahana"

**Miambena**

"Mitandrema"

**Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo**

Jesosy niteny ireo zavatra ireo azy ireo mba ho fampitandremana. "Efa voalazako taminareo mialoha ny fotoan'ireo zavatra rehetra ireo mba hampitandremana anareo"

**Mark 13:24****ny volana tsy hanome ny hazavany**

"hihamaizina ny volana"

**ireo hery izay ao an-danitra ho hozongozonina**

"Andriamanitra hanozongozona ny hery izay any an-danitra"

**ireo hery**

Mamaritra ireo planeta, ao anatin'izany ireo kintana. DH: "ireo planeta"

**Ka ho hitan'izy ireo**

"Ka ho hitan'ireo olona"

**hery lehibe sy voninahitra**

"mahery sy be voninahitra"

**ka hanangona miaraka**

Ny teny hoe: "izy" dia maneho an'Andriamanitra ary hevitra ambadik'ireo anjely, fa izy ireo no hampiangona ireo voafidy. DH: "izy ireo no hanangona" na "ireo anjely no hanangona"

**any amin'ny vazan-tany efatra**

Ny tany rehetra dia resahana ho "vazan-tany efatra," izay avaratra, atsimo, antsinanana, ary andrefana.

**any amin'ny faran'ny tany ka hatrany amin'ny faran'ny lanitra**

DH: "any amin'ny toerana rehetra eto ambonin'ny tany"

**Mark 13:28****Fampifandraisana ny foto-kevitra:**

Jesosy dia manome fanoharana roa fohifohy mba hampatsiahivana ny olona hitandrina ny zavatra izay efa nazavainy fa hiseho.

**Raha vao manaroka ny rantsany**

Ny teny hoe: "ny rantsany" dia maneho ny rantsan-kazo. DH: " Raha vao manaroka sy mandravina ny rantsan-kazo"

**manaroka**

"maitso sy tanora"

**mandravina**

Midika fa velona ilay hazo ary afaka mampitombo ny raviny. DH: "manomboka mitsimoka ny raviny"

**ny lohataona**

vanim-potoana mafana na fotoam-piakaran'ny vokatra

**izany zavatra rehetra izany**

maneho ireo andron'ny fahoriana. DH: "ireo zavatra efa nofaritako"

**efa akaiky Izy**

"efa akaiky ny Zanak'Olona"

**manakaiky ny vavahady**

Io fomba fiteny io dia midika fa efa tena akaiky ary efa akaiky ho tonga, tahaka ny mpandehandeha efa akaiky ho tonga amin'ny vavahadin'ny tanàna. DH: "efa akaiky ho tonga Izy"

**Mark 13:30****Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**dia tsy ho tapitra**

DH: "tsy ho faty"

**mandra-pitrangan'izany zavatra rehetra izany**

"izany zavatra rehetra izany" dia maneho ireo andron'ny fahoriana.

**ny lanitra sy ny tany**

Maneho ny lanitra rehetra, ao anatin'izany ny masoandro, ny volana, ireo kintana, ary ireo planeta sy ny manerana ny tany rehetra. DH: "ny lanitra sy ny tany, ary ny zava-drehetra ao aminy"

**Ho levona**

"tsy hisy intsony." Eto ny fehezanteny dia maneho ny fiafaran'izao tontolo izao.

**fa ny teniko kosa tsy mba ho levona mandrakizay**

Jesosy dia miresaka momba ireo teny izay tsy mamoy ny heriny tahaka ny hoe zavatra izay tsy mety ho faty mandrakizay. DH: "tsy ho lany hery ireo teniko"

**izany andro na ora izany**

Izany dia maneho ny fotoana izay hiverenan'ny Zanak'Olona. DH: "izany andro na ora izay hiverenany izany"

**na dia ireo anjely any an-danitra aza, na ny Zanaka**

Izy ireo dia ao anatin'ny lisitr'ireo izay tsy mahalala ny hiverenan'ny Zanak'Olona. DH: "fa na dia ireo anjely any an-danitra na ny Zanaka aza tsy mahafantatra"

**any an-danitra**

Eto "ny lanitra" dia maneho ny fitoeran'Andriamanitra.

**fa ny Ray ihany**

"fa ny Ray ihany no mahafantatra"

### **Mark 13:33**

**tsy fantatrarao ny ora**

Afaka faritana tsara ny "ora" eto. DH: "rehefa tonga izany ora izany rehefa hiseho izany zavatra rehetra izany"

**samy amin'ny raharahany avy**

"miteny amin'ny tsirairay avy izay asa tokony ataony"

### **Mark 13:35**

**mety ho amin'ny hariva izany**

Izany dia maneho ny fiverenan'ny tompo. DH: "mety ho amin'ny hariva izy no miverina"

**na maneno akoho**

vorona maneno vao maraina.

**dia aza atao hitany matory ianareo**

Eto Jesosy dia miresaka tsy fahavononana ho "fatoriana". DH: "dia aza atao hitany mbola tsy vonona amin'ny fiverenany ianareo"

## Chapter 14

<sup>1</sup> Ary roa andro mialohan'ny Paska sy ny Fankalazana ny fihinanana ny Mofo Tsy misy Masirasira tamin'izany. Nitady fomba hisamborana an'i Jesosy mangingina ireo lohan'ny mpisorona sy ny mpanoradalàna ary hamono Azy avy eo. <sup>2</sup> Fa hoy izy ireo hoe: "Aleo tsy amin'ny andro fety, mba tsy hampitabataba ny olona." <sup>3</sup> Raha tany Betania tao an-tranon'i Simona boka Jesosy, raha nipetraka teo an-databatra Izy, dia nisy vehivavy iray nanatona Azy nitondra tavoara alabastara misy menaka lafo vidy, izay narda tsy misy fangarony. Novakiany ilay tavoara dia naranany teo amin'ny lohany izany. <sup>4</sup> Nahatezitra ny olona sasany anefa izany. Nifampiresaka izy ireo ka nanao hoe: "Inona no anton'izao fandanindaniam-poana izao?" <sup>5</sup> Io menaka manitra io dia afaka namidy mihoatry ny denaria telonjato, ary nomena ny mahantra." Dia nibedy ilay vehivavy izy ireo avy eo. <sup>6</sup> Nefa hoy Jesosy hoe: "Avelao izy. Nahoana ianareo no manao izay mampalahelo azy? Zavatra tsara no nataony tamiko. <sup>7</sup> Ny mahantra dia eo aminareo mandrakariva, ary afaka hanao asa soa ho azy ireo foana ianareo na amin'ny fotoana inona na fotoana inona, fa izaho kosa tsy hitoetra eo aminareo mandrakariva. <sup>8</sup> Nanao izay azony atao izy: nanosotra ny tenako ho amin'ny fandevenana izy. <sup>9</sup> Lazaiko marina aminareo, na aiza na aiza hitoriana ny Filazantsara manerana izao tontolo izao, dia ho lazaina ny nataon'ity vehivavy ity, mba ho fahatsiarovana azy." <sup>10</sup> Avy eo Jodasy Iskariota, iray tamin'izy roa ambin'ny folo lahy, lasa nankany amin'ireo lohan'ny mpisorona hahafahany manolotra Azy eo amin'izy ireo. <sup>11</sup> Rehefa nandre izany ireo lohan'ny mpisorona, dia faly izy ireo ka nampantanana hanome vola azy. Dia nanomboka nitady irika hanolorana Azy amin'izy ireo izy. <sup>12</sup> Tamin'ny andro voalohan'ny fihinanana ny mofo tsy misy masirasira, rehefa nanao sorona ny ondrin'ny Paska izy ireo, dia hoy ireo mpianany taminy hoe: "Aiza no tianao alehanay hikorakarana sakafo, mba hihananao ny sakafon'ny Paska?" <sup>13</sup> Dia naniraka roa tamin'ireo mpianany Izy ka niteny tamin'izy ireo hoe: "Mandehana any an-tanàna, ary hisy lehilahy mitondra siny feno rano hifanena aminareo. Manaraha Azy. <sup>14</sup> Izay trano hidirany, manaraha azy dia lazao ny tompon'izany trano izany hoe: 'Hoy ny Mpampianatra hoe: "Aiza ny efitrano fandraisam-bahiny ahafahako miara-mihinana ny Paska amin'ireo mpianatro?"' <sup>15</sup> Hanoro anareo efitrano lehibe ambony rihana misy fanaka izay efa vonona tsara izy. Ao no ataovy ny fanomanana rehetra ho antsika." <sup>16</sup> Dia lasa ny mpianatra ary nihazo ny tanàna. Hitan'izy ireo araka izay efa nolazainy tamin'izy ireo ny zava-drehetra, dia nanomana ny sakafon'ny Paska izy ireo. <sup>17</sup> Rehefa hariva ny andro, dia tonga niaraka tamin'ireo roa ambin'ny folo lahy Izy. <sup>18</sup> Rehefa nipetraka teo an-databatra sy nihinanana izy ireo, dia hoy Jesosy hoe: "Lazaiko marina aminareo, fa ny iray aminareo izay miara-mihinana amiko eto dia hamadika Ahy". <sup>19</sup> Nalahelo mafy izy rehetra, ka niteny taminy ny tsirairay hoe: "Tsy izaho mihitsy izany?" <sup>20</sup> Jesosy namaly ka niteny azy ireo hoe: "Ny anankiray aminareo roa ambin'ny folo izany, ilay iray miara-manatsoboka mofo amiko anaty lovia izao." <sup>21</sup> Fa ny Zanak'Olona dia handeha amin'ny lalana izay efa voalazan'ny Soratra Masina momba Azy. Fa loza kosa ho an'izany lehilahy izay mamadika ny Zanak'olona izany. Tsara ho azy kokoa aza raha tsy teraka izy." <sup>22</sup> Raha mbola teo am-pihinanana izy ireo, dia nandray ny mofo i Jesosy, nisaotra, ary nizarazara izany. Natolony azy ireo izany sady nanao hoe: "Raiso, ity no vatako." <sup>23</sup> Dia nandray ny kapoaka Izy, nisaotra, ary nanolotra izany azy ireo, dia nisotro tamin'izany izy rehetra. <sup>24</sup> Dia hoy Izy tamin'izy ireo hoe: "Ity ny rà'n'ny fanekem-pihavanako, rà izay alatsaka ho an'ny maro. <sup>25</sup> Lazaiko marina aminareo, tsy hisotro ity vokatry ny voaloboka ity intsony Aho mandra-pahatongan'ny andro izay hisotroako izany indray any amin'ny Fanjakan'Andriamanitra." <sup>26</sup> Rehefa avy nihira fiderana izy ireo, dia nandeha teny an-tendrombohitri'Olive. <sup>27</sup> Hoy Jesosy tamin'izy ireo hoe: "Handao Ahy avokoa ianareo rehetra, fa voasoratra hoe: 'Hamely ny mpiandry ondry Aho ary hiparitaka ny ondry.' <sup>28</sup> Fa rehefa avy hatsangana amin'ny maty Aho, dia hialoha lalana anareo ao Galilia." <sup>29</sup> Dia hoy Petera taminy hoe: "Na dia handao avokoa aza ny rehetra, izaho tsy mba handao." <sup>30</sup> Hoy Jesosy taminy hoe: "Lazaiko marina aminao, fa anio alina, raha mboola tsy maneno in-droa akory ny akoho, dia efa handà Ahy in-telo ianao." <sup>31</sup> Fa hoy Petera hoe: "Na tsy maintsy hiara-maty aminao aza aho, tsy mba handà Anao." Dia samy nampanantena toy izany avokoa izy rehetra. <sup>32</sup> Ary tonga tany amin'ny toerana atao hoe Getsemane izy ireo, dia hoy Jesosy tamin'ireo mpianany hoe: "Mipetraka eto raha mbola mivavaka Aho." <sup>33</sup> Dia nitondra an'i Petera, sy Jakoba, ary Jaona niaraka taminy Izy ary nanomboka nalahelo sady ory tanteraka. <sup>34</sup> Dia hoy Izy tamin'izy ireo hoe: "Fadiranovana loatra ny Fanahiko, toy ny efa ho faty. Mitoera eto ka miambena." <sup>35</sup> Nanalavitra kelikely Jesosy, niankohoka tamin'ny tany, dia nivavaka Izy mba raha toa ka azo atao, dia hiala Aminy izany ora izany. <sup>36</sup> Hoy Izy hoe: "Aba, Ray o, ny zavatra rehetra hainao atao. Esory amiko ity kapoaka ity. Nefa aoka tsy ny sitrapoko no hatao, fa ny Anao." <sup>37</sup> Niverina Izy dia nahita azy ireo natory, ka hoy Izy tamin'i Petera hoe: "Simona, matory va ianao? Tsy nahavita niambina ora iray va ianao? <sup>38</sup> Miambena dia mivavaha mba tsy hidiranareo amin'ny fakam-panahy. Ny fanahy mety mazoto tokoa, fa ny nofo no malemy." <sup>39</sup> Dia lasa



