

Language: English

Book: Mark

Introduction to the Gospel of Mark

Part 1: General Introduction

Outline of the Book of Mark

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

What is the Book of Mark about?

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

How should the title of this book be translated?

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

Who wrote the Book of Mark?

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

Part 2: Important Religious and Cultural Concepts

What were Jesus's teaching methods?

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

Part 3: Important Translation Issues

What are the Synoptic Gospels?

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

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

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

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

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

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

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

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

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

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

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

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

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

Mark

Chapter 1

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

² As it is written in Isaiah the prophet,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mark 1 General Notes

Structure and formatting

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

Special concepts in this chapter

"You can make me clean"

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

Prophecy

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

Repentance

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

The work of Jesus

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

Mark 1:1

General Information:

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

Son of God

This is an important title for Jesus.

Mark 1:2

General Information:

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

before your face

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

your face ... your way

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

the one

This refers to the messenger.

will prepare your way

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

Mark 1:3

Connecting Statement:

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

The voice of one crying out in the wilderness

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

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

These two phrases mean the same thing.

Make ready the way of the Lord

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

Mark 1:4

General Information

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

John came

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

Mark 1:5

The whole country of Judea and all the people of Jerusalem

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

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

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

Mark 1:6

he ate locusts and wild honey

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

Mark 1:7

He was preaching

"John was preaching"

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

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

the strap of his sandals

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

stoop down

"bend down"

Mark 1:8

but he will baptize you with the Holy Spirit

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

Mark 1:9

It happened in those days

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

he was baptized by John

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

Mark 1:10

the Spirit coming down on him like a dove

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

Mark 1:11

A voice came out of the heavens

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

beloved Son

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

Mark 1:12

Connecting Statement:

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

compelled him to go out

"forced Jesus to go out"

Mark 1:13

He was in the wilderness

"He stayed in the wilderness"

forty days

"40 days"

He was with

"He was among"

Mark 1:14

after John was arrested

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

proclaiming the gospel

"telling many people about the good news"

Mark 1:15

The time is fulfilled

"It is now time"

the kingdom of God is near

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

Mark 1:16

he saw Simon and Andrew

"Jesus saw Simon and Andrew"

casting a net in the sea

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

Mark 1:17

Come, follow me

"Follow me" or "Come with me"

I will make you fishers of men

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

men

human beings, persons, people, not specifically males

Mark 1:18

General Information:

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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:

This page has intentionally been left blank.

Mark 1:43

General Information:

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

Mark 1:44

Be sure to say nothing to anyone

"Be sure to not say anything to anyone"

show yourself to the priest

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

show yourself

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

a testimony to them

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

Mark 1:45

But he went out

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

began to declare it freely

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

so much so that

The man spread the news so much that

that Jesus could no longer enter a town openly

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

remote places

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

from everywhere

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

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

Chapter 2

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

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

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

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

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

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

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

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

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

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

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

Mark 2 General Notes

Special concepts in this chapter

"Sinners"

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

Fasting and Feasting

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

Important figures of speech in this chapter

Rhetorical Questions

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

Mark 2:1

Connecting Statement:

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

it was heard that he was at home

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

Mark 2:2

So many gathered there

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

there was no more space

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

he spoke the word to them

"Jesus spoke his message to them"

Mark 2:3

four people were carrying him

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

were bringing a paralyzed man

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

Mark 2:4

could not get near him

"could not get close to where Jesus was"

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

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

Mark 2:5

Seeing their faith

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

Son

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

your sins are forgiven

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

Mark 2:6

reasoned in their hearts

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

Mark 2:7

How can this man speak this way?

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

Who can forgive sins but God alone?

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

Mark 2:8

in his spirit

"in his inner being" or "in himself"

they were thinking within themselves

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

Why are you thinking this in your hearts?

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

this in your hearts

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

Mark 2:9

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

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

Mark 2:10

But in order that you may know

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

that the Son of Man has authority

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

Mark 2:11

General Information:

This page has intentionally been left blank.

Mark 2:12

in front of everyone

"while all the people there were watching"

Mark 2:13

Connecting Statement:

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

the lake

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

the crowd came to him

"the people went where he was"

Mark 2:14

Levi son of Alphaeus

Alpheus was Levi's father.

the tax collector's tent

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

Mark 2:15

Connecting Statement:

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

Levi's house

"the home of Levi"

sinners

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

for there were many and they followed him

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

Mark 2:16

Why does he eat with tax collectors and sinners?

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

Mark 2:17

Connecting Statement:

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

he said to them

"he said to the scribes"

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

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

strong in body

"healthy"

I did not come to call righteous people, but sinners

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

but sinners

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

Mark 2:18

Connecting Statement:

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

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

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

Some people

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

came and said to him

"came and said to Jesus"

Mark 2:19

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

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

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

Mark 2:20

the bridegroom will be taken away

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

away from them ... they will fast

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

Mark 2:21

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

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

Mark 2:22

Connecting Statement:

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

new wine

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

old wineskins

This refers to wineskins that have been used many times.

wineskins

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

the wine will burst the skins

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

are lost

"will be ruined"

fresh wineskins

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

Mark 2:23

Connecting Statement:

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

began picking heads of grain

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

heads of grain

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

as they made their way

"as they walked along"

Mark 2:24

Connecting Statement:

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

doing something that is not lawful on the Sabbath day

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

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

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

Look

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

Mark 2:25

Connecting Statement:

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

He said to them

"Jesus said to the Pharisees"

Have you never read what David did

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

read what David did

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

Mark 2:26

Connecting Statement:

Jesus finishes asking the question he began in verse 25.

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

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

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

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

how he went

The word "he" refers to David.

the bread of the presence

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

Mark 2:27

The Sabbath was made for mankind

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

mankind

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

not mankind for the Sabbath

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

Mark 2:28

General Information:

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Chapter 3

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

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

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

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

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

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

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

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

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

Mark 3 General Notes

Special concepts in this chapter

Sabbath

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

"Blasphemy against the Spirit"

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

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

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

In Mark:

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

In Luke:

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

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

Mark 3:1

Connecting Statement:

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

a man with a withered hand

"a man with a crippled hand"

Mark 3:2

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

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

Some people

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

so that they could accuse him

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

Mark 3:3

in the middle of everyone

"in the middle of this crowd"

Mark 3:4

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

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

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

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

to save a life or to kill

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

to save a life

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

But they were silent

"But they refused to answer him"

Mark 3:5

He looked around

"Jesus looked around"

was grieved

"was deeply saddened"

by their hardness of heart

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

Stretch out your hand

"Reach out with your hand"

his hand was restored

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

Mark 3:6

began to plot

"began to make a plan"

the Herodians

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

how they might put him to death

"how they might kill Jesus"

Mark 3:7

Connecting Statement:

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

the sea

This refers to the Sea of Galilee.

Mark 3:8

Idumea

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

the things he was doing

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

came to him

"came to where Jesus was"

Mark 3:9

General Information:

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

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

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

Mark 3:10

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

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

For he healed many

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

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

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

Mark 3:11

saw him

"saw Jesus"

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

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

they fell down before him

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

You are the Son of God

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

Son of God

This is an important title for Jesus.

Mark 3:12

He strictly ordered them

"Jesus strictly ordered the unclean spirits"

not to make him known

"not to reveal who he was"

Mark 3:13

General Information:

Jesus chooses the men he wants to be his apostles.

Mark 3:14

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

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

Mark 3:15

General Information:

This page has intentionally been left blank.

Mark 3:16

Simon, to whom he gave the name Peter

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

Mark 3:17

to whom he gave

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

the name Boanerges, that is, sons of thunder

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

Mark 3:18

Thaddaeus

This is the name of a man.

Mark 3:19

who would betray him

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

Mark 3:20

Then he went home

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

they could not even eat bread

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

Mark 3:21

they went out to seize him

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

for they said

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

out of his mind

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

Mark 3:22

By the ruler of the demons he drives out demons

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

Mark 3:23

Connecting Statement:

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

Jesus called them to himself

"Jesus called the people to come to him"

How can Satan cast out Satan?

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

Mark 3:24

If a kingdom is divided against itself

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

cannot stand

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

Mark 3:25

house

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

Mark 3:26

If Satan has risen up against himself and is divided

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

is not able to stand

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

Mark 3:27

plunder

to steal a person's valuables and possessions

Mark 3:28

Truly I say to you

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

the sons of men

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

utter

speak

Mark 3:29

will never have forgiveness

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

is guilty of an eternal sin

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

Mark 3:30

they were saying

"the people were saying"

has an unclean spirit

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

Mark 3:31

Then his mother and his brothers came

"Then Jesus's mother and brothers came"

They sent for him, summoning him

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

Mark 3:32

are looking for you

"are asking for you"

Mark 3:33

Who are my mother and my brothers?

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

Mark 3:34

here are my mother and my brothers

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

Mark 3:35

whoever does ... that person is

"those who do ... they are"

that person is my brother, and sister, and mother

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

Chapter 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mark 4 General Notes

Structure and formatting

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

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

Special concepts in this chapter

Parables

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

Mark 4:1

Connecting Statement:

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

the sea

This is the Sea of Galilee.

Mark 4:2

General Information:

This page has intentionally been left blank.

Mark 4:3

Listen!

"Pay attention!"