indray Izy nisintaka kely ary nivavaka, ary dia namerina ny teny nataony teo aloha ihany. <sup>40</sup> Niverina indray Izy dia nahita azy ireo natory, fa navesatry ny torimaso ny mason'izy ireo ary tsy hitan'izy ireo izay nolazaina taminy. <sup>41</sup> Nanatona fanintelony Izy ka niteny azy ireo hoe: "Mbola matory sy maka aina foana va ianareo? Ampy izay! Efa tonga ny fotoana. Jereo! Ny Zanak'Olona novadihana hatolotra eo an-tanan'ny mpanota. <sup>42</sup> Mitsangàna; andao andeha isika. Jereo, efa akaiky ilay hamadika Ahy." <sup>43</sup> Ary raha mbola teo am-pitenenana Izy, dia tonga Jodasy, iray amin'ireo roambinifolo lahy, niaraka tamina vahoaka maro izay nilanja sabatra sy langilangy, avy amin'ireo lohan'ny mpisorona, ny mpanoradalàna, ary ny loholona. <sup>44</sup> Ary ilay mpamadika Azy nanome famantarana azy ireo, niteny hoe: "Izay horohako, Izy ilay Izy. Sambory Izy dia ambeno." <sup>45</sup> Rehefa tonga Jodasy, dia nanatona an'i Jesosy avy hatrany izy sady niteny hoe: "Raby," ary nanoroka Azy izy. <sup>46</sup> Avy eo dia nosamborin'izy ireo Jesosy. <sup>47</sup> Fa nisy iray tamin'ireo nijoro teo namoaka ny sabatrany ary namely ilay mpanompon'ny mpisoronabe ka nanapaka ny sofny. <sup>48</sup> Hoy Jesosy tamin'izy ireo hoe: "Avy hisambotra Ahy, toy ny hisambotra jiolahy, miaraka amin'ny sabatra sy langilangy va ianareo? <sup>49</sup> Tamin'Izaho teo aminareo isan'andro sy nampianatra teo amin'ny tempoly, tsy nosamborinareo. Fa natao izao mba hahatanteraka ny Soratra Masina." <sup>50</sup> Dia nandao Azy avokoa ireo rehetra niaraka tamin'i Jesosy ary niery. <sup>51</sup> Ary nisy zatovo lahy anankiray, tsy nitafy afa-tsy lamba hariry fotsiny ihany, nanaraka an'i Jesosy. Rehefa nosamborin'ny olona izy <sup>52</sup> dia navelany teo ny lambany ka lasa nandositra nitanjaka izy. <sup>53</sup> Nentin'izy ireo tany amin'ny mpisoronabe Jesosy. Niara-niangona taminy teo daholo ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna. <sup>54</sup> Ary Petera nanaraka Azy avy eny lavidavitra eny, hatrany amin'ny tokontanin'ny mpisoronabe. Nipetraka teo amin'ireo mpiambina izy, izay namindro teo akaikin'ny afo. <sup>55</sup> Ary ireo lohan'ny mpisorona sy ny Synedriona Jiosy dia nitady vavolombelona manohitra an'i Jesosy mba hahafahan'izy ireo mamono Azy ho faty. Saingy tsy nahita izy ireo. <sup>56</sup> Fa maro no niampanga lainga Azy, nefa na ny fiampangan'izy ireo aza tsy nitombomona akory. <sup>57</sup> Ary nisy olona sasany nitsangana ka niampanga lainga Azy; hoy izy ireo hoe: <sup>58</sup> "Renay Izy niteny hoe: 'Ho ravako ity tempoly natao tanana ity, ary ao anatin'ny telo andro Aho dia hanangana iray hafa tsy nataon-tanana.'" <sup>59</sup> Fa mbola tsy nifanaraka ihany ny fiampangan'izy ireo. <sup>60</sup> Ary ny mpisoronabe nijoro teo amin'izy ireo dia nanontany an'i Jesosy hoe: "Tsy manan-kavaly va Ianao? Inona izany hiampangan'ireto olona ireto Anao izany?" <sup>61</sup> Fa nangina Izy sady tsy namaly na inona na inona. Dia mbola nanontany Azy indray ny mpisoronabe ka nanao hoe: "Ianao va no Kristy, Zanak'Ilay voatahy?" <sup>62</sup> Dia hoy Jesosy hoe: "Izaho no Izy; ary ho hitanareo ny Zanak'Olona rehefa mipetraka eo an-tanana ankavanana'ny herin'Andriamanitra sy avy eny amin'ny rahon'ny lanitra." <sup>63</sup> Ary ny mpisoronabe nandrovitra ny fitafiany sady nanao hoe: "Mbola mila vavolombelona ihany va isika? <sup>64</sup> Efa renareo ny fitenenan-dratsy. Inona no fanapahan-kevitrareo?" Izy rehetra dia samy nanameloka Azy toy ny olona mendrika ny ho faty. <sup>65</sup> Ny sasany nanomboka nandrora Azy ary nanarona ny tavany ka namely Azy ary nanao taminy hoe: "Maminania!" Ary ireo manam-boninahitra naka Azy ka nidaroka Azy. <sup>66</sup> Ary raha teo ambany teo ankianja Petera, dia nanatona azy ny iray tamin'ireo mpanompo vavin'ny mpisoronabe. <sup>67</sup> Nahita an'i Petera nijoro namindro teo amin'ny afo izy, dia nodinihany akaiky. Dia hoy izy taminy hoe: "Ianao koa niaraka tamin'ilay Nazarena, Jesosy". <sup>68</sup> Fa izy nandà izany, nanao hoe: "Tsy fantatro sady tsy azoko izay teneninao." Avy eo lasa niala ny kianja izy. <sup>69</sup> Fa ilay ankizivavy teo nahita azy dia nanomboka niteny tamin'ireo olona nitsangana manodidina indray hoe: "Io lehilahy io dia iray amin'izy ireny!" <sup>70</sup> Fa mbola nandà izany indray izy. Kelikely avy eo dia hoy ireo nitsangana teo tamin'i Petera hoe: "Iray amin'izy ireo mihitsy ianao, satria ianao koa dia Galiliana." <sup>71</sup> Fa nanomboka nanozon-tena sy nianiana izy hoe: "Tsy fantatro izany lehilahy lazainareo izany." <sup>72</sup> Ary niaraka tamin'izany dia naneno fanindroany ny akoho. Avy eo dia nahatsiaro ny tenin'i Jesosy taminy Petera hoe: "Raha tsy mbola maneno fanindroany ny akoho, dia handà Ahy intelo ianao," Dia nalahelo mafy izy sady nitomany.

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## Footnotes

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14:68 <sup>[1]</sup>Fanamarihana: Ireo fandikana sasany manampy hoe: "Dia naneno ny akoho," fa ireo fandikana taloha tsara indrindra dia tsy misy an'io teny io.

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**Mark 14:1****Fampifandraisana ny foto-kevitra:**

Roa andro talohan'ny Paska, ny lohan'ny mpisorona sy ireo mpanora-dalàna nikononkonona mangingina hamono an'i Jesosy.

**mangingina**

tsy nisy olona nahatsikaritra

**Fa hoy izy ireo hoe**

Ny teny hoe: "izy ireo" dia maneho an'ireo lohan'ny mpisorona sy ireo mpanora-dalàna.

**tsy amin'ny andro fety**

DH: "Tsy azontsika atao mandritra ny fankalazana mihitsy izany"

**Mark 14:3****Fampifandraisana ny foto-kevitra:**

Na dia tezitra aza ny sasany fa nampiasaina nanosorana an'i Jesosy ilay menaka, Jesosy nilaza fa ilay vehivavy dia nanosotra ny vatany alohan'ny hahafaty Azy.

**Simona boka**

Io lehilahy io dia nanana fahabokana teo aloha teo fa tsy marary intsony izy izao. Simona hafa io fa tsy Simona Petera sy Simona ilay Zelota.

**raha nipetraka teo an-databatra Izy**

Amin'ny fombafomban'i Jesosy, rehefa niangona mba hihinana ny olona, nipetraka teo amin'ny andaniny roa izy ireo, nipetraka ambonin'ny ondana eo alohan'ny latabatra iva.

**tavoara alabastara**

Tavoara vita tamin'ny alasabatra. Ny Alasabatra dia vato mavo sy fotsy tena lafo. DH: "vato alasabatra fotsy tsara tarehy"

**misy menaka lafo vidy, izay narda tsy misy fangarony**

"izay nisy ranomanitra lafo vidy antsoina hoe: narda." Ny narda dia menaka lafo vidy izay manitra sy fanaovana ranomanitra.

**teo amin'ny lohany**

"teo amin'ny lohan'i Jesosy"

**Inona no anton'izao fandanindaniam-poana izao?**

Izy ireo dia mametraka izany fanontaniana izany mba hampisehoana ny tsy fankatoavan'izy ireo ny fanosoran'ilay vehivavy menaka manitra amin'i Jesosy. DH: "Mampalahelo fa nariany fotsiny io ranomanitra io!"

**Io menaka manitra io dia afaka namidy**

Marka dia te-hampiseho amin'ny mpamaky fa ireo izay teo dia liana tamin'ny resa-bola. DH: "Afaka namidintsika iny ranomanitra iny" na "Afaka namidiny iny ranomanitra iny"

**denaria telonjato**

300 denaria. Volafotsy an'ireo Romana.

**ary nomena ny mahantra**

Afaka atao hoe: "ary ny vola nomena an'ireo olona mahantra"

**Mark 14:6****Nahoana ianareo no manao izay mampalahelo azy?**

Jesosy nibedy ireo vahiny tamin'ny fametrahana fanontaniana momba izay nataon'ilay vehivavy. DH: "Tsy tokony hanao izay mampalahelo azy ianareo!"

**Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**na aiza na aiza hitoriana ny Filazantsara**

Afaka atao hoe: "na aiza na aiza hitorian'ireo mpanaraka Ahy ny Filazantsara"

**dia ho lazaina ny nataon'ity vehivavy ity**

"dia ho lazaina ihany koa izay nataon'ity vehivavy ity"

**Mark 14:10****Fampifandraisana ny foto-kevitra:**

Taorian'ny nanosoran'ilay vehivavy menaka manitra an'i Jesosy, Jodasy nampanantena an'i Jesosy fa hanafaka Azy amin'ireo lohan'ny mpisorona.

**hahafahany manolotra Azy eo amin'izy ireo.**

Jodasy dia tsy hanafaka an'i Jesosy eo amin'izy ireo akory, fa hanao fifanarahana amin'izy ireo. DH: "mba hifanarahana amin'izy ireo no hanolorana an'i Jesosy amin'izy ireo."

**Rehefa nandre izany ireo lohan'ny mpisorona**

Afaka atao mazava kokoa hoe: "Rehefa nandre izay ho ataony miaraka amin'izy ireo ny lohan'ny mpisorona"

**Mark 14:12****Fampifandraisana ny foto-kevitra:**

Jesosy nandefa roa tamin'ireo mpianany hanomana ny sakafon'ny Paska.

**rehefa nanao sorona ny ondrin'ny Paska izy ireo**

Tamin'ny fiatombohan'ny Fankalazana ny Mofa tsy misy Masirasira, dia fombafomba ny manao sorona ondry iray. DH: "satria ara-pomba ny manao sorona ny ondrin'ny Paska"

**mitondra siny feno rano**

"mitondra tavoara lehibe feno rano"

**Hoy ny Mpampianatra hoe: "Aiza ny efitrano fandraisana hahafahako miara-mihinana ny Paska amin'ireo mpianatra?"**

Afaka somary atao fangatahana manaja kokoa. DH: "Ny mpampianatray dia te-hahafantatra hoe aiza ny toerana fandraisam-bahiny hahafahany mihinana miaraka amin'ireo mpianany amin'ny Paska."

**fandraisana**  
trano fandraisam-bahiny

**miara-mihinana ny Paska**  
Eto ny "Paska" dia maneho ny sakafon'ny Paska.  
DH: "mihinana ny sakafon'ny Paska"

### Mark 14:15

**ataovy ny fanomanana rehetra ho antsika**  
Ao no hanomanan'izy ireo ny sakafo ho an'i Jesosy sy ireo mpianatra amin'ny Paska. DH: "Karakarao ao ny sakafon'ny Paska"

**Dia lasa ny mpianatra**  
"Dia lasa ireo mpianatra roa"

**efa nolazainy tamin'izy ireo**  
"efa nolazain'i Jesosy tamin'izy ireo"

### Mark 14:17

**Fampifandraisana ny foto-kevitra:**  
Io hariva io raha nihinana ny sakafon'ny Paska Jesosy sy ireo mpianatra, Jesosy niteny azy ireo fa hisy iray amin'izy ireo hamadika Azy.

**tonga niaraka tamin'ireo roa ambin'ny folo lahy Izy**  
"tonga niaraka tamin'ireo roa ambin'ny folo lahy tao an-trano Izy"

**nipetraka teo an-databatra**  
Amin'ny fombafomban'i Jesosy, rehefa niangona mba hihinana ny olona, nipetraka teo amin'ny andaniny roa izy ireo, nipetraka ambonin'ny ondana eo alohan'ny latabatra iva.

**Lazaiko marina aminareo**  
Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**tsirairay**  
mifandimby manontany Azy

**Tsy izaho mihitsy izany**  
Ny mety ho dikany hafa: 1) fanontaniana izay niandrasan'izy ireo valin-teny hoe "Tsia" na 2) fanontaniana izay tsy mila valin-teny. DH: "Tsy izaho mihitsy izany iray hamadika anao izany!"

### Mark 14:20

**miara-manatsoboka mofo amiko anaty lovia**  
Amin'ny fomban'i Jesosy, dia mofo no hohanin'ny olona matetika, manatsoboka mofo anaty lovia misy saosy na menaka nafangaro tamin'ny hanitra.

**Fa ny Zanak'Olona dia handeha amin'ny lalana izay efa voalazan'ny Soratra Masina momba Azy**  
Eto Jesosy dia maneho ireo soratra masina faminaniana momba ny fahafatesany. Raha misy fomba fiteny manalefaka kokoa ny fahafatesana amin'ny fitenim-paritrao dia afaka ampiasaina eto. DH: "Fa ny Zanak'Olona dia ho faty araky ny fomba izay efa voalazan'ny Soratra Masina"

### Mark 14:22

**ny mofo**  
Mofo fisaka tsy misy masirasira, izay anisan'ny sakafo hohanina amin'ny Paska.

**Dia nandray ny kaopy Izy**  
Eto ny "kaopy" dia hevitra ambadiky ny divay. DH: "Nandray ny kaopy misy divay Izy"

**Ity ny ràn'ny faneke-m-pihavanako, rà izay alatsaka ho an'ny maro**  
Ny faneke-m-pihavanana dia ho an'ny famelana ny fahotana. DH: "Ity ny ràko izay manamafy ny faneke-m-pihavanako, rà izay alatsaka mba hahazoan'ny maro ny famelana ny fahotana"

**Ity ny ràko**  
"Ity divay ity no ràko." Tsy tena hoe rà ny divay, fa ny divay eto dia maneho ny ràn'i Jesosy.

**Lazaiko marina aminareo**  
Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**vokatr'ity voaloboka ity**  
Maneho ny "divay" izany.

**indray**  
Ny mety ho dikany hafa: "amin'ny fomba vaovao"

### Mark 14:26

**hira fiderana**  
Fombafomba fihiran'izy ireo ny Salamon'ny Testamenta Taloha.

**Hoy Jesosy tamin'izy ireo**  
"Hoy Jesosy tamin'ireo mpianany"

**Handao avokoa**  
"hamela Ahy irery"

**Hamely ny mpiandry ondry Aho**  
"hamono." Eto ny "Aho" dia maneho an'Andriamanitra.

**hiparitaka ny ondry**

Afaka atao hoe: "Hanaparitaka ny ondry Aho"

**Mark 14:28****Fampifandraisana ny foto-kevitra:**

Jesosy dia miteny amin'i Petera mazava tsara fa handà Azy izy. Petera sy ireo mpianatra rehetra dia nahatoky tena fa tsy handà an'i Jesosy.

**atsangana amin'ny maty Aho**

Izany dia midika fa hanangana an'i Jesosy amin'ny maty Andriamanitra. DH: "Andriamanitra no hanangana Ahy amin'ny maty" na "Andriamanitra hanangana Azy ho velona indray"

**dia hialoha lalana anareo**

"Handeha mialoha anareo Aho"

**Na dia handao avokoa aza ny rehetra, izaho tsy mba handao**

Afaka atao hoe: "Na dia handao Anao avokoa aza ny olon-drehetra, Izaho hiaraka Aminao hatrany"

**Mark 14:30****Lazaiko marina aminareo**

Manoro io fa ny hevitra manaraka eo dia tena marina tokoa ary manan-danja.

**handà Ahy**

"hilaza fa tsy mahafantatra Ahy ianao"

**Na tsy maintsy hiara-maty aminao aza aho**

"Na dia ho faty aza aho"

**Dia samy nampanantena toy izany avokoa izy rehetra**

Izany dia midika fa niteny tahaka izay nolazain'i Petera avokoa ny mpianatra rehetra.

**Mark 14:32****Fampifandraisana ny foto-kevitra:**

Rehefa nankany Getsemania tany antendrombohitra'Oliva izy ireo, dia nankahery ny telo tamin'ireo mpianany Izy mba tsy hatory mandritran'Izy mivavaka. Indroa Izy no namoha azy ireo, ary ny fanintelony dia niteny azy ireo mba hifoha Izy satria tonga ny fotoan'ny famadihana.