A farmer went out to sow his seed

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

Mark 4:4

some seed ... devoured it

"some seeds ... devoured them"

Mark 4:5

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

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

it sprang up

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

soil

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

Mark 4:6

the plants were scorched

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

because they had no root, they dried up

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

Mark 4:7

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

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

Mark 4:8

yielding thirty, sixty, and even a hundred times

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

thirty ... sixty ... a hundred

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

Mark 4:9

Whoever has ears to hear, let him hear

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

Whoever has ... let him hear

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

Mark 4:10

When Jesus was alone

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

Mark 4:11

To you is given

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

to those outside

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

everything is in parables

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

Mark 4:12

when they look ... when they hear

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

they look, but do not see

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

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

they would turn

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

Mark 4:13

He said to them

"Then Jesus said to his disciples"

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

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

Mark 4:14

General Information:

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

The sower

"The farmer who sows his seed"

sows the word

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

the word

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

Mark 4:15

These are the ones beside the road

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

When they hear

"When they hear the word"

Mark 4:16

these are the seed sown on the rocky ground

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

Mark 4:17

they do not have root in themselves

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

endure

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

tribulation or persecution arises on account of the word

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

they immediately fall away

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

Mark 4:18

Still others are the ones sown among the thorns

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

Mark 4:19

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

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

the cares of the world

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

the deceitfulness of wealth

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

it is unproductive

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

Mark 4:20

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

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

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

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

Mark 4:21

Jesus said to them

"Jesus said to the crowd"

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

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

Mark 4:22

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

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

nothing is hidden ... nothing is secret

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

Mark 4:23

If anyone has ears to hear, let him hear

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

If anyone ... let him hear

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

Mark 4:24

He said to them

"Jesus said to the crowd"

for the measure you use

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

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

Mark 4:25

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

Mark 4:26

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

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

Mark 4:27

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

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

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

Mark 4:28

the blade
the stalk or sprout

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

Mark 4:29

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

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

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

Mark 4:30

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

Mark 4:31

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

Mark 4:32

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

Mark 4:33

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

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

Mark 4:34

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

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

Mark 4:35

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

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

he said to them

"Jesus said to his disciples"

the other side

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

Mark 4:36

General Information:

This page has intentionally been left blank.

Mark 4:37

a violent windstorm arose

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

the boat was almost full of water

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

Mark 4:38

the stern

The stern is the back part of the boat.

They woke him up

The word "they" refers to the disciples.

do you not care that we are about to die?

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

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

we are about to die

The word "we" includes the disciples and Jesus.

Mark 4:39

Peace! Be still!

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

a great calm

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

Mark 4:40

Then he said to them

"And Jesus said to his disciples"

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

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

Mark 4:41

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

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

Chapter 5

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

⁹ He asked him, "What is your name?"

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

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

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

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

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

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

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

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

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

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

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

Mark 5 General Notes

Possible translation difficulties in this chapter

"Talitha, koum"

The words "Talitha, koum"

Mark 5:1

Connecting Statement:

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

They came

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

the sea

This refers to the Sea of Galilee.

Gerasenes

This name refers to the people who live in Gerasa.

Mark 5:2

with an unclean spirit

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

Mark 5:3

General Information:

This page has intentionally been left blank.

Mark 5:4

He had been bound many times

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

his shackles were shattered

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

shackles

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

No one had the strength to subdue him

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

subdue him

"control him"

Mark 5:5

cut himself with sharp stones

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

Mark 5:6

When he saw Jesus from a distance

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

bowed down

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

Mark 5:7

General Information:

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

He cried out

"The unclean spirit cried out"

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

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

Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

Son of the Most High God

This is an important title for Jesus.

I beg you by God himself

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

Mark 5:8

General Information:

This page has intentionally been left blank.

Mark 5:9

He asked him

"And Jesus asked the unclean spirit"

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

Mark 5:10

He begged him

"The unclean spirit begged Jesus"

not to send them

"not to send him and the other unclean spirits"

Mark 5:11

General Information:

This page has intentionally been left blank.

Mark 5:12

they begged him

"the unclean spirits begged Jesus"

Mark 5:13

he allowed them

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

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

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

about two thousand pigs

"about 2,000 pigs"

Mark 5:14

reported what had happened in the city and in the countryside

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

Mark 5:15

Legion

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

in his right mind

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

they were afraid

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

Mark 5:16

Those who had seen what happened

"The people who had witnessed what had happened"

Mark 5:17

General Information:

This page has intentionally been left blank.

Mark 5:18

the demon-possessed man

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

Mark 5:19

But Jesus did not permit him

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

Mark 5:20

Decapolis

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

everyone was amazed

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

Mark 5:21

Connecting Statement:

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

the other side

This refers to the other side of the sea

beside the sea

"on the seashore" or "on the shore"

the sea

This is the Sea of Galilee.

Mark 5:22

Jairus

This is the name of a man.

Mark 5:23

lay your hands

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

that she may be made well and live

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

Mark 5:24

So he went with him

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

pressed close around him

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

Mark 5:25

Connecting Statement:

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

Now a woman was there

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

who had a flow of blood for twelve years

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

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

for twelve years

"for 12 years"

Mark 5:26

she grew worse

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

Mark 5:27

the reports about Jesus

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

cloak

outer garment or coat

Mark 5:28

I will be healed

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

Mark 5:29

she was healed from her affliction

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

Mark 5:30

that power had gone out from him

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

Mark 5:31

this crowd pressed around you

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

Mark 5:32

General Information:

This page has intentionally been left blank.

Mark 5:33

fell down before him

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

told him the whole truth

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

Mark 5:34

Daughter

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

your faith

"your faith in me"

Mark 5:35

While he was speaking

"While Jesus was speaking"

some people came from the leader of the synagogue

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

the leader of the synagogue

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

synagogue, saying

"synagogue, saying to Jairus"

Why trouble the teacher any longer?

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

the teacher

This refers to Jesus.

Mark 5:36

the message that was spoken

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

Just believe

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

Mark 5:37

General Information:

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

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

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

He did not permit

Jesus did not permit

to accompany him

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

Mark 5:38

General Information:

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

he saw

Jesus saw

Mark 5:39

he said to them

"Jesus said to the people who were weeping"

Why are you upset and why do you weep?

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

The child is not dead but sleeps

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

Mark 5:40

They began to mock him

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

put them all outside

"sent all the other people outside the house"

those who were with him

This refers to Peter, James, and John.

went in where the child was

It may be helpful to state where the child is.

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

Mark 5:41

Talitha, koum

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

Mark 5:42

she was twelve years of age

"she was 12 years old"

Mark 5:43

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

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

He strictly ordered them

"He strongly commanded them"

Then he told them to give her something to eat.

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

Chapter 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

Mark 6 General Notes

Special concepts in this chapter

"Anointed with oil"

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

Mark 6:1

Connecting Statement:

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

his hometown

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

Mark 6:2

What is this wisdom that has been given to him?

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

that he does with his hands

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

Mark 6:3

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

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

Mark 6:4

to them
"to the crowd"

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

Mark 6:5

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

Mark 6:6

General Information:
This page has intentionally been left blank.

Mark 6:7

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

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

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

Mark 6:8

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

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

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

Mark 6:9

General Information:
This page has intentionally been left blank.

Mark 6:10

He said to them
"Jesus said to the twelve"

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

Mark 6:11

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

Mark 6:12

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

repent
"stop sinning"

Mark 6:13

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

Mark 6:14

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

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

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

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

Mark 6:15

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

Mark 6:16

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

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

Mark 6:17

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

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

on account of Herodias
"because of Herodias"

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

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

Mark 6:18

General Information:
This page has intentionally been left blank.

Mark 6:19

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

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

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

Mark 6:20

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

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

Listening to him
"Listening to John"

Mark 6:21

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

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

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

a dinner
a formal meal or banquet

Mark 6:22

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

came in
"came into the room"

Mark 6:23

Whatever you ask ... my kingdom

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

Mark 6:24

went out

"went out of the room"

Mark 6:25

on a wooden platter

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

Mark 6:26

because of the oath he had made

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

and because of his dinner guests

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

Mark 6:27

General Information:

This page has intentionally been left blank.

Mark 6:28

on a platter

"on a tray"

Mark 6:29

When his disciples

"When John's disciples"

Mark 6:30

Connecting Statement:

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

Mark 6:31

a deserted place

a place where there are no people

many were coming and going

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

they did not even

The word "they" refers to the apostles.

Mark 6:32

So they went away

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

Mark 6:33

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

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

on foot

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

Mark 6:34

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

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

they were like sheep without a shepherd

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

Mark 6:35

When the hour was late

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

a deserted place

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

Mark 6:36

General Information:

This page has intentionally been left blank.

Mark 6:37

But he answered and said to them

"But Jesus answered and said to his disciples"

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

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

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

two hundred denarii

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

Mark 6:38

loaves

lumps of bread dough that have been shaped and baked

Mark 6:39

green grass

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

Mark 6:40

in groups of hundreds and fifties

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

Mark 6:41

looking up to heaven

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

he blessed

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

He also divided the two fish among them all

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

Mark 6:42

General Information:

This page has intentionally been left blank.

Mark 6:43

They took up

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

broken pieces of bread, twelve baskets full

"twelve baskets full of broken pieces of bread"

twelve baskets

"12 baskets"

Mark 6:44

There were five thousand men who ate the loaves

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

five thousand men

"5,000 men"

Mark 6:45

to the other side

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

Bethsaida

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

Mark 6:46

After taking leave of them

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

Mark 6:47

General Information:

This page has intentionally been left blank.

Mark 6:48

Connecting Statement:

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

fourth watch

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

Mark 6:49

a ghost

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

Mark 6:50

General Information:

This page has intentionally been left blank.

Mark 6:51

They were completely amazed

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

Mark 6:52

what the loaves meant

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

their hearts were hardened

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

Mark 6:53

Connecting Statement:

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

Gennesaret

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

Mark 6:54

General Information:

This page has intentionally been left blank.

Mark 6:55

they ran throughout the whole region

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

they ran ... they heard

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

the sick

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

Mark 6:56

Wherever he entered

"Wherever Jesus entered"

they would put

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

the sick

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

They begged him

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

let them touch

The word "them" refers to the sick.

the edge of his garment

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

as many as

"all those who"

Chapter 7

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

Mark 7 General Notes

Structure and formatting

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

Special concepts in this chapter

Hand washing

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

Other possible translation difficulties in this chapter

"Ephphatha"

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

Mark 7:1

Connecting Statement:

Jesus rebukes the Pharisees and scribes.

gathered around him

"gathered around Jesus"

Mark 7:2

They saw

"The Pharisees and the scribes saw"

that is, unwashed

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

Mark 7:3

General Information:

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

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

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

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

unless they wash their hands carefully

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

elders

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

Mark 7:4

they hold to many other things they have received

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

copper vessels

"copper kettles" or "metal containers"

the couches upon which they eat

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

Mark 7:5

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

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

unclean

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

bread

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

Mark 7:6

General Information:

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

with their lips

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

but their heart is far from me

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

Mark 7:7

General Information:

This page has intentionally been left blank.