**Ary tonga tany amin'ny toerana**

Ny teny hoe: "izy ireo" dia maneho an'i Jesosy sy ireo mpianany.

**nanomboka nalahelo**

resin'ny alahelo tanteraka

**ory tanteraka**

Ny teny hoe: "tanteraka" dia maneho an'i Jesosy izay tena ory fanahy tanteraka.

**ny Fanahiko**

Jesosy dia milaza ny tenany ho "fanahy." DH: "Aho"

**toy ny efa ho faty**

Jesosy dia tena ory sy nalahelo tanteraka ka nahatsapa toy ny efa ho faty Izy. DH: "tsapako fa efa ho faty Aho"

**miambena**

Ireo mpianatra dia niambina raha mbola nivavaka Jesosy. Tsy midika akory izany fa mijery an'i Jesosy mivavaka izy ireo.

**Mark 14:35****raha toa ka azo atao**

Izany dia midika fa raha hamela izany hiseho Andriamanitra. DH: "raha azon'Andriamanitra atao izany"

**dia hiala Aminy izany ora izany**

Eto ny teny hoe: "izany ora izany" dia maneho ny fotoana fijalian'i Jesosy, teo amin'io toerana io sy izay hiseho aoriana. DH: "mba tsy handalo amin'io fotoanan'ny fijaliana io Izy"

**Aba**

Ny "Aba" dia teny Grika ampiasain'ny zaza hiresahana amin'ny rain'izy ireo. Izany dia midika fifandraisana akaiky eo amin'izy ireo. Satria efa misy "Ray" aorian'ny "Aba" dia tsara raha ajanona amin'io fiteny grika hoe "Aba" io ny dikan-teny.

**Ray**

Fiantsoana manan-danja ho an'Andriamanitra.

**Esory amiko ity kapoaka ity**

Jesosy dia miresaka momba ny fijaliana izay tsy maintsy hiaretany ho toy ny kapoaka.

**Nefa aoka tsy ny sitrapoko no hatao, fa ny Anao**

Jesosy dia mangataka amin'Andriamanitra mba hanatanteraka izay sitrapony fa tsy ny Azy. DH: "Fa aza izay sitrapoko no tanterahana, fa ny Anao"

**Mark 14:37****nahita azy ireo natory**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary Jaona.

**Simona, matory va ianao? Tsy nahavita niambina ora iray va ianao?**

Jesosy dia mibedy an'i Petera nohon'ny fatoriany. DH: "Simona, natory ianao rehefa nolazaiko mba hiari-tory. Tsy mahavita miari-tory na dia ora iray akory aza."

**mba tsy hidiranareo amin'ny fakam-panahy**

Jesosy dia miresaka momba ny fakam-panahy toy ny hoe miditra amin'ny toerana iray. DH: "mba tsy ho voan'ny fakam-panahy ianareo"

**Ny fanahy mety mazoto tokoa, fa ny nofo no malemy**

Jesosy dia mampitandrina an'i Simona Petera fa tsy hahavita hanohitra hanao izay tiany amin'ny heriny

manokana izy. DH: "Hazoto amin'ny fanahinao ianao, fa tsy hahavita hanohitra izay tianao ho atao" na "Te-hanao izay lazainao ianao, kanefa osa ianao"

#### **Ny fanahy ... ny nofo**

Ireo dia maneho zavatra roa samihafa. Ny "fanahy" dia ireo faniriany. Ny "nofo" dia ny fahaiza-manaony araky ny maha-olombelona azy sy ny tanjany.

#### **namerina ny teny nataony**

"namerina nivavaka izay efa nivavahany teo aloha"

### **Mark 14:40**

#### **nahita azy ireo natory**

Ny teny hoe: "izy ireo" dia maneho an'i Petera, Jakoba, ary Jaona.

#### **fa navesatry ny torimaso ny mason'izy ireo**

Eto ny mpanoratra dia miresaka momba ny olona te-hatory ka tsy mahavita manajanona ny masony hisokatra toy ny hoe: "maso mavesatry ny torimaso" DH: "fa te-hatory izy ireo ka tsy nahavita nanajanona ny mason'izy ireo hisokatra"

#### **Nanatona fanintelony Izy**

Jesosy nandeha ary nivavaka indray. Niverina fanintelony teo amin'izy ireo Izy. DH: "Ary nandeha Jesosy ka nivavaka indray. Niverina fanintelony Izy"

#### **Mbola matory sy maka aina foana va ianareo?**

Jesosy nibedy an'ireo mpianany satria tsy niari-tory sy nivavaka izy ireo. Afaka atao toy ny fanontaniana tsy mila valiny izany. DH: "Mbola matory sy maka aina foana ve ianareo!"

#### **Efa tonga ny fotoana**

Tonga ny fotoana hijalian'i Jesosy sy ny hamadihan'i Jodasy Azy.

#### **Jereo**

"Henoy!"

#### **Ny Zanak'Oloha nivadihana**

Jesosy dia mampitandrina ireo mpianany fa efa akaiky azy ireo ilay mpamadika Azy. DH: "Izaho, Zanak'Oloha, izay nivadihana"

### **Mark 14:43**

#### **Fampifandraisana ny foto-kevitra:**

Jodasy mamadika an'i Jesosy amin'ny oroka, ary ireo mpianatra rehetra dia nandositra.

#### **Fampahafantarana amin'ny ankapobeny:**

Ny andininy 44 dia manome fampahafantarana fototra momba ny fifanarahan'i Jodasy tamin'ireo Mpitarika Jiosy mba hamadihana an'i Jesosy.

#### **Ary ilay mpamadika Azy**

Maneho an'i Jodasy.

#### **Izy ilay Izy**

Eto ny teny hoe: "ilay izy" dia maneho an'ilay lehilahy izay ho tondroin'i Jodasy. DH: "izy ilay iray izay tadiavinareo"

#### **ary nanoroka Azy izy**

"ary nanoroka Azy Jodasy"

### **Mark 14:47**

#### **nijoro teo**

"nijoro teo akaiky teo"

#### **Hoy Jesosy tamin'izy ireo**

"Hoy Jesosy tamin'ireo vahoaka"

#### **Avy hisambotra Ahy, toy ny hisambotra jiolahy, miaraka amin'ny sabatra sy langilangy va ianareo?**

Jesosy dia nibedy an'ireo vahoaka. DH: "Tsy misy dikany ny fahatongavanareo hisambotra Ahy miaraka amin'ny sabatra sy langilangy toy izao, tahaka ny hoe mpangalatra Aho!"

#### **Fa natao izao mba**

"Fa niseho izao mba"

#### **ireo rehetra niaraka tamin'i Jesosy**

Izany dia maneho ireo mpianatra.

### **Mark 14:51**

#### **lamba hariry**

akanjo vita amin'ny kofehy hariry

#### **nitafy**

nasarona nanodidina Azy.

#### **Rehefa nosamborin'ny olona izy**

"Rehefa nosamborin'ny olona io lehilahy io"

#### **dia navelany teo ny lambany**

Raha mbola niezaka nandositra ilay lehilahy, dia nosamborin'ny hafa tamin'ny lambany, mba hanajanonana azy.

### **Mark 14:53**

#### **Fampifandraisana ny foto-kevitra:**

Taorian'ny nanoloran'ny lohan'ny mpisorona, ny mpanora-dalàna, sy ny loholona an'i Jesosy tamin'ny mpisoronabe, Petera nijery teo akaiky teo raha mbola nanao fijoroana vavolombelona tsy marina manohitra an'i Jesosy ny sasany.

#### **Niara-niangona taminy teo daholo ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna**

Afaka atao mazava kokoa hoe: "Ny lohandohan'ny mpisorona rehetra, sy ny loholona, ary ireo mpanora-dalàna niara-niangona teo"

**Ary**

Io teny io dia manamarika fiatoana kely amin'ny fizotran'ny tantara toy ny hoe: hanomboka hitantara izay momba an'i Petera amintsika izy.

**lavidavitra eny, hatrany amin'ny tokontanin'ny mpisoronabe**

Raha mbola nanaraka an'i Jesosy Petera, dia nijanona tao amin'ny tokontanin'ny mpisoronabe izy. DH: "ary nandeha lavitra hatrany amin'ny tokontanin'ny mpisoronabe izy"

**Nipetraka teo amin'ireo mpiambina izy**

Nipetraka teo amin'ireo mpiambina izay niasa teo an-tokontany i Petera. DH: "Nipetraka teo an-tokontany teo amin'ireo mpiambina izy"

**Mark 14:55****Ary**

Io teny io dia ampiasaina eto mba hanamarihana fiatoana kely amin'ny fizotran'ny tantara toy ny hoe manohy mitantara momba ny fanadihadiana an'i Jesosy.

**mamono Azy ho faty**

Tsy izy ireo irery no te-hamono an'i Jesosy; fa kosa hampamiraka olona hanao izany izy ireo. DH: "Mety hovanoin'izy ireo Jesosy" na "mety misy olona iray hampamonoan'izy ireo an'i Jesosy"

**Saingy tsy nahita izy ireo**

Tsy nahita vavolombelona hanohitra an'i Jesosy izy ireo mba hahafahan'izy ireo mandresy Azy sy mampamono Azy. DH: "Fa tsy nahita vavolombelona izay handresen'izy ireo lahatra azy izy ireo"

**niampanga lainga Azy**

Eto ny fiampangana lainga dia voafaritra ho zavatra mivaingana. DH: "miampanga Azy amin'ny fijoroana vavolombelona tsy marina manohitra Azy"

**na ny fiampangan'izy ireo aza tsy nifanaraka akory**

Afaka atao hoe: "fa ny fijoroan'izy ireo vavolombelona dia nifanipaka"

**Mark 14:57****niampanga lainga Azy**

Eto ny fiampangana lainga dia voafaritra ho zavatra mivaingana. DH: "miampanga Azy amin'ny fijoroana vavolombelona tsy marina manohitra Azy"

**Renay Izy niteny hoe**

"Renay Jesosy niteny hoe." Ny hoe: "-nay" dia maneho an'ireo olona izay miampanga lainga an'i Jesosy ary tsy tafiditra ao anatin'izany ireo olona izay miresaka.