Mark 7:8

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

You abandon the commandment of God

"You refuse to obey the commandment of God"

hold on to

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

Mark 7:9

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

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

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

How well you reject

"How skillfully you reject"

Mark 7:10

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

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

who speaks evil of

"who curses"

Mark 7:11

General Information:

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

is Corban

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

Whatever help you would have received from me is Corban

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

a Gift

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

Mark 7:12

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

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

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

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

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

Mark 7:13

the word of God

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

void

canceled or done away with

many similar things you do

"you are doing many other things similar to this"

Mark 7:14

Connecting Statement:

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

He called

"Jesus called"

Listen to me, all of you, and understand

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

understand

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

Mark 7:15

nothing from outside of a person

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

It is what comes out of the person

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

Mark 7:16

General Information:

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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:
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Mark 7:29

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

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

Mark 7:30

General Information:
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Mark 7:31

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

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

up into the region

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

Decapolis

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

Mark 7:32

They brought

"And people brought"

who was deaf

"who was not able to hear"

they begged him to lay his hand on him

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

Mark 7:33

Then taking him ... privately, he

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

he put his fingers into his ears

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

then he spit and touched his tongue

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

Mark 7:34

looked up to heaven

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

sighed

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

said to him

"said to the man"

Ephphatha

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

Mark 7:35

his ears were opened

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

the bond of his tongue was released

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

Mark 7:36

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

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

the more abundantly

"the more widely" or "the more"

Mark 7:37

were extremely astonished

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

the deaf hear and the mute speak

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

Chapter 8

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

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

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

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

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

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

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

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

They said to him, "Twelve."

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

They said to him, "Seven."

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

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

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

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

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

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

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

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

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

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

Mark 8 General Notes

Special concepts in this chapter

Bread

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

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

"Adulterous generation"

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

Important figures of speech in this chapter

Rhetorical Questions

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

Other possible translation difficulties in this chapter

Paradox

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

Mark 8:1

Connecting Statement:

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

In those days

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

Mark 8:2

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

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

Mark 8:3

they may faint

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

Mark 8:4

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

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

loaves of bread

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

Mark 8:5

He asked them
"Jesus asked his disciples"

Mark 8:6

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

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

Mark 8:7

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

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

Mark 8:8

They ate
"The people ate"

they picked up
"the disciples picked up"

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

Mark 8:9

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

Mark 8:10

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

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

Mark 8:11

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

They sought from him
"They asked him for"

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

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

Mark 8:12

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

in his spirit
"in himself"

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

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

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

Mark 8:13

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

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

Mark 8:14

Connecting Statement:

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

Now

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

no more than one loaf

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

Mark 8:15

Keep watch and be on guard

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

the yeast of the Pharisees and the yeast of Herod

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

Mark 8:16

no bread

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

Mark 8:17

Why are you arguing about having no bread?

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

Do you still not see or understand?

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

Do you have hardened hearts?

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

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

Mark 8:18

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

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

Mark 8:19

the five thousand

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

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

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

Mark 8:20

the four thousand

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

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

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

Mark 8:21

Do you not yet understand?

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

Mark 8:22

Connecting Statement:

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

Bethsaida

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

to touch him

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

Mark 8:23

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

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

Mark 8:24

He looked up

"The man looked up"

I see men who look like walking trees

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

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

Mark 8:25

Then he again

"Then Jesus again"

and the man opened his eyes, his sight was restored

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

Mark 8:26

General Information:

This page has intentionally been left blank.

Mark 8:27

Connecting Statement:

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

Mark 8:28

They answered him and said

"They answered him, saying,"

John the Baptist

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

Others say ... others

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

Mark 8:29

He asked them

"Jesus asked his disciples"

Mark 8:30

Jesus warned them not to tell anyone about him.

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

Mark 8:31

Son of Man

This is an important title for Jesus.

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

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

Mark 8:32

He spoke that message openly

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

began to rebuke him

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

Mark 8:33

Connecting Statement:

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

Get behind me, Satan

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

Get behind me

"Get away from me"

Mark 8:34

follow me

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

must deny himself

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

take up his cross, and follow me

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

follow me

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

Mark 8:35

For whoever wants

"For anyone who wants"

life

This refers to both physical life and spiritual life.

for my sake and for the gospel

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

Mark 8:36

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

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

to gain the whole world and then forfeit his life

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

to gain the whole world

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

forfeit

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

Mark 8:37

What can a person give in exchange for his life?

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

What can a person give

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

Mark 8:38

ashamed of me and my words

"ashamed of me and my message"

in this adulterous and sinful generation

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

the Son of Man will be ashamed

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

when he comes

"when he comes back"

in the glory of his Father

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

with the holy angels

"accompanied by the holy angels"

Chapter 9

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

Mark 9 General Notes

Special concepts in this chapter

"transfigured"

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

Important figures of speech in this chapter

Hyperbole

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

Other possible translation difficulties in this chapter

Elijah and Moses

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

"Son of Man"

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

Paradox

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

Mark 9:1

He said to them

"Jesus said to his disciples"

the kingdom of God come with power

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

Mark 9:2

alone by themselves

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

he was transfigured

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

before them

"in front of them"

Mark 9:3

radiantly brilliant

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

extremely

"very"

whiter than any bleacher on earth could bleach them

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

Mark 9:4

Elijah with Moses appeared

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

they were talking

The word "they" refers to Elijah and Moses.

Mark 9:5

Peter answered and said to Jesus

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

it is good for us to be here

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

shelters

simple, temporary places in which to sit or sleep

Mark 9:6

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

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

they were terrified

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

Mark 9:7

came and overshadowed

"appeared and covered"

Then a voice came out of the cloud

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

This is my beloved Son. Listen to him

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

beloved Son

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

Mark 9:8

when they looked

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

Mark 9:9

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

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

risen from the dead

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

Mark 9:10

rising from the dead

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

So they kept the matter to themselves

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

Mark 9:11

Connecting Statement:

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

They asked him

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

Why do the scribes say that Elijah must come first?

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

Mark 9:12

Elijah does come first to restore all things

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

Why then is it written ... be despised?

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

be despised

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

Mark 9:13

they did whatever they wanted to him

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

Mark 9:14

Connecting Statement:

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

When they came to the disciples

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

they saw a great crowd around them

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

scribes were arguing with them

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

Mark 9:15

was amazed

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

Mark 9:16

General Information:

This page has intentionally been left blank.

Mark 9:17

He has a spirit

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

Mark 9:18

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

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

becomes rigid

"becomes stiff" or "his body becomes rigid"

they could not

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

Mark 9:19

He answered them

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

Unbelieving generation

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

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

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

bear with you

"endure you" or "put up with you"

Bring him to me

"Bring the boy to me"

Mark 9:20

spirit

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

convulsion

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

Mark 9:21

For how much time

"How long"

Since childhood

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

Mark 9:22

have pity

"have compassion"

Mark 9:23

'If you are able'?

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

'If you are able'?

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

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

All things are possible for the one who believes

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

for the one

"for the person" or "for anyone"

believes

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

Mark 9:24

Help my unbelief

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

Mark 9:25

the crowd running to them

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

You mute and deaf spirit

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

Mark 9:26

It cried out

"The unclean spirit cried out"

convulsed the boy greatly

"shook the boy violently"

came out

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

The boy looked like one who was dead

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

so that many

"so that many people"

Mark 9:27

took him by the hand

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

lifted him up
"helped him get up"

Mark 9:28

privately
This means they were alone.

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

Mark 9:29

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

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

Mark 9:30

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

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

passed through
"traveled through" or "passed by"

Mark 9:31

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

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

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

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

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

Mark 9:32

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

Mark 9:33

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

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

were you discussing
"were you discussing with one another"

Mark 9:34

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

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

Mark 9:35

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

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

Mark 9:36

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

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

Mark 9:37

such a child
"a child like this"

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

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

Mark 9:38

John said to him
"John said to Jesus"

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

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

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

Mark 9:39

General Information:
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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:

This page has intentionally been left blank.

Mark 9:47

If your eye causes you to stumble, tear it out

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

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

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

to be thrown into hell

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

Mark 9:48

where their worm does not die

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

Mark 9:49

everyone will be salted with fire

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

will be salted with fire

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

Mark 9:50

its saltiness

"its salty taste"

how can you make it salty again?

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

salty again

"taste salty again"

Have salt among yourselves

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

Chapter 10

¹ Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds came to him again. He was teaching them again, as he was accustomed to do. ² Then Pharisees came to him to test him and asked, "Is it lawful for a husband to divorce his wife?"

³ He answered, "What did Moses command you?"

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

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

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

⁸ and the two will become one flesh.'

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

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

¹³ Then they brought their little children to him so that he might touch them, but the disciples rebuked them. ¹⁴ But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. ¹⁵ Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." ¹⁶ Then he took the children into his arms and blessed them as he placed his hands on them.

¹⁷ When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

¹⁸ Jesus said, "Why do you call me good? No one is good except God alone. ¹⁹ You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

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

²¹ Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." ²² But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

²³ Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" ²⁴ The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

²⁶ They were greatly astonished and said to each other, "Then who can be saved?"

²⁷ Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with God."

²⁸ Peter began to speak to him, "Look, we have left everything and have followed you."

²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel ³⁰ who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with

persecutions, and in the world to come, eternal life. ³¹ But many who are first will be last, and the last first."

³² They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. ³³ "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. ³⁴ They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

³⁵ James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

³⁶ He said to them, "What do you want me to do for you?"

³⁷ They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

³⁸ But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

³⁹ They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. ⁴⁰ But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." ⁴¹ When the other ten disciples heard about this, they began to be very angry with James and John. ⁴² Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. ⁴³ But it is not this way among you. Whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. ⁴⁵ For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

⁴⁶ They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. ⁴⁷ When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

⁴⁸ Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

⁴⁹ Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." ⁵⁰ He threw aside his coat, sprang up, and came to Jesus.

⁵¹ Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

⁵² Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

Mark 10 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 10:7-8.

Special concepts in this chapter

Jesus's teaching about divorce

The Pharisees wanted to find a way to make Jesus say that it is good to break the law of Moses, so they asked him about divorce. Jesus tells how God originally designed marriage to show that the Pharisees taught wrongly about divorce.

Important figures of speech in this chapter

Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. When Jesus spoke of "the cup which I will drink," he was speaking of the pain he would suffer on the cross as if it were a bitter, poisonous liquid in a cup.

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Jesus used a paradox when he said, "Whoever wishes to become great among you must be your servant" ([Mark 10:43](#)).

Mark 10:1

Connecting Statement:

After Jesus and his disciples leave Capernaum, Jesus reminds the Pharisees, as well as his disciples, what God really expects in marriage and divorce.

Jesus left that place

Jesus's disciples were traveling with him. They were leaving Capernaum. Alternate translation: "Jesus and his disciples left Capernaum"

and to the area beyond the Jordan River

"and to the land on the other side of the Jordan River" or "and to the area east of the Jordan River"

He was teaching them again

The word "them" refers to the crowds.

he was accustomed to do

"was his custom" or "he usually did"

Mark 10:2

General Information:

This page has intentionally been left blank.

Mark 10:3

What did Moses command you

Moses gave the law to their ancestors, which they now were also supposed to follow. Alternate translation: "What did Moses command your ancestors about this"

Mark 10:4

a certificate of divorce

This was a paper saying that the woman was no longer his wife.

Mark 10:5

"It was because ... this law," Jesus said to them.

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete

quote. Alternate translation: "Jesus said to them, 'It was because ... this law.'"

because of your hard hearts that he wrote you this law

Long before this time, Moses wrote this law for the Jews and their descendants because they had hard hearts. The Jews of Jesus's time also had hard hearts, so Jesus included them by using the words "your" and "you." Alternate translation: "because your ancestors had hard hearts like yours that he wrote this law"

your hard hearts

Here "hearts" is a metonym for a person's inner being or mind. The phrase "hard hearts" is a metaphor for "stubbornness." Alternate translation: "your stubbornness"

Mark 10:6

God made them

"God made people"

Mark 10:7

Connecting Statement:

Jesus continues to quote what God said in the book of Genesis.

For this reason

"Therefore" or "Because of this"

be united to his wife

"join with his wife"

Mark 10:8

and the two ... one flesh

Jesus finishes quoting what God said in the book of Genesis.

they are no longer two, but one flesh

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: "the two people are like one person" or "they are no longer two, but together they are one body"

Mark 10:9

Therefore what God has joined together, let no man tear apart

The phrase "what God has joined together" refers to any married couple. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart"

Mark 10:10

When they were

"When Jesus and his disciples were"

were in the house

Jesus's disciples were speaking to him privately. Alternate translation: were alone in the house"

asked him again about this

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

Mark 10:11

Whoever

"Anyone who"

commits adultery against her

Here "her" refers to the first woman he was married to.

Mark 10:12

she commits adultery

In this situation she commits adultery against her previous husband. Alternate translation: "she commits adultery against him" or "she commits adultery against the first man"

Mark 10:13

Connecting Statement:

When the disciples rebuke the people for bringing their little children to Jesus, he blesses the children and reminds the disciples that people must be as humble as a child to enter the kingdom of God.

Then they brought

"Now people were bringing." This is the next event in the story.

he might touch them

This means that Jesus would touch them with his hands and bless them. Alternate translation: "he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

rebuked them

"rebuked the people"

Mark 10:14

Jesus noticed it

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

was angry

Jesus was angry with the disciples.

Permit the little children to come to me, and do not forbid them

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: "Be sure to allow the little children to come to me"

do not forbid

"allow"

for the kingdom of God belongs to those who are like them

The kingdom belonging to people represents the kingdom including them. Alternate translation: "the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

Mark 10:15

whoever will not receive ... child will definitely not enter it

"if anyone will not receive ... child, he will definitely not enter it"

as a little child

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: "in the same manner as a little child would"

will not receive the kingdom of God

"will not accept God as their king"

definitely not enter it

The word "it" refers to the kingdom of God.

Mark 10:16

he took the children into his arms

"he hugged the children"

Mark 10:17

to inherit eternal life

Here the man speaks of "receiving" as if it were "inheriting." This metaphor is used to emphasize the importance of receiving. Also, "inherit" here does not mean that someone has to die first. Alternate translation: to receive eternal life"

Mark 10:18

Why do you call me good?

Jesus asks this question to remind the man that no man is good the way God is good. Alternate translation: "You do not understand what you are saying when you call me good."

No one is good except God alone

This double negative emphasizes that God is the only one who is good. Alternate translation: "The only one who is good is God"

Mark 10:19

do not testify falsely

"do not testify falsely against anyone" or "do not lie about someone in court"

Mark 10:20

General Information:

This page has intentionally been left blank.

Mark 10:21

One thing you lack

"There is one thing you are missing." Here "lack" is a metaphor for needing to do something. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" or

give it to the poor

Here the word "it" refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: "give the money to the poor"

the poor

This refers to poor people. Alternate translation: "poor people"

treasure

wealth, valuable things

Mark 10:22

had many possessions

"owned many things"

Mark 10:23

How difficult it is

"It is very difficult"

Mark 10:24

Jesus said to them again

"Jesus said to his disciples again"

Children, how

"My children, how." Jesus is teaching them as a father would teach his children. Alternate translation: "My friends, how"

how hard it is

"it is very hard"

Mark 10:25

It is easier for a camel ... kingdom of God

It is impossible for a camel to go through the eye of a needle. Jesus uses an exaggeration to emphasize how very difficult it is for rich people to get into the kingdom of God.

It is easier for a camel

This speaks of an impossible situation. If you cannot state this in this way in your language, you can use the word "would." Alternate translation: "It would be easier for a camel"

the eye of a needle

Here "the eye" refers to the small hole in one end of a sewing needle. The thread goes through this hole and ties to the needle. Alternate translation: "the hole of a needle"

Mark 10:26

They were

"The disciples were"

Then who can be saved?

This can be written as a statement. Alternate translation: "If that is so, then no one will be saved!"

Mark 10:27

With people it is impossible, but not with God

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them"

Mark 10:28

Look, we have left everything and have followed you

Here the word "Look" is used to draw attention to the words that come next. Similar emphasis can be expressed in other ways. Alternate translation: "We have left everything and have followed you"

have left everything

"have left everything behind"

Mark 10:29

Truly I say to you, there is no one

This sentence ends in verse 30. It can be stated in positive form. If so, in verse 30, "who will not

receive" would become "will receive." Alternate translation: "Truly I say to you, everyone"

or lands

"or plots of ground" or "or the land that he owns"

for my sake

"for my cause" or "for me"

for the gospel

"to proclaim the gospel"

Mark 10:30

who will not receive

This sentence began in verse 29. If you the sentence was stated in positive form in verse 29, verse 30 would be changed to positive form also. Alternate translation: "will receive"

this age

"the world as you know it" or "this present age"

brothers and sisters and mothers and children

Like the list in verse 29, this describes the family in general. The word "fathers" is missing in verse 30, but it does not significantly change the meaning.

with persecutions, and in the world to come, eternal life

This can be reworded so that the ideas in the abstract noun "persecution" are expressed with the verb "persecute." Because the sentence is so long and complicated, "will receive" can be repeated. Alternate translation: "and even though people persecute them, in the world to come, they will receive eternal life"

in the world to come

"in the future world" or "in the future"

Mark 10:31

are first will be last, and the last first

Here the words "first" and "last" are opposites of one another. Jesus speaks of being the "important" as being "first" and of being the "unimportant" as being "last." Alternate translation: "are important will be unimportant, and those who are unimportant will be important"

the last first

The phrase "the last" refers to people who are "last." Also, the understood verb in this clause may be supplied. Alternate translation: "those who are last will be first"

Mark 10:32

They were on the road ... and Jesus was going ahead of them

"Jesus and his disciples were walking on the road ... and Jesus was in front of his disciples"

those who were following behind

"those who were following behind them." Some people were walking behind Jesus and his disciples.

Mark 10:33

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

the Son of Man will

Jesus is speaking about himself. This can be stated clearly. Alternate translation: "I, the Son of Man, will"

the Son of Man will be given over to

The words "given over" mean "betrayed" or "put into the power of." This can be stated in active form. Alternate translation: "someone will hand the Son of Man to" or "they will hand the Son of Man over to"

They will condemn

The word "They" refers to the chief priests and the scribes.

give him over to the Gentiles

"betray him to the Gentiles" or "put him under the control of the Gentiles"

Mark 10:34

They will mock

"People will mock"

put him to death

"kill him"

he will rise

This refers to rising from the dead. Alternate translation: "he will rise from being dead"

Mark 10:35

we ... us

These words refer only to James and John.

Mark 10:36

General Information:

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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

¹ Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent out two of his disciples ² and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. ³ If anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

⁴ They went away and found a colt tied at a door outside in the street, and they untied it. ⁵ Some people were standing there and said to them, "What are you doing, untying that colt?" ⁶ They spoke to them as Jesus told them, and the people let them go their way. ⁷ They brought the colt to Jesus and threw their cloaks on it, and he sat on it. ⁸ Many people spread their garments on the road, and others spread branches they had cut from the fields. ⁹ Those who went before him and those who followed shouted,

"Hosanna! Blessed is the one
who comes in the name of the Lord.

¹⁰ Blessed is the coming kingdom of our father David!
Hosanna in the highest!"

¹¹ Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time being late, he went out to Bethany with the twelve. ¹² The next day while they were going out from Bethany, he was hungry. ¹³ Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

¹⁵ They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. ¹⁶ He did not allow anyone to carry anything through the temple that could be sold. ¹⁷ He taught them and said, "Is it not written,

'My house will be called
a house of prayer for all the nations'?