**natao tanana**

Eto ny hoe: "tanana" dia maneho ny lehilahy. DH: "nataon'ny lehilahy ... tsy misy fanampian'olona" na

"namboarin'ny lehilahy ... tsy misy fanampian'olona"

**ao anatin'ny telo andro**

Izany dia midika fa ho voatsangana ao anatin'ny telo andro ny tempoly.

**hanangana iray hafa**

"hanangana tempoly iray hafa"

**tsy nifanaraka**

nifanipaka

**Mark 14:60****Fampifandraisana ny foto-kevitra:**

Rehefa namaly Jesosy fa Izy no Kristy, dia nanameloka Azy ho faty avokoa ny mpisoronabe sy ireo loholona teo.

**nijoro teo amin'izy ireo**

Jesosy nijoro teo afovoan'ireo vahoaka tezitra mba hiresaka amin'izy ireo. DH: "nijoro teo amin'ireo lohandohan'ny mpisorona, ireo mpanora-dalàna, ary ireo loholona"

**Tsy manan-kavaly va Ianao? Inona no hiampangan'ireto olona ireto Anao?**

Ny lohandohan'ny mpisorona dia tsy nanontany an'i Jesosy momba izay tenenin'ireo vavolombelona. Manontany an'i Jesosy izy mba hanaporofan'i Jesosy fa diso izay lazain'ireo vavolombelona ireo. DH: "Tsy hamaly va Ianao? Inona no havalinao an'izany fijoroana vavolombelona hanoheran'ireo olona ireo anao izany?"

**Zanak'Ilay voatahy?**

Eto Andriamanitra dia antsoina hoe: "Ilay voatahy." DH: "Zanak'Andriamanitra"

**eo an-tanana ankavanan'ny herin'Andriamanitra**

Eto ny "hery" dia maneho an'Andriamanitra. DH: "eo an-tanana ankavanan'ny herin'Andriamanitra, izay tena mahery tokoa"

**avy amin'ny rahon'ny lanitra**

Eto ny rahona dia voafaritra hoe manaraka an'i Jesosy rehefa hiverina Izy. DH: "rehefa hidina avy amin'ny rahona eny amin'ny lanitra izy"

**Mark 14:63****nandrovitra ny fitafiany**

Ny mpisoronabe nandrovitra am-panahiniana ireo fitafiany mba hampisehoana ny hatezerany sy horohorony amin'izay nolazain'i Jesosy. DH: "nandrovitra ireo akanjony tamim-pahatezerana"

**Mbola mila vavolombelona ihany va isika?**

Afaka atao hoe: "Tsy mila olona hafa hiampanga an'io lehilahy io intsony isika!"

**Efa renareo ny fitenenan-dratsy**

Izany dia maneho izay nolazain'i Jesosy, izay antsoin'ny mpisoronabe hoe fitenenan-dratsy. DH: "Efa renareo ny fitenenan-dratsy nolazainy"

**Izy rehetra ... Ny sasany nanomboka**

Ireo fehezanteny ireo dia maneho ny olona sasany amin'ireo vahoaka.

**nanarona ny tavany**

Nosaronan'izy ireo akanjo na tapi-maso mba tsy ho afaka hahita Izy. DH: "hanaronana ny tavany amin'ny tapi-maso"

**Maminania**

Naneso Azy izy ireo, niteny Azy mba haminany hoe iza no namely Azy. DH: "Maminania hoe iza no hamely Anao"

**ireo manam-boninahitra**

"ireo mpiambina"

**Mark 14:66****Fampifandraisana ny foto-kevitra:**

Tahaka ny faminanian'i Jesosy, Petera dia handà an'i Jesosy in-telo mialohan'ny maneno akoho.

**teo ambany teo an-kianja**

"tao ivelan'ny kianja"

**iray tamin'ireo mpanompo vavin'ny mpisoronabe**

Mpanompo vavy izay miasa ho an'ny mpisoronabe. DH: "iray tamin'ireo mpanompo vavy miasa ho an'ny mpisoronabe"

**nandà**

Izany dia midika fa mitaraina ny amin'ny tsy fahamarinan'ny zavatra iray. Amin'ity tranga ity,

Petera dia niteny fa diso izay nolazain'ilay mpanompo vavy momba azy.

**Tsy fantatro sady tsy azoko izay teneninao**

Ny "tsy fantatro" sy "tsy azoko" dia mitovy dika eto. Miverimberina ny dikan-teny eto mba hanampy ny fanamafisana izay lazain'i Petera. DH: "Tena tsy fantatro ny momba izay resahanao!"

**Mark 14:69****ilay ankizivavy**

Ilay mpanompo vavy izay nahafantatra an'i Petera ihany io

**iray amin'izy ireny**

Nahafantatra ny olona fa Petera dia iray amin'ny mpianatr'i Jesosy. DH: "iray amin'ny mpianatr'i Jesosy" na "iray amin'ireo izay niaraka tamin'ilay lehilahy nosamborin'izy ireo"

**Mark 14:71****nanozon-tena sy nianiana izy**

"niteny an'Andriamanitra mba hanozona ny tenany"

**Ary niaraka tamin'izany dia naneno ny akoho**

vorona izay maneno vao mangiran-dratsy.

**fanindroany**

laharana

**nalahelo mafy izy**

Io fomba fiteny io dia midika fa resin'ny alahelo tanteraka izy ary tsy nahatana ny fihetsem-pony. DH: "resin'alahelo tanteraka" na "tsy nahatana ny fihetsem-pony"

## Chapter 15

<sup>1</sup> Vao maraim-be, dia nivory ny mpisoronabe niaraka tamin'ireo loholona sy ireo mpanora-dalàna ary ny Synedriona Jiosy iray manontolo. Nofatoran'izy ireo Jesosy ary nentin'izy ireo nivoaka. Natolotr'izy ireo teo amin'i Pilato Izy. <sup>2</sup> Nanontany Azy Pilato hoe: "Ianao va no mpanjakan'ny jiosy?" Novaliany hoe: "Voalazanao." <sup>3</sup> Nanolotra fiampangana maro manohitra an'i Jesosy ireo lohan'ny mpisorona. <sup>4</sup> Nanontany Azy indray Pilato hoe: "Tsy manome valin-teny va ianao? Jereo ny habetsaky ny fiampangana entin'izy ireo manohitra Anao!" <sup>5</sup> Fa tsy namaly an'i Pilato intsony Jesosy, dia nahagaga azy izany. <sup>6</sup> Ary tamin'ny andro firavoravoana, dia namotsotra gadra iray ho azy ireo foana Pilato, gadra izay angatahan'izy ireo. <sup>7</sup> Niaraka tamin' ireo mpikomy tao am-ponja, teo amin'ireo mpamono olona izay voatazona nohon'ny fandraisan'izy ireo anjara tamin'ny fikomiana, dia nisy lehilahy iray antsoina hoe Barabasy. <sup>8</sup> Dia nankeo amin'i Pilato ny vahoaka ka nanomboka nangataka taminy mba hanao ho azy ireo araka ny fanaony tany aloha. <sup>9</sup> Pilato namaly azy ireo ka nanao hoe: "Tianareo va raha ny Mpanjakan'ny Jiosy no halefako ho anareo?" <sup>10</sup> Satria fantany fa fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy. <sup>11</sup> Fa nanentana ny vahoaka ireo lohan'ny mpisorona mba hihika mafy fa tokony ho Barabasy kosa no havotsotra. <sup>12</sup> Dia namaly azy ireo indray Pilato ka nanao hoe: "Inona ary izany no tokony ho ataoko amin'ny Mpanjakan'ny Jiosy?" <sup>13</sup> Dia nihiakiaka indray izy ireo hoe: "Homboy Izy!" <sup>14</sup> Hoy Pilato tamin'izy ireo hoe: "Inona no ratsy nataony?" Fa nihiaka mafy hatrany hatrany izy ireo hoe: "Homboy Izy." <sup>15</sup> Te-hanao izay mahafa-po azy ireo Pilato, koa dia nafahany ho azy ireo Barabasy. Nokapohiny Jesosy ary avy eo natolony mba homboana. <sup>16</sup> Nentin'ireo miaramila ho eo an-kianja Izy (izay ivon-toeran'ny fanjakana), ary nantsoin'ireo avokoa ny antoko miaramila manontolo <sup>17</sup> Notafian'izy ireo lamba voloparasy Jesosy, ary nandrandrana fehiloaha tsilo izy ireo ka nametraka izany teo aminy. <sup>18</sup> Dia nanomboka niarahaba Azy izy ireo ary niteny hoe: "Arahaba, ry Mpanjakan'ny Jiosy!" <sup>19</sup> Nokapohin'izy ireo tamin'ny volotara ny lohany sady nandrora teo aminy. Dia nandohalika teo anatrehan'izy ireo mody nidera Azy. <sup>20</sup> Rehefa avy naneso Azy izy ireo, dia nesorin'izy ireo taminy indray ny lamba volomparasy ary nampitafian'izy ireo Azy ny fitafiany manokana, ary dia nentin'ireo nivoaka Izy mba hanomboana Azy. <sup>21</sup> Noteren'izy ireo ny mpandalo anankiray izay avy any an-tsaha mba hilanja ny hazofijalian'i Jesosy, lehilahy iray antsoina hoe Simona Kyreniana rain'i Aleksandra sy Rofosy. <sup>22</sup> Nentin'ireo miaramila tany amin'ny toerana atao hoe Gologota Jesosy (izay midika hoe "Toeran'ny karandoha"). <sup>23</sup> Nomen'izy ireo divay nifangaro miora Izy, fa tsy nisotro izany Izy. <sup>24</sup> Dia nohomboan'izy ireo Izy ary nifampizaran'izy ireo tamin'ny alalan'ny ankitsapaka ny fitafiany mba hahalalana izay ampahany raisin'ny miaramila tsirairay. <sup>25</sup> Tamin'ny ora fahatelo Izy no nohomboan'izy ireo. <sup>26</sup> Ary teo amin'ny takelaka hazo iray no nosoratan'izy ireo ny fiampangana nanohitra Azy hoe: "Mpanjakan'ny Jiosy." <sup>27</sup> Jiolahy roa no niaraka nohomboan'izy ireo taminy, ny iray teo ankavanany ary ny iray kosa teo ankaviany. <sup>28</sup><sup>1</sup><sup>29</sup> Ireo izay nandalo teo dia naniratsira Azy, nihifikifi-doha ary nanao hoe: "Aha! Ianao ilay afaka mandrava ny tempoly ary manorina izany ao anatin'ny telo andro, <sup>30</sup> vonjeo ny tenanao ary midina avy eo amin'io hazofijaliana io!" <sup>31</sup> Ny lohan'ny mpisorona koa dia naneso Azy tahaka izany, niaraka tamin'ireo mpanora- dalàna, ary niteny hoe: "Namonjy ny hafa Izy, nefa tsy mahavonjy ny tenany. <sup>32</sup> Aoka ilay kristy, ilay Mpanjakan'Israely, hidina avy eo amin'ny hazofijaliana, mba ho hitanay ary hinoanay," ary ireo nohomboana niaraka taminy koa dia naneso Azy. <sup>33</sup> Tamin'ny ora faha-enina, dia tonga teo amin'ny tany rehetra ny aizina hatramin'ny ora fahasivy. <sup>34</sup> Ary tamin'izany ora fahasivy izany dia nihiaka tamin'ny feo mahery Jesosy hoe: "Eloy, Eloy, lamà sabaktany?" izay midika hoe: "Andriamanitro ô, Andriamanitro ô, nahoana ianao no nahafoy Ahy?" <sup>35</sup> Ny sasany tamin'ireo izay nitsangana teo nandre ny teniny ka niteny hoe: "Jereo, miantso an'i Elia Izy." <sup>36</sup> Nisy olona iray nihazakazaka, namonto divay marikivy ny sipaonjy, ary nandraikitra izany tamin'ny volotara, dia nanome izany ho sotroiny. Ilay lehilahy nilaza hoe: "Aoka ho hitanay raha ho avy ampidina Azy eo Elia." <sup>37</sup> Avy eo Jesosy nihiaka tamin'ny feo mafy dia maty. <sup>38</sup> Rovitra nizara roa hatrany ambony ka hatrany ambany ny lamban'ny tempoly. <sup>39</sup> Rehefa hitan'ilay kapiteny izay nitsangana sy nifanatrika tamin'i Jesosy fa maty tamin'izany fomba izany Izy, dia hoy Izy hoe: "Tena Zanak'Andriamanitra marina tokoa io lehilahy io." <sup>40</sup> Dia nisy vehivavy koa nijery teny lavitra teny. Isan'izany Maria Magdalena, Maria (renin'i Jakobà zandriny sy Josesy), ary Salome <sup>41</sup> Tamin'Izy tany Galilia dia nanaraka Azy sy nanompo Azy izy ireo. Ary vehivavy maro hafa koa no niara-niakatra taminy tany Jerosalema. <sup>42</sup> Koa rehefa tonga ny hariva, satria Andro Fiomanana, izany hoe, andro mialohan'ny Sabata io, <sup>43</sup> dia tonga teo Josefa avy any Arimatia. Mpikambana hajaina ao amin'ny Synedriona izy, izay niandry ny Fanjakan'Andriamanitra. Nanam-pasahiana izy nankany amin'i Pilato hangataka ny fatin'i Jesosy. <sup>44</sup> Gaga Pilato hoe maty sahady Jesosy; dia nantsoiny ilay kapiteny ary nanontany azy izy raha maty Jesosy. <sup>45</sup> Rehefa nahazo antoka tamin'ilay kapiteny izy fa maty Jesosy, dia nomeny an'i Josefa ny vatana mangatsiaka. <sup>46</sup> Ary Josefa nividy hariry