But you have made it a den of robbers."

¹⁸ The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they feared him because the entire crowd was amazed at his teaching. ¹⁹ When evening came, they left the city.

²⁰ As they walked by in the morning, they saw the fig tree withered away to its roots. ²¹ Peter remembered and said, "Rabbi, look! The fig tree you cursed has withered away."

²² Jesus answered them, "Have faith in God. ²³ Truly I say to you that if anyone says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do. ²⁴ Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. ²⁵ When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your trespasses." ²⁶^[1]

²⁷ They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders came to him. ²⁸ They said to him, "By what authority do you do these things, and who gave you the authority to do them?"

²⁹ Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. ³⁰ The baptism of John, was it from heaven or from men? Answer me." ³¹ They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' ³² But if we say, 'From men,'" They were afraid of the people, for everyone was convinced that John was a prophet. ³³ Then they answered Jesus and said, "We do not know."

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

Footnotes

11:26 ^[1]The best ancient copies of Mark do not have this sentence:

Mark 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:9-10, 17, which is from the Old Testament.

Special concepts in this chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Mark 11:1

Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives

"When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany, near the Mount of Olives" They have come to Bethphage and Bethany in the vicinity of Jerusalem.

Bethphage

This is the name of a village.

Mark 11:2

opposite us

"ahead of us"

a colt

This refers to a young donkey that is large enough to carry a man.

that has never been ridden

This can be written in active form. Alternate translation: "that no one has ever ridden"

Mark 11:3

Why are you doing this

It can be written clearly what the word "this" refers to. Alternate translation: "Why are you untying and taking the colt"

has need of it

"needs it"

will immediately send it back here

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it"

Mark 11:4

They went

"The two disciples went"

colt

This refers to a young donkey that is large enough to carry a man. See how you translated this in Mark 11:2.

Mark 11:5

What are you doing, untying that colt?

The people wanted to know why the two men were untying the colt. They may have been concerned that the two men were doing something they should not have been doing. Alternate translation: "Why are you untying that colt?"

Mark 11:6

They spoke

"They responded"

as Jesus told them

"as Jesus had told them to respond." This refers to how Jesus had told them to respond to people's questions about taking the colt.

let them go their way

This means that they allowed them to continue doing what they were doing. Alternate translation: "let them take the donkey with them"

Mark 11:7

They brought the colt to Jesus

The word "They" refers to the two disciples.

threw their cloaks on it, and he sat on it

"laid their cloaks on its back and Jesus sat on it." It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples put their cloaks on it.

cloaks

"coats" or "robes"

Mark 11:8

Many people spread their garments on the road

It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. Alternate translation: "Many people spread their garments on the road to honor him"

others spread branches they had cut from the fields

It was a tradition to lay palm branches on the road in front of important people to honor them. Alternate translation: "others spread on the road branches that they had cut from the fields to honor him"

Mark 11:9

who followed

"who followed him"

Hosanna

This word means "save us," but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write "Hosanna" using your language's way of spelling that word. Alternate translation: "Praise God"

Blessed is the one

This is referring to Jesus. This can be stated clearly. Alternate translation: "Blessed are you, the one"

in the name of the Lord

This is a metonym for the Lord's authority. Alternate translation: "with the authority of the Lord"

Blessed is

"May God bless"

Mark 11:10

Blessed is the coming kingdom of our father David

"Blessed is our father David's coming kingdom." This refers to Jesus coming and ruling as king. The word "blessed" can be translated as an active verb. Alternate translation: "Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"

of our father David

Here David's descendant who will rule is referred to as David himself. Alternate translation: "of the greatest descendant of our father David" or "that David's greatest descendant will rule"

Hosanna in the highest

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

the highest

Here heaven is spoken of as "the highest." Alternate translation: "the highest heaven" or "heaven"

Mark 11:11

the time being late

"because it was late in the day"

he went out to Bethany with the twelve

"he and his twelve disciples left Jerusalem and went to Bethany"

Mark 11:12

he was hungry

"Jesus was hungry"

Mark 11:13

Connecting Statement:

This happens while Jesus and his disciples are walking to Jerusalem.

if he could find any fruit on it

"if there was any fruit on it"

he found nothing but leaves

This means that he did not find any figs. Alternate translation: "he found only leaves and no figs on the tree"

the season

"the time of year"

Mark 11:14

He spoke to it, "No one will ever eat fruit from you again

Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him.

He spoke to it
"He spoke to the tree"

his disciples heard it
The word "it" refers to Jesus speaking to the fig tree.

Mark 11:15

They came
"Jesus and his disciples came"

began to cast out the sellers and the buyers in the temple
Jesus is driving these people out of the temple. This can be written clearly. Alternate translation: "began to drive the sellers and buyers out of the temple"

the sellers and the buyers
"the people who were buying and selling"

Mark 11:16

to carry anything through the temple that could be sold
"to carry anything that could be sold through the temple"

Mark 11:17

General Information:
God had said earlier in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.

Is it not written, 'My house will be called ... the nations'?
Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

But you have made it a den of robbers
Jesus compares the people to robbers and the temple to a robbers' den. Alternate translation: "But you are like robbers who have made my house into a robbers' den"

a den of robbers
"a cave where robbers hide"

Mark 11:18

they looked for a way
"they sought a way" or "they tried to find a way"

to destroy him
"to kill him"

Mark 11:19

When evening came
"In the evening"

they left the city
"Jesus and his disciples left the city"

Mark 11:20

Connecting Statement:
Jesus uses the example of the fig tree to remind the disciples to have faith in God.

walked by
"were walking along the road"

they saw the fig tree withered away to its roots
Translate this statement to clarify that the tree died. Alternate translation: "they saw that the fig tree had withered away down to its roots and died"

withered away
"dried up"

Mark 11:21

Peter remembered
It may be helpful to state what Peter remembered. Alternate translation: "Peter remembered what Jesus had said to the fig tree"

Mark 11:22

Jesus answered them
"Jesus replied to his disciples"

Mark 11:23

Truly I say to you
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

if he does not doubt in his heart but believes
Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes"

God will do
"God will make happen"

Mark 11:24

Therefore I say to you
"So I tell you"

it will be yours
It is understood that this will happen because God will provide what you ask for. This can be stated clearly. Alternate translation: "God will give it to you"

Mark 11:25

When you stand and pray

It is common in Hebrew culture to stand when praying to God. Alternate translation: "When you pray"

whatever you have against anyone

"whatever grudge you have against anyone." Here the word "whatever" refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

Mark 11:26

General Information:

This page has intentionally been left blank.

Mark 11:27

Connecting Statement:

The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them a question that they were not willing to answer.

They came to

"Jesus and his disciples came to"

Jesus was walking in the temple

This means that Jesus was walking around inside of the temple; he was not walking into the temple.

Mark 11:28

They said to him

The word "They" refers to the chief priests, the scribes, and the elders.

By what authority do you do these things, and who gave you the authority to do them?

Possible meanings: 1) Both of these questions have the same meaning and are asked together to strongly question Jesus's authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

you do these things

The words "these things" refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught. Alternate translation: "things like those you did here yesterday"

Mark 11:29

Tell me

"Answer me"

Mark 11:30

The baptism of John

"The baptism that John performed"

was it from heaven or from men

"was it authorized by heaven or by men"

from heaven

Here "heaven" refers to God. Alternate translation: "from God"

from men

"from people"

Mark 11:31

If we say, 'From heaven,'

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'"

From heaven

Here "heaven" refers to God. See how you translated this in [Mark 11:30]

not believe him

The word "him" refers to John the Baptist.

Mark 11:32

But if we say, 'From men,'

The religious leaders imply that they will suffer from the people if they give this answer. This refers to the source of the baptism of John. Alternate translation: "But if we say, 'The baptism of John was from men,'" or "But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

From men

"It came from a person"

They were afraid of the people

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. This can be stated clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people"

Mark 11:33

We do not know

This refers to the baptism of John. This understood information may be supplied. Alternate translation:

"We do not know where the baptism of John came from"

Chapter 12

¹ Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on a journey. ² At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the vineyard. ³ But they took him, beat him, and sent him away empty-handed. ⁴ Again he sent to them another servant, and they wounded him in the head and treated him shamefully. ⁵ He sent yet another, and this one they killed. They treated many others in the same way, beating some and killing others. ⁶ He had still one more person to send, a beloved son. He was the last one he sent to them. He said, 'They will respect my son.'

⁷ "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.' ⁸ They seized him, killed him, and threw him out of the vineyard. ⁹ Therefore, what will the owner of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

¹⁰ Have you not read this scripture?

'The stone which the builders rejected
has been made the cornerstone.

¹¹ This was from the Lord,
and it is marvelous in our eyes.'"

¹² After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the parable against them. But they were afraid of the crowd. So they left him and went away.

¹³ Then they sent some of the Pharisees and the Herodians to him to trap him with words. ¹⁴ When they came, they said to him, "Teacher, what people think is not a concern to you because you do not show partiality to anyone. You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?"

¹⁵ But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it." ¹⁶ They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

¹⁷ Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at him.

¹⁸ Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, ¹⁹ "Teacher, Moses wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man should take the brother's wife, and raise up children for his brother.' ²⁰ There were seven brothers; the first took a wife and then died, having no children. ²¹ Then the second took her and died, leaving no child, and the third in the same way. ²² The seven left no children. Last of all, the woman also died. ²³ In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their wife."

²⁴ Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of God? ²⁵ For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels in heaven. ²⁶ But concerning the dead that are raised, have you not read in the book of Moses, in the account about the bush, how God spoke to him and said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? ²⁷ He is not the God of the dead, but of the living. You are quite mistaken."

²⁸ One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him, "What commandment is the most important of all?"

²⁹ Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. ³⁰ You must love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' ³¹ The second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment than these."

³² The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. ³³ To love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself is even more than all burnt offerings and sacrifices."

³⁴ When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God." After that, no one dared to ask Jesus any more questions.

³⁵ While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, said,

'The Lord said to my Lord,
"Sit at my right hand
until I put your enemies under your feet.'"

³⁷ David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

³⁸ In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the marketplaces, ³⁹ and have the most important seats in the synagogues and the places of honor at feasts.

⁴⁰ They also devour widows' houses, and they pray long prayers for people to see. These men will receive greater condemnation."

⁴¹ Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped their money into the box. Many rich people put in large amounts of money. ⁴² Then a poor widow came and put in two mites, worth about a penny. ⁴³ He called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all of them who contributed to the offering box. ⁴⁴ For all of them gave out of their abundance. But this widow, out of her poverty, put in all of the money which she had to live on."

Mark 12 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 12:10-11, 36, which is from the Old Testament.

Mark 12:1

Connecting Statement:

Jesus speaks this parable against the chief priests, the scribes, and the elders.

Then Jesus began to teach them

The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

put a hedge around it

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

dug a pit for a winepress

This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. Alternate translation: "carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"

leased the vineyard to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

Mark 12:2

At the right time

This refers to the time of harvest. This can be made clear. Alternate translation: "When the time came to harvest the grapes"

Mark 12:3

But they took him

"But the vine growers took the servant"

empty-handed

This means that they did not give him any of the fruit. Alternate translation: "without any grapes"

Mark 12:4

he sent to them

"the owner of the vineyard sent to the vine growers"

they wounded him in the head

This can be written more clearly. Alternate translation: "they beat that one on the head, and they hurt him terribly"

Mark 12:5

yet another ... many others

These phrases refer to other servants. Alternate translation: "yet another servant ... many other servants"

They treated many others in the same way

This refers to servants that the owner sent. The phrase "in the same way" refers to them being mistreated. This can be written clearly. Alternate translation: "They also mistreated many other servants whom he sent"

Mark 12:6

a beloved son

It is implied that this is the owner's son. Alternate translation: "his beloved son"

Mark 12:7

the heir

This is the owner's heir, who would inherit the vineyard after his father died. Alternate translation: "the owner's heir"

the inheritance

The tenants are referring to the vineyard as "the inheritance." Alternate translation: "this vineyard"

Mark 12:8

They seized him

"The vine growers seized the son"

Mark 12:9

Therefore, what will the owner of the vineyard do?

Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. Alternate translation: "So I will tell you what the owner of the vineyard will do."

Therefore

Jesus has finished telling the parable and is now asking the people what they think will happen next.

destroy
kill

will give the vineyard to others

The word "others" refers to other vine growers who will care for the vineyard. Alternate translation: "he will give the vineyard to vine growers to care for it"

Mark 12:10

General Information:

This scripture was written long before in God's word.

Have you not read this scripture?

Jesus reminds the people of a scripture passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. Alternate translation: "Surely you have read this scripture." or "You should remember this scripture."

has been made the cornerstone

This can be stated in active form. Alternate translation: "the Lord made into the cornerstone"

Mark 12:11

This was from the Lord

"The Lord has done this"

it is marvelous in our eyes

Here "in our eyes" stands for seeing, which is a metaphor for the people's opinion. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful"

Mark 12:12

sought a way

"wanted to find a way"

they were afraid of the crowd

They were afraid of what the crowd would do to them if they arrested Jesus. This can be made clear. Alternate translation: "but they feared what the crowd would do if they arrested him"

against them

"to accuse them"

Mark 12:13

Connecting Statement:

In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.

Then they sent

"Then the Jewish leaders sent"

the Herodians

This was the name of an informal political party that supported Herod Antipas.

to trap him

Here the author describes tricking Jesus as trying to "trap him." Alternate translation: "to trick him"

Mark 12:14

When they came, they said

Here "they" refers to those sent from among the Pharisees and the Herodians.

what people think is not a concern to you

The abstract noun "concern" may be translated as a verb. Alternate translation: "you are not concerned about what people think of you" or "you do not try to win people's favor"

you do not show partiality to anyone

"you do not judge people by how they look" or "you judge people by what is in their hearts"

Mark 12:15

Jesus knew their hypocrisy

They were acting hypocritically. This can be explained more clearly. Alternate translation: "Jesus knew that they did not really want to know what God wanted them to do"

Why do you test me?

Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. Alternate translation: "I know you are trying to make me say something wrong so you can accuse me."

denarius

This coin was worth a day's wages.

Mark 12:16

They brought one

"The Pharisees and the Herodians brought a denarius"

likeness and inscription

"picture and name"

They said, "Caesar's"

Here "Caesar's" refers to his likeness and inscription. Alternate translation: "They said, 'They are Caesar's likeness and inscription'"

Mark 12:17

Give to Caesar the things that are Caesar's

Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing Caesar to Roman government. Alternate translation: "Give to the Roman government the things that belong to the Roman government"

and to God

The understood verb may be supplied. Alternate translation: "and give to God"

They marveled at him

They were amazed at what Jesus had said. This can be made explicit. Alternate translation: "They marveled at him and at what he had said"

Mark 12:18

who say there is no resurrection

This phrase explains who the Sadducees were. This can be written more clearly. Alternate translation: "who say there is no resurrection from the dead"

Mark 12:19

Moses wrote for us, 'If a man's brother dies ... brother.'

The Sadducees are quoting what Moses had written in the law. Moses's quote can be expressed as an indirect quote. Alternate translation: "Moses wrote for us that if a man's brother dies ... brother."

wrote for us

"wrote for us Jews." The Sadducees were a group of Jews. Here they use the word "us" to refer to themselves and all Jews.

the man should take the brother's wife

"the man should marry his brother's wife"

raise up children for his brother

"have a son for his brother." The man's first son would be considered to be the dead brother's son, and the son's descendants would be considered to be the dead brother's descendants. This can be stated clearly. Alternate translation: "have a son who will be considered to be the dead brother's son"

Mark 12:20

There were seven brothers

The Sadducees tell Jesus a story because they want to ask him a question about it to test him. The story is not about things that really happened. Alternate translation: "Suppose there were seven brothers"

the first

the first brother

the first took a wife

"the first brother married a woman." Here marrying a woman is spoken of as "taking" her.

Mark 12:21

the second ... the third

These numbers refer to each of the brothers and can be expressed as such. Alternate translation: "the second brother ... the third brother"

the second took her

"the second married her." Here marrying a woman is spoken of as "taking" her.

the third in the same way

"the third brother married her as his other brothers had done, and he also died leaving no children"

Mark 12:22

The seven

This refers to all the brothers. Alternate translation: "The seven brothers"

The seven left no children

Each of the brothers married the woman and then died before he had any children with her. This can be stated clearly. Alternate translation: "Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died"

Mark 12:23

In the resurrection, when they rise again, whose wife will she be?

The Sadducees are testing Jesus by asking this question. If your readers can only understand this as a request for information, this can be written as a statement. Alternate translation: "Now tell us whose wife she will be in the resurrection, when they all rise again."

Mark 12:24

Is this not the reason you are mistaken, because ... power of God?

Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. Alternate translation: "You are mistaken because ... power of God."

you do not know the scriptures

This means that they do not understand what is written in the Old Testament scriptures.

the power of God

"how powerful God is"

Mark 12:25

For when they rise

Here the word "they" refers to the brothers and the woman from the example.

rise

Waking and getting up from sleep is a metaphor for becoming alive after having been dead.

from the dead

The expression "the dead" describes all dead people together in the underworld. To rise from among

them speaks of becoming alive again. Alternate translation: "from among all those who have died"

they neither marry nor are given in marriage

"they do not marry, and they are not given in marriage"

nor are given in marriage

This can be stated in active form. Alternate translation: "and no one gives them in marriage"

heaven

This refers to the place where God lives.

Mark 12:26

that are raised

This can be expressed with an active verb. Alternate translation: "who rise" or "who rise to live again"

the book of Moses

"the book that Moses wrote"

the account about the bush

This refers to the part of the book of Moses that tells about when God spoke to Moses out of a bush that was burning but that did not burn up. Alternate translation: "the passage about the burning bush" or "the words about the fiery bush"

the bush

This refers to a shrub, a woody plant that is smaller than a tree.

how God spoke to him

"about when God spoke to Moses"

I am the God of Abraham ... Isaac ... Jacob

This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.

Mark 12:27

not the God of the dead, but of the living

Here "the dead" refers to people who are dead, and "the living" refers to people who are alive. Also, the words "the God" can be stated clearly in the second phrase. Alternate translation: "not the God of dead people, but the God of living people"

the living

This includes people who are alive physically and spiritually.

You are quite mistaken

It may be helpful to state what they are mistaken about. Alternate translation: "When you say that dead people do not rise again, you are quite mistaken"

quite mistaken

"completely mistaken" or "very wrong"

Mark 12:28

He asked him
"The scribe asked Jesus"

Mark 12:29

The most important is
"The most important" refers to the most important commandment. Alternate translation: "The most important commandment is"

Hear, Israel, the Lord our God, the Lord is one
"Listen, O Israel! The Lord our God is one Lord"

Mark 12:30

with all your heart, with all your soul, with all your mind, and with all your strength
Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

Mark 12:31

love your neighbor as yourself
Jesus uses this simile to compare how people are to love each other with the same love as they love themselves. Alternate translation: "love your neighbor as much as you love yourself"

than these
Here the word "these" refers to the two commandments that Jesus had just told the people.