madinika. Nampidina an'i Jesosy teo amin'ny ny hazofijaliana izy, dia namono hariry madinika Azy, ary nametraka Azy tao amin'ny fasana izay nolavahana tao amin'ny vatolampy. Avy eo nanakodia vato teo amin'ny varavaram-pasana izy. <sup>47</sup> Dia hitan'i Maria Magdalena sy Maria renin'i Josesy ny toerana nandevenana Azy.

## Footnotes

15:28 <sup>[1]</sup> Fanamarihana: Ireo fandikana taloha tsara indrindra dia tsy manisy ny Marka 15: 28 hoe: "Dia tanteraka ny Soratra Masina manao hoe: 'Natao ho isan'ny mpanota Izy.' (Ampitahao ny Lioka 22:35)

### Mark 15:1

#### Fampifandraisana ny foto-kevitra:

Rehefa natolotry ny lohandohan'ny mpisorona, ny loholona, ny mpanora-dalàna, ary ny filan-kevitra an'i Pilato i Jesosy, dia tsy nanameloka Azy i Pilato. Na dia nitondra fiampangana maro manohitra an'i Jesosy aza ny vahoaka, dia tsy namaly azy ireo izy.

#### Nofatoran'izy ireo Jesosy ary nentin'izy ireo nivoaka

Izy ireo dia nandidy ny mba hamatorana an'i Jesosy, fa ireo mpiambina no namatotra Azy sy nitondra Azy nivoaka. DH: "nandidy ireo mpiambina izy ireo mba hamatotra an'i Jesosy sy hitondra Azy mivoaka"

#### Natolotr'izy ireo teo amin'i Pilato Izy

Natolotr'izy ireo ho eo ambany fahefan'i Pilato i Jesosy.

#### Voalazanao

Afaka atao hoe: "Efa izany voalazanao izany Aho"

#### Nanolotra fiampangana maro manohitra an'i Jesosy

"niampanga an'i Jesosy tamin'ny zavatra ratsy maro"

### Mark 15:4

#### Nanontany Azy indray Pilato hoe

"Nanontany an'i Jesosy indray Pilato hoe"

#### Tsy manome valin-teny va Ianao

Afaka atao hoe: "Manana valin-teny va Ianao"

#### Jereo ny habetsaky ny fiampangana entin'izy ireo manohitra Anao!

Afaka atao hoe: "Mitondra fiampangana maro manohitra Anao izy ireo!"

#### Jereo

"Henoy." Io dia teny ampiasaina mba hisarihana an'i Jesosy amin'ireo fiampangana manohitra Azy.

#### nahagaga azy izany

Gaga i Pilato fa tsy namaly i Jesosy mba ho fiarovana ny tenany.

### Mark 15:6

#### Fampifandraisana ny foto-kevitra:

Pilato, nanantena fa hisafidy an'i Jesosy ny vahoaka, dia nanolo-kevitra hamoaka gadra iray, kanefa Barabasy no nangatahan'ireo vahoaka.

#### Ary

Io teny io dia ampiasaina eto mba hanamarihana fiatoana kely amin'ny fizotran'ny tantara raha hamadika ny tantara ho any amin'i Pilato ny mpanoratra hilaza fampahafantarana momba ny fombafomban'i Pilato amin'ny famoahana gadra iray amin'ny fety sy momba an'i Barabasy.

#### Niaraka tamin'ireo mpikomy tao am-ponja, teo amin'ireo mpamono olona izay voatazona nohon'ny fandraisan'izy ireo anjara tamin'ny fikomiana, dia nisy lehilahy iray antsoina hoe Barabasy

"Tamin'io fotoana io dia nisy lehilahy iray antsoina hoe: Barabasy, izay nigadra niaraka tamin'ny lehilahy hafa. Nanao vono olona izy ireo rehefa niady tamin'ny governemanta Romana"

#### hanao ho azy ireo araka ny fanaony tany aloha

Izany dia maneho an'i Pilato manafaka gadra amin'ny andro fety. DH: "hanafaka gadra iray ho azy ireo toy izay fanaony taloha"

### Mark 15:9

#### Satria fantany fa fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy

Io dia fampahafantarana manodidina ny antony nanolorana an'i Jesosy tamin'i Pilato.

#### fialonana no nanoloran'ny lohan'ny mpisorona an'i Jesosy taminy

Nialona an'i Jesosy izy ireo, mety hoe satria maro ny olona nanaraka Azy sy tonga mpianany. DH: "ireo lohandohan'ny mpisorona dia nialona an'i Jesosy. Izany no antony nahatonga azy ireo" na "ireo lohandohan'ny mpisorona dia nialona ny lazan'i Jesosy teo amin'ny vahoaka. Izany no antony nahatonga azy ireo"

#### nanentana ny vahoaka

Ny mpanoratra dia miresaka momba ny lohandohan'ny mpisorona manentana ny vahoaka.

**havotsotra**

"tokony ho Barabasy kosa no havotsotra fa tsy Jesosy"

**Mark 15:12****Fampifandraisana ny foto-kevitra:**

Ny vahoaka dia nangataka ny fahafatesan'i Jesosy ka naverin'i Pilato tamin'ireo miaramila izay naneso Azy Izy, satrohy amin'ny fehiloaha tsilo Izy, kapohy Izy, ary ento mivoaka ary fantsiho amin'ny hazofijaliana.

**Inona ary izany no tokony ho ataoko amin'ny Mpanjakan'ny Jiosy?**

Pilato dia nanontany izay tokony ataony amin'i Jesosy raha hanafaka an'i Barabasy ho azy ireo izy. Izany dia tombatomban-tranga. DH: "Raha alefako Barabasy, dia inona no hataoko amin'ny Mpanjakan'ny Jiosy"

**Mark 15:14****Hoy Pilato tamin'izy ireo**

"Hoy Pilato tamin'ireo vahoaka"

**izay mahafa-po**

"izay mahafaly"

**Nokapohiny Jesosy**

Tsy i Pilato no nikapoka an'i Jesosy eto fa ireo miaramilany no nanao izany.

**Nokapohiny**

Izany dia midika hoe: kapoka maharary.

**nanolotra Azy mba homboana**

Pilato niteny tamin'ireo miaramilany mba haka an'i Jesosy hivoaka sy hamantsika Azy amin'ny hazofijaliana.