Mark 12:32

Good, Teacher
"Good answer, Teacher" or "Well said, Teacher"

God is one
This means that there is only one God. Alternate translation: "there is only one God"

that there is no other
The word "God" is understood from the previous phrase. Alternate translation: "that there is no other God"

Mark 12:33

with all the heart ... all the understanding ... all the strength
Here "heart" is a metonym for person's thoughts, feelings, or inner being. These three phrases are used together to mean "completely" or "earnestly."

to love one's neighbor as oneself
This simile compares how people are to love each other with the same love that they love themselves. Alternate translation: "to love your neighbor as much as you love yourself"

is even more than

This idiom means that something is more important than something else. In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. Alternate translation: "is even more important than" or "is even more pleasing to God than"

Mark 12:34

You are not far from the kingdom of God
This can be stated in positive form. Here Jesus speaks of the man being ready to submit to God as king as being physically close to the kingdom of God, as if it were a physical place. Alternate translation: "You are close to submitting to God as king"

no one dared
This can be stated in positive form. Alternate translation: "everyone was afraid"

Mark 12:35

While Jesus was teaching in the temple courts, he said
Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. Alternate translation: "Later, while Jesus was teaching in the temple area, he said to the people"

How is it that the scribes say the Christ is the son of David?
Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. Alternate translation: "Consider why the scribes say the Christ is the son of David."

the son of David
"a descendant of David"

Mark 12:36

David himself
This word "himself" refers to David and is used to place emphasis on him and what he said. Alternate translation: "It was David who"

in the Holy Spirit
This means that he was inspired by the Holy Spirit. That is, the Holy Spirit directed David in what he said. Alternate translation: "inspired by the Holy Spirit"

said, 'The Lord said to my Lord
Here David calls God "The Lord" and calls the Christ "my Lord." This can be written more clearly. Alternate translation: "said about the Christ, 'The Lord God said to my Lord'"

Sit at my right hand

Jesus is quoting a psalm. Here God is speaking to the Christ. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

until I put your enemies under your feet

In this quote, God speaks of defeating enemies as putting them under the feet of the victor. Alternate translation: "until I completely defeat your enemies"

Mark 12:37

calls him 'Lord,'

Here the word "him" refers to the Christ.

so how can the Christ be David's son?

This can be written as a statement. Alternate translation: "so consider how the Christ can be a descendant of David"

Mark 12:38

be greeted in the marketplaces

This can be expressed with an active form. These greetings showed that the people respected the scribes. Alternate translation: "to have people greet them respectfully in the marketplaces"

Mark 12:39

the most important seats ... the places of honor

You may want to make explicit that the scribes liked to sit in these places. Alternate translation: "to sit in the most important seats ... to have people seat them in the places of honor"

Mark 12:40

They also devour widows' houses

Here Jesus describes the scribes' cheating of widows and stealing of their houses as "devouring" their houses. Alternate translation: "They also cheat widows in order to steal their houses from them"

widows' houses

The words "widows" and "houses" are synecdoches for helpless people and all of a person's important possessions, respectively. Alternate translation: "everything from helpless people"

These men will receive greater condemnation

This can be stated in active form. Alternate translation: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely"

will receive greater condemnation

The word "greater" implies a comparison. Here the comparison is to other men who are punished. Alternate translation: "will receive greater condemnation than other people"

Mark 12:41

Connecting Statement:

Still in the temple area, Jesus comments on the value of the widow's offering.

an offering box

This box, which everyone could use, held temple offerings.

Mark 12:42

two mites

"two small copper coins." These were the least valuable coins available.

worth about a penny

"worth very little." A penny is worth very little. Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

Mark 12:43

General Information:

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44 he tells his reason for saying that. The information can be reordered so that Jesus tells his reason first and then says that the widow put in more, as in the UDB.

He called

"Jesus called"

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

all of them who contributed to

"all the other people who put money into"

Mark 12:44

abundance

much wealth, many valuable things

her poverty

"lack" or "the little she had"

to live on

"to survive on"

Chapter 13

¹ As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

² Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

³ As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ⁴ "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

⁵ Jesus began to say to them, "Be careful that no one leads you astray. ⁶ Many will come in my name and say, 'I am he,' and they will lead many astray. ⁷ When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. ⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

⁹ "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. ¹⁰ But the gospel must first be proclaimed to all the nations. ¹¹ When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. ¹² Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. ¹³ You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

¹⁴ "When you see the abomination of desolation standing where it should not be standing," (let the reader understand) "let those who are in Judea flee to the mountains, ¹⁵ let him who is on the housetop not go down into the house or take anything out of it, ¹⁶ and let him who is in the field not return to take his cloak. ¹⁷ But woe to those who are pregnant and to those who are nursing infants in those days! ¹⁸ Pray that it might not occur in the winter. ¹⁹ For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. ²⁰ Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days. ²¹ Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. ²² For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. ²³ Be on guard! I have told you all these things ahead of time.

²⁴ "But after the tribulation of those days,

'the sun will be darkened,
the moon will not give its light,

²⁵ the stars will fall from the sky,
and the powers that are in the heavens
will be shaken.'

²⁶ Then they will see the Son of Man coming in the clouds with great power and glory. ²⁷ Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

²⁸ Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these things happening, recognize that he is near, close to the gates. ³⁰ Truly I say to you, this generation will not pass away until all of these things occur.

³¹ Heaven and earth will pass away, but my words will never pass away. ³² But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

³³ "Be alert! Watch, because you do not know what time it is. ³⁴ It is like a man who goes on a journey—he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert. ³⁵ Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the

morning. ³⁶ If he comes suddenly, do not let him find you sleeping. ³⁷ What I say to you I say to everyone: Watch!"

Footnotes

13:33 ^[1] Some ancient copies of the Greek text read:

Mark 13 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 13:24-25, which is from the Old Testament.

Special concepts in this chapter

The return of Christ

Jesus said much about what would happen before he returned ([Mark 13:6-37](#)). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

Mark 13:1

General Information:

As they leave the temple area, Jesus tells his disciples what will happen to the wonderful temple that Herod the Great has built.

the wonderful stones and wonderful buildings

The "stones" refer to the stones that the buildings were built with. Alternate translation: "the wonderful buildings and the wonderful stones that they are made of"

Mark 13:2

Do you see these great buildings? Not one stone

This question is used to draw attention to the buildings. This can be written as a statement. Alternate translation: "Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"

Not one stone will be left on another which will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. Alternate translation: "Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"

Mark 13:3

Connecting Statement:

In answer to the disciples' questions about the temple's destruction and what is going to happen, Jesus tells them what was going to take place in the future.

As he sat on the Mount of Olives opposite the temple, Peter

It can be expressed clearly that Jesus and his disciples had walked to the Mount of Olives. Alternate translation: "After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"

privately
when they were alone

Mark 13:4

these things happen ... are about to happen

This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear. Alternate translation: "these things happen to the buildings of the temple ... are about to happen to the temple buildings"

when all these things
"that all these things"

Mark 13:5

to them
"to his disciples"

leads you astray

Here "leads you astray" is a metaphor for "persuades you to believe what is not true." Alternate translation: "deceives you"

Mark 13:6

lead many astray

Here "lead many astray" is a metaphor "persuades many to believe what is not true." Alternate translation: "deceive many people"

in my name

This is metonym. Possible meanings are 1) Alternate translation: "claiming my authority" or 2) Alternate translation: "claiming that God sent them."

I am he

"I am the Christ"

Mark 13:7

hear of wars and rumors of wars

"hear of wars and reports about wars." Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

but the end is not yet

"but it is not yet the end" or "but the end will not happen until later" or "but the end will be later"

the end

This probably refers to the end of the world.

Mark 13:8

will rise against

This idiom means to fight against one another. Alternate translation: "will fight against"

kingdom against kingdom

The words "will rise" are understood from the previous phrase. Alternate translation: "kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

These are the beginnings of birth pains

Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child"

Mark 13:9

Be on your guard

"Be ready for what people will do to you"

will give you over to councils

"take you and put you under the control of councils"

you will be beaten

This can be stated in active form. Alternate translation: "people will beat you"

You will stand before

This means to be put on trial and judged. Alternate translation: "You will be put on trial before" or "You will be brought to trial and judged by"

for my sake

"because of me" or "on account of me"

as a testimony to them

This means they will testify about Jesus. This can be made clear. Alternate translation: "and testify to them about me" or "and you will tell them about me"

Mark 13:10

But the gospel must first be proclaimed to all the nations

Jesus is still speaking about things that must happen before the end comes. This can be made clear. Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come"

Mark 13:11

hand you over

Here this means to put people under the control of the authorities. Alternate translation: "give you over to the authorities"

but the Holy Spirit

The words "who will speak" are understood from the previous phrase. Alternate translation: "but the Holy Spirit, who will speak through you"

Mark 13:12

Brother will deliver up brother to death

"One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them." This will happen many times to many different people. Jesus is not speaking of just one person and his brother.

Brother ... brother

This refers to both brothers and sisters. Alternate translation: "People ... their siblings"

a father his child

The words "will deliver up to death" are understood from the previous phrase. This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

Children will rise up against their parents

This means that children will oppose their parents and betray them. Alternate translation: "Children will oppose their parents"

cause them to be put to death

This means that the authorities will sentence the parents to be put to death. This can be stated in active form. Alternate translation: "cause the

authorities to sentence the parents to die" or "the authorities will kill the parents"

Mark 13:13

You will be hated by everyone

This can be stated in active form. Alternate translation: "Everyone will hate you"

because of my name

Jesus uses the metonym "my name" to refer to himself. Alternate translation: "because of me" or "because you believe in me"

whoever endures to the end, that person will be saved

This may be stated in active form. Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end"

whoever endures to the end

Here "endures" represents continuing to be faithful to God even while suffering. Alternate translation: "whoever suffers and stays faithful to God to the end"

to the end

Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"

Mark 13:14

the abomination of desolation

This phrase is from the book of Daniel. Jesus's audience would have been familiar with this passage and the prophecy about the abomination entering the temple and defiling it. Alternate translation: "the shameful thing that defiles the things of God"

standing where it should not be standing

Jesus's audience would have known that this refers to the temple. This can be made explicit. Alternate translation: "standing in the temple, where it should not be standing"

let the reader understand

Mark added this to get the readers' attention, so that they would think about what Jesus meant when he spoke about the abomination of desolation standing where it should not be standing. Alternate translation: "may everyone who reads this understand what it means"

Mark 13:15

on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

Mark 13:16

not return

This refers to returning to his house. This can be made explicit. Alternate translation: "not return to his house"

to take his cloak

"to get his cloak"

Mark 13:17

those who are nursing infants

women who give babies breast milk

Mark 13:18

Pray that it

"Pray that these times" or "Pray that these things"

the winter

"the cold season" or "the cold, rainy season." This refers to the time of year when it is cold and unpleasant and difficult to travel.