**Mark 15:16****ho ao amin'ny tonkotanin'ny kianja Izy (izay ivon-toeran'ny fanjakana)**

Ao amin'ny fitoeran'ireo miaramila Romana, ary fitoeran'ny governora rehefa ao Jerosalema izy. DH: "ho ao amin'ny tokontanin'ny kianja fitoeran'ny miaramila Izy" na "ho ao amin'ny tokontanin'ny kianjan'ny governora"

**ny antoko miaramila manontolo**

"ny vondrona miaramila rehetra"

**Notafin'izy ireo lamba voloparasy Jesosy**

Ny voloparasy dia loko hanaovan'ny mpanjaka. Ireo miaramila dia tsy nino fa Jesosy dia mpanjaka. Notafin'izy ireo tahaka izany Izy mba hanesoana Azy satria ny hafa dia miteny fa Mpanjakan'ny Jiosy Izy.

**fehiloaha tsilo**

"satro-boninahitra vita tamin'ny tsilo"

**Arahaba, ry Mpanjakan'ny Jiosy**

Ny fiarahabana miaraka amin'ny fananganana tanana dia fomba fiarahabana ny Emperora Romana ihany. Ireo miaramila dia tsy nino fa Jesosy dia mpanjakan'ny Jiosy. Fa kosa niteny izany izy ireo mba hanesoana Azy.

**Mark 15:19****volotara**

"hazokely" na "tehina"

**Noteren'izy ireo ny mpandalo anankiray ... hilanja ny hazofijalian'i Jesosy**

Araka ny lalàna Romana, ny miaramila iray dia afaka manery lehilahy iray eny an-dalana hilanja entana. Amin'ity tranga ity, dia Simona no noteren'izy ireo hilanja ny hazofijalian'i Jesosy.

**avy any an-tsaha**

"avy any ivelan'ny tanàna"

**lehilahy iray antsoina hoe Simona Kyreniana rain'i Aleksandra sy Rofosy**

Fampahafantarana kely momba ilay mpandalo.

**Simona Kyreniana ... Aleksandra ... Rofosy**

Anarana lehilahy ireo.

**Mark 15:22****Fampifandraisana ny foto-kevitra:**

Ireo miaramila nitondra an'i Jesosy nankany Golgota toerana izay hamantsihana Azy miaraka amin'ny olona roa hafa. Olona maro no naneso Azy.

**Toeran'ny karandoha**

Anaran'ilay toerana io. Izany akory tsy midika fa feno karandoha any.

**karandoha**

taolan-doha

**ireo divay nifangaro miora**

DH: "divay mifangaro fanafody mampitony fanaintainana antsoina hoe: miora"

**Mark 15:25****Tamin'ny ora fahatelo**

"Fahatelo" dia laharana. Izany dia maneho ny amin'ny sivy ora maraina. DH: "amin'ny sivy ora katroka amin'ny maraina"

**Ary teo amin'ny takelaka hazo iray**

Ireo miaramila nametaka io soratra io teo ambonin'ny hazofijalian'i Jesosy. DH: "Izy ireo nametaka soratra teo amin'ny hazofijaliana teo ambonin'ny lohan'i Jesosy"

**Jiolahy**

"mpangalatra mitam-piadiana"

ny iray teo ankavanany ary ny iray kosa teo ankaviany  
Afaka atao hoe: "ny iray teo ankavanany ny  
hazofijaliany ary ny iray kosa teo ankavian'ny  
hazofijaliany"

### Mark 15:29

#### nihihikifi-doha

Fihetsika ataon'ny olona rehefa mandà na tsy  
mankato.

Aha!

Feo maneho fanesoana.

Ianao ilay afaka mandrava ny tempoly ary manorina  
izany ao anatin'ny telo andro

Ny olona dia miresaka momba ny faminaniana teo  
aloha izay ho ataon'i Jesosy. DH: "Ianao izay nilaza  
fa afaka mandrava ny tempoly ary manorina izany  
ao anatin'ny telo andro"

### Mark 15:31

#### tahaka izany

Izany dia maneho ny fomba nanesoan'ireo olona  
izay miaraka mandeha amin'i Jesosy eny an-dalana.

#### naneso Azy, niaraka tamin'ireo

"izy ireo dia nifampilaza eso-teny momba an'i  
Jesosy"

#### Mpanjakan'Israely

Anarana hafa ho an'i Jesosy.

#### hinoanay

Izany dia midika hoe mino an'i Jesosy. DH: "mino  
Azy"

#### naneso

"nanaraby" na "niteny ratsy"

### Mark 15:33

#### Fampifandraisana ny foto-kevitra:

Tamin'ny mitataovovonana dia rakotra haizina ny  
tany iray manontolo mandra-pahatongan'ny  
tamin'ny telo katroka rehefa nihiaka tamin'ny feo  
mamy Jesosy ary maty, ary nitriatra hatreny ambony  
ka hatrany ambany ny lamban'ny tempoly.

#### Tamin'ny ora faha-enina

Tamin'ny 12 atoandro.

#### tonga teo amin'ny tany rehetra ny haizina

Eto ny mpanoratra dia mamaritra fa niha-maizina  
ny tany ivelany tahaka ny hoe nisy onjan-  
dranomasina nanaloka ny tany. DH: "niha-maizina  
ny tany rehetra"

#### tamin'ny ora fahasivy

Izany dia maneho ny amin'ny telo katroka amin'ny  
hariva. DH: "Tamin'ny telo hariva katroka"

#### Eloy, Eloy, lamà sabaktany

Teny Aramaika ireo teny ireo izay tokony adika  
amin'ny fitenim-paritrao fa mitovitovy ny feo.

#### Ny sasany tamin'ireo izay nitsangana teo nandre ny teniny ka niteny hoe

Afaka soratana mazava tsara fa tsy azon'izy ireo  
izay nolazain'i Jesosy. DH: "Rehefa nandre izany ny  
sasany tamin'ireo izay nitsangana teo, dia tsy  
nahafantatra ary niteny hoe: "

### Mark 15:36

#### divay marikiv

"vinaigitra"

#### volotara

"hazokely" na "tehina vita amin'ny volotara"

#### nanome izany

"nanome izany an'i Jesosy." Ilay lehilahy dia  
nanolotra izany tamin'ny tehina mba hahafahan'i  
Jesosy misotro ny divay amin'ilay spaonjy. DH:  
"nanolotra izany an'i Jesosy"

#### Rovitra nizara roa

Marka dia mampiseho fa Andriamanitra mihitsy no  
nandrovitra ny lamban'ny tempoly. Afaka atao hoe:  
"Andriamanitra nampizara roa ny lamban'ny  
tempoly"

### Mark 15:39

#### kapiteny

kapiteny izay miandraikitra ireo miaramila  
namantsika an'i Jesosy tamin'ny hazofijaliana.

#### fa maty tamin'izany fomba izany Izy

"ny fomba nahafatesan'i Jesosy"

#### Zanak'Andriamanitra

Fiantsoana manan-danja ho an'i Jesosy.

#### nijery teny lavitra teny

"nijery avy lavitra"

#### Jakoba zandriny

Natao hoe Jakoba zandriny izy mba hanavahana azy  
amin'ilay lehilahy hafa antsoina hoe Jakoba.

#### Josesy

Tsy ilay Josesy rahalahin'i Jesosy io.

#### Salome

Anaran'ilay vehivavy.

#### Tamin'Izy tany Galilia dia nanaraka Azy ... taminy tany Jerosalema

"Tamin'i Jesosy tao Galilia ireo vehivavy ireo dia  
nanaraka Azy ... niaraka taminy tany Jerosalema."  
Io dia fampahafantarana fohifohy momba ilay  
vehivavy izay nijery ny famantsihana teny alavitra.

**niara-niakatra taminy tany Jerosalema**

Jerosalema dia avo kokoa nohon'ny ankamaroan'ny toerana ao Israely, ka tsy mahagaga raha miresaka hoe hiakatra sy hidina any Jerosalema ny olona.

**Mark 15:42****Fampifandraisana ny foto-kevitra:**

Josefan'i Arimatea nangataka ny vata-mangatsiakan'i Jesoa, izay nofonosiny tamin'ny lamba hariry ary naleviny tao am-pasana.

**rehefa tonga ny hariva**

Eto ny hariva dia resahina toy ny hoe afaka mifindrafindra toerana. DH: "rehefa hariva ny andro"

**Josefa avy any Arimatia. Mpikambana hajaina**

Ny teny hoe: "tonga teo" dia maneho an'i Josefa tonga eo amin'i Pilato, izay manolotra fampahafantarana fohifohy momba an'i Josefa. Nosoratana mialoha ny hoe: "tonga teo" mba hampidirana azy ao anatin'ny tantara.

**Mpikambana hajaina ao amin'ny Synedriona izy, izay niandry ny Fanjakan'Andriamanitra**

Fampahafantarana fohifohy momba an'i Josefa.

**nankany amin'i Pilato**

"nankany amin'izay nisy an'i Pilato"

**hangataka ny fatin'i Jesosy**

Raha tsy aleviny amin'io hariva io Jesosy dia tsy maintsy miandry mandra-pahatapitry ny Sabata izy satria ny lalàna dia tsy mamela an'iza na iza hiasa amin'ny Sabata. DH: "nangataka ny fatin'i Jesosy mba ho aleviny eo no ho eo dieny mbola fotoan'ny fiomanana ny andro"

**Gaga Pilato hoe maty sahady Jesosy; dia nantsoiny ilay kapiteny**

Pilato nandre ny olona niteny fa maty Jesosy. Nahagaga azy izany, ka nanontany ny kapiteny izy raha marina izany. DH: "Pilato dia gaga rehefa nandre fa Jesosy dia maty sahady, ka niantso ny kapiteny izy"

**Mark 15:45****Rehefa nahazo antoka izy**

"Rehefa nahazo antoka i Pilato"

**nomeny an'i Josefa ny vatana mangatsiaka**

"namela an'i Josefa haka ny vatana mangatsiakan'i Jesosy izy"

**hariry**

Lamba vita amin'ny hariry.

**Nampidina an'i Jesosy izy ... Avy eo nanakodia vato teo amin'ny varavaram-pasana izy**

Josefa dia nampian'ny olona hafa nampidina an'i Jesosy teo amin'ny hazofijaliana, nikarakara Azy ho alefa ao am-pasana, ary nanidy ny fasana. DH: "Nampidina Azy Josefa sy ireo olon-kafa ... Avy eo nanakodia vato teo amin'ny varavaram-pasana izy ireo"

**ny fasana izay nolavahana tao amin'ny vatolampy**

Afaka atao hoe: "fasana izay efa nolavahan'olona iray tamin'ny vatolampy tany aloha"

**nanakodia vato teo amin'ny varavaram-pasana izy**

"vato fisaka goavambe manoloana ny"

**Josesy**

Tsy i Josesy zandrin'i Jesosy io.

**ny toerana nandevenana Azy**

"ny toerana nandevenan'i Josefa sy ireo hafa ny vata mangatsiakan'i Jesosy"

## Chapter 16

<sup>1</sup> Rehefa tapitra ny andron'ny Sabata, dia nividy zava-manitra hosorana amin'ny fatin'i Jesosy i Maria Magdalena sy Maria renin'i Jakoba, ary Salome nividy hanitra mba handeha ary hanosotra ny fatin'i Jesosy. <sup>2</sup> Vao maraim-be tamin'ny andro voalohan'ny herinandro, dia nankeny amin'ny fasana izy ireo rehefa niposaka ny masoandro. <sup>3</sup> Dia nifampiteny izy ireo hoe: "Iza no hanakodia ny vato eo amin'ny varavaram-pasana ho antsika?" <sup>4</sup> Rehefa nitraka izy ireo, dia hitany fa efa voakodia niala ilay vato, izay tena lehibe tokoa. <sup>5</sup> Niditra tao am-pasana izy ireo dia nahita zatovolahy niakanjo fotsy, nipetraka teo ankavanana, ary dia gaga izy ireo. <sup>6</sup> Dia hoy Izy tamin'izy ireo hoe: "Aza matahotra. Mitady an'i Jesosy ianareo, ilay Nazarena, izay nombohana. Nitsangana Izy! Tsy eto Izy. Jereo ny toerana izay nametrahany izy ireo Azy. <sup>7</sup> Fa mandehana, lazao ireo mpianany sy Petera fa hialoha lalana anareo any Galilia Izy. Any no hahitanareo Azy, araka izay nolazainy taminareo." <sup>8</sup> Nivoaka izy ireo ka nihazakazaka niala ny fasana; nangovitry sy talanjona izy ireo. Tsy nilaza na inona na inona tamin'ny olona izy ireo satria tena natahotra mafy. <sup>9</sup><sup>[1]</sup> Vao maraina tamin'ny andro voalohan'ny herinandro, taorian'ny nitsanganany, dia niseho tamin'i Maria Magdalena aloha Izy, ilay nandroahany demonia fito. <sup>10</sup> Dia lasa Maria ary nilaza ny vaovao tamin'ireo niaraka tamin'i Jesosy, raha mbola nisaona sy nitomany izy ireo. <sup>11</sup> Ren'izy ireo fa velona Izy ary nahita Azy izy, saingy tsy nino izy ireo. <sup>12</sup><sup>[2]</sup> Taorian'ireo zavatra ireo Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa tamin'izy ireo, raha nandeha ho any an-tanàna izy ireo. <sup>13</sup> Dia lasa izy ireo ary nilaza tamin'ireo mpianatra sisa, saingy tsy nino izy ireo. <sup>14</sup><sup>[3]</sup> Taoriana kely dia niseho tamin'ny iraka ambiny folo lahy Jesosy raha mbola teo am-pisakafoana izy ireo, ary niteny mafy azy ireo Izy nohon'ny tsy finoana sy hamafin'ny fon'izy ireo, satria tsy nino ireo izay nahita Azy taorian'ny nitsanganany tamin'ny maty izy ireo. <sup>15</sup> Ary hoy Izy tamin'ireo hoe: "Mandehana any amin'izao tontolo izao, ary torio amin'ny olona rehetra ny Filazantsara. <sup>16</sup> Izay mino sy atao batisa no ho vonjena, ary izay tsy mino kosa dia ho helohina. <sup>17</sup><sup>[4]</sup> Ireto famantarana ireto dia hanaraka ireo izay mino: Amin'ny anarako no hamoahan'izy ireo demonia. Hiteny amin'ny fiteny vaovao izy ireo. <sup>18</sup> Handray menarana amin'ny tanana izy ireo, ary raha misotro zava-mahafaty izy ireo, dia tsy hampaninona azy ireo izany. Hametra-tanana amin'ny marary izy ireo, dia ho sitrana ireny." <sup>19</sup><sup>[5]</sup> Rehefa avy niresaka tamin'izy ireo ny Tompo, dia nampiakarina ho any andanitra Izy ary nipetraka eo an-tanana ankavanana' Andriamanitra. <sup>20</sup> Dia lasa ireo mpianatra nitory teny rehetra teny, ary ny Tompo niara-niasa tamin'izy ireo ary nanamafy ny teny tamin'ny alalan'ny famantarana izay niaraka tamin'izy ireo.

### Footnotes

- 16:9 <sup>[1]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka: 16:9-20  
 16:12 <sup>[2]</sup>Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:14 <sup>[3]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:17 <sup>[4]</sup>Fanamarihana: Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20  
 16:19 <sup>[5]</sup>Ny fandikana taloha tsara indrindra dia manala ny Marka 16:9-20

### Mark 16:1

#### Fampifandraisana ny foto-kevitra:

Tamin'ny andro voalohan'ny herinandro, nisy vehivavy maromaro tonga vao mangiran-dratsy satria saika hanosotra zava-manitra amin'ny vatan'i Jesosy izy ireo. Gaga izy ireo fa nahita zatovolahy izay niteny fa velona i Jesosy, kanefa natahotra izy ireo ary tsy niteny an'iza na iza.

#### Rehefa tapitra ny andron'ny Sabata

Izany hoe, rehefa niposaka tamin'ny andro fahafito ny masoandro ary nanomboka ny andro voalohany amin'ny herinandro.

### Mark 16:3

#### efa voakodia niala ilay vato

Afaka atao hoe: "nisy olona iray nanakodia ny vato"

### Mark 16:5

#### Nitsangana Izy!

Ilay anjely dia maneho fa efa nitsangana tamin'ny maty Izy. DH: "Efa natsangan'Andriamanitra tamin'ny maty Izy" na "Efa nanangana ny tenany tamin'ny maty Izy!"

## Mark 16:8

**ny fasana**

toerana fandevenana ny maty

**talanjona**

gaga

## Mark 16:9

**Fampifandraisana ny foto-kevitra:**

Jesosy no niseho voalohany tamin'i Maria Magdalena, izay niteny tamin'ireo mpianatra, avy eo dia niseho tamin'ireo hafa raha mbola nandeha teny an-tanàna iny izy ireo, ary avy eo niseho tamin'ireo mpianatra iraka ambin'ny folo.

**andro voalohan'ny herinandro**

"tamin'ny andro alahady"

**Ren'izy ireo**

"Nandre an'i Maria Magdalena niteny izy ireo hoe"

## Mark 16:12

**Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa tamin'izy ireo**

Jesosy ilay olona izay hitan'ny "roa tamin'izy ireo," fa tsy mitovy amin'i Jesosy no hitan'izy ireo, ka tsy nahafantatra izy ireo hoe Jesosy io hitany io.

**roa tamin'izy ireo**

roa "tamin'ireo izay niaraka taminy"

**fa tsy nino izy ireo**

Tsy nino izay nolazain'ireo anankiroa nandeha tao amin'ny tanàna ny ambin'ireo mpianatra.

## Mark 16:14

**Fampifandraisana ny foto-kevitra:**

Rehefa nifankahita tamin'ireo iraka ambin'ny folo Jesosy, dia nibedy azy ireo tamin'ny tsy finoan'izy ireo ary niteny tamin'izy ireo mba handeha eran'izao tontolo izao ka hitory ny filazantsara.

**ny iraka ambin'ny folo**

Ireo mpianatra iraka ambin'ny folo tavela rehefa lasa Jodasy.

**hamafin'ny fo**

Jesosy dia nibedy ireo mpianatra satria tsy nino Azy izy ireo. DH: "nandà ny hino"

**izao tontolo rehetra izao**

Eto ny teny hoe: "izao tontolo izao" dia maneho ny olon-drehetra eran-tany. DH: "Mandehana any amin'izay rehetra misy olona"

**Izay mino sy atao batisa no ho vonjena**

Ny teny hoe: "Izay" dia maneho ny olon-drehetra. DH: "Andriamanitra dia hamonjy ny olon-drehetra izay mino sy hamela anao hanao batisa azy ireo"

**izay tsy mino kosa dia ho helohina**

Ny teny hoe: "izay" dia maneho ny olon-drehetra. DH: "Andriamanitra dia hanameloka ny olon-drehetra izay tsy mino"

## Mark 16:17

**Ireto famantarana ireto dia hanaraka ireo izay mino**

Marka dia miresaka ireo fahagagana toy ny hoe izy ireo no olona handeha hiaraka amin'ireo mpino. DH: "Ireo olona mijery ireo izay mino dia hahita ireo zavatra ireo hiseho ary hahafantatra fa Izaho dia miaraka amin'ireo izay mino"

**Amin'ny anarako no hanoahany izy ireo**

Ny mety ho dikany hafa: 1) Jesosy dia manome lisitra amin'ny ankapobeny: "Amin'ny anarako no hanaovan'izy ireo zavatra toy izany: Izy ireo dia" na 2) Jesosy dia hanome lisitra mazava: "Ireo zavatra ireo dia ho ataon'izy ireo amin'ny anarako: Izy ireo dia."

**Amin'ny anarako**

Eto ny hoe: "anarana" dia mifandray amin'ny fahefana sy herin'i Jesosy. DH: "Amin'ny alalan'ny fahefan'ny anarako" na "Amin'ny alalan'ny herin'ny anarako"

## Mark 16:19

**nampiakarina ho any an-danitra Izy ary nipetraka**

Afaka atao hoe: "Andriamanitra naka Azy ho any an-danitra, ary Izy nipetraka"

**eo antanan-kavanan' Andriamanitra**

"any amin'izay hipetrahan'ilay iray izay nomen'Andriamanitra ny voninahitra sy ny hery lehibe indrindra"

**nanamafy ny teny**

"nampiseho fa ireo teniny, izay tenenin'izy ireo, dia marina"