Mark 13:19

such as has not been from the beginning

"greater than there has ever been since the beginning of the world." This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

the beginning of creation, which God created

the beginning of creation, when God created the world

no, nor ever will be again

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

Mark 13:20

Unless the Lord had shortened the days

The writer uses past tense to describe a future event. Alternate translation: "If the Lord had not decided that he would shorten those days"

had shortened the days

"had shortened the time." It may be helpful to specify which "days" are referred to. Alternate translation: "had reduced the days of suffering" or "had shortened the time of suffering"

no flesh would be saved

The word "flesh" refers to people, and "saved" refers to physical salvation. Alternate translation: "no one would be saved" or "everyone would die"

for the sake of the elect

"in order to help the elect"

the elect, those whom he chose

The phrase "those whom he chose" means the same thing as "the elect." Together, they emphasize that God chose these people.

Mark 13:21

General Information:

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UDB.

Mark 13:22

false Christs

"people who claim they are Christ"

so as to deceive

"in order to deceive" or "hoping to deceive" or "trying to deceive"

so as to deceive, if possible, even the elect

The phrase "even the elect" implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect. Alternate translation: "in order to deceive people, and even deceive the elect, if that is possible"

the elect

"the people whom God has chosen"

Mark 13:23

Be on guard

"Be watchful" or "Be alert"

I have told you all these things ahead of time

Jesus told them these things to warn them. Alternate translation: "I have told you all these things ahead of time to warn you"

Mark 13:24

the sun will be darkened

This can be stated in active form. Alternate translation: "the sun will become dark"

the moon will not give its light

Here the moon is spoken of as if it were alive and able to give something to someone else. Alternate translation: "the moon will not shine" or "the moon will be dark"

Mark 13:25

the stars will fall from the sky

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: "the stars will fall from their places in the sky"

the powers that are in the heavens will be shaken

This can be stated in active form. Alternate translation: "the powers in the heavens will shake" or "God will shake the powers that are in the heavens"

the powers that are in the heavens

"the powerful things in the heavens." These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

in the heavens

"in the sky"

Mark 13:26

Then they will see

"Then people will see"

with great power and glory

"powerfully and gloriously"

Mark 13:27

he will gather

The word "he" refers to God and is a metonym for his angels, as they are the ones who will gather the elect. Alternate translation: "they will gather" or "his angels will gather"

the four winds

The whole earth is spoken of as "the four winds," which refer to the four directions: north, south, east, and west. Alternate translation: "the north, south, east, and west" or "all parts of the earth"

from the ends of the earth to the ends of the sky

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: "from every place on earth"

Mark 13:28

Connecting Statement:

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen.

the branch becomes tender and puts out its leaves

The phrase "the branch" refers to the branches of the fig tree. Alternate translation: "its branches become tender and put out their leaves"

tender

"green and soft"

puts out its leaves

Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. Alternate translation: "its leaves begin to sprout"

summer

the warm part of the year or the growing season

Mark 13:29

these things

This refers to the days of tribulation. Alternate translation: "these things I have just described"

recognize that he is near

Many modern translations read, "you recognize" or "you know." It is not clear whether Jesus is stating a fact or issuing a command.

he is near

"the Son of Man is near"

close to the gates

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: "and is almost here"

Mark 13:30

Truly I say to you

This indicates that the statement that follows is especially important. See how you translated this in Mark 3:28.

will not pass away

"Pass away" is a polite way of saying "die." Alternate translation: "will not die" or "will not end"

until all of these things

The phrase "these things" refers to the days of tribulation.

Mark 13:31

Heaven and earth

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them"

will pass away

"will cease to exist." Here this phrase refers to the world ending.

my words will never pass away

Jesus speaks of words not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power"

Mark 13:32

that day or that hour

This refers to the time that the Son of Man will return. Alternate translation: "that day or that hour"

that the Son of Man will return" or "the day or the hour that I will return"

no one knows, not even the angels in heaven, nor the Son, but the Father

These words specify some of those who do not know when the Son of Man will return, different from the Father, who does know. Alternate translation: "no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

the angels in heaven

Here "heaven" refers to the place where God lives.

but the Father

It is best to translate "Father" with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: "but only the Father knows"

Mark 13:33

what time it is

It can be stated clearly what "time" refers to here. Alternate translation: "when all these events will happen"

Mark 13:34

each one with his work

"telling each one what work he should do"

Mark 13:35

it could be in the evening

"he could return in the evening"

rooster crows

The rooster is a bird that "crows" very early in the morning by making a loud call.

Mark 13:36

find you sleeping

Here Jesus speaks of not being ready as "sleeping." Alternate translation: "find you not ready for his return"

Mark 13:37

General Information:

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Chapter 14

¹ It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. ² For they were saying, "Not during the festival, so that a riot does not arise among the people."

³ While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. ⁴ But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? ⁵ This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

⁶ But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. ⁷ You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. ⁸ She has done what she could. She has anointed my body for burial. ⁹ Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

¹⁰ Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. ¹¹ When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

¹² On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

¹³ He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. ¹⁴ Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"'" ¹⁵ He will show you a large furnished upper room that is ready. Make the preparations for us there." ¹⁶ The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

¹⁷ When it was evening, he came with the twelve. ¹⁸ As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

¹⁹ They were all very sorrowful, and one by one they said to him, "Surely not I?"

²⁰ Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. ²¹ For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

²² As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." ²³ He took a cup, gave thanks, and gave it to them, and they all drank from it. ²⁴ He said to them, "This is my blood of the covenant, the blood that is poured out for many. ²⁵ Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

²⁶ When they had sung a hymn, they went out to the Mount of Olives. ²⁷ Jesus said to them, "All of you will fall away, for it is written,

'I will strike the shepherd
and the sheep will be scattered.'

²⁸ But after I am raised up, I will go ahead of you into Galilee."

²⁹ Peter said to him, "Even if all fall away, I will not."

³⁰ Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

³¹ But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

³² They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." ³³ He took Peter, James, and John with him and began to be distressed and deeply troubled. ³⁴ He said to them, "My soul is deeply grieved, even to the point of death. Remain here and watch." ³⁵ Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. ³⁶ He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours." ³⁷ He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for one hour? ³⁸ Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." ³⁹ Again he went away and prayed, and he used the same words. ⁴⁰ When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to him. ⁴¹ He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come. Look! The Son of Man is being betrayed into the hands of sinners. ⁴² Get up; let us go. Look, the one who is betraying me is near."

⁴³ While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and clubs, from the chief priests, the scribes, and the elders. ⁴⁴ Now his betrayer had given them a sign, saying, "The one I kiss is the man. Seize him and lead him away under guard." ⁴⁵ When Judas arrived, immediately he came up to Jesus and said, "Rabbi," and he kissed him. ⁴⁶ Then they laid hands on him and seized him. ⁴⁷ But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

⁴⁸ Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? ⁴⁹ When I was daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures might be fulfilled." ⁵⁰ All those with Jesus left him and ran away.

⁵¹ A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men seized him, ⁵² he left the linen garment and ran away naked.

⁵³ They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes. ⁵⁴ Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers, warming himself near the fire. ⁵⁵ Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him to death. But they did not find any. ⁵⁶ For many brought false testimony against him, but even their testimony did not agree. ⁵⁷ Some stood up and brought false testimony against him; they said, ⁵⁸ "We heard him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'" ⁵⁹ Yet even their testimony did not agree.

⁶⁰ The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify against you?" ⁶¹ But he was silent and answered nothing. Again the high priest questioned him and said, "Are you the Christ, the Son of the Blessed One?"

⁶² Jesus said, "I am;

and you will see the Son of Man
when he sits at the right hand of power
and comes with the clouds of heaven."

⁶³ The high priest tore his garments and said, "Do we still need witnesses? ⁶⁴ You have heard the blasphemy. What is your decision?" They all condemned him as one who deserved death.

⁶⁵ Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophecy!" The officers took him and beat him.

⁶⁶ While Peter was below in the courtyard, one of the servant girls of the high priest came to him. ⁶⁷ She saw Peter warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

68 But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the gateway. And the rooster crowed. ^[1]

69 But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

70 But he denied it again. After a little while those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

71 But he began to put himself under curses and to swear, "I do not know this man you are talking about."

72 The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

Footnotes

14:68 ^[1]Some ancient copies do not have,

Mark 14 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 14:27, 62, which is from the Old Testament.

Special concepts in this chapter

The eating of the body and blood

[Mark 14:22-25](#) describes Jesus's last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist," or "Holy Communion" to remember this meal.

Other possible translation difficulties in this chapter

Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it.

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Mark 14:1

Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

stealthily

without people noticing

Mark 14:2

For they were saying

The word "they" refers to the chief priests and the scribes.

Not during the festival

This refers to them not arresting Jesus during the festival. Alternate translation: "We must not do it during the festival"

Mark 14:3

Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

Simon the leper

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot.

he was reclining at the table

In Jesus's culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.

alabaster jar

This is a jar made from alabaster. Alabaster is a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar"

of very expensive perfume, which was pure nard

"that contained expensive, fragrant perfume called nard." Nard is a very expensive, sweet-smelling oil used to make perfume.

on his head

"on Jesus's head"

Mark 14:4

What is the reason for the waste of this perfume?

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!"

Mark 14:5

This perfume could have been sold

This can be stated in active form. Alternate translation: "We could have sold this perfume" or "She could have sold this perfume"

three hundred denarii

"300 denarii." Denarius is the singular form of denarii. A denarius is a roman silver coin and it is worth one day's wage.

given to the poor

The phrase "the poor" refers to poor people. This refers to giving the money from the sale of the perfume to the poor. Alternate translation: "the money given to poor people"

Mark 14:6

Why are you troubling her?

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. Alternate translation: "You should not trouble her!"

Mark 14:7

the poor

This refers to poor people. Alternate translation: "poor people"

Mark 14:8

General Information:

This page has intentionally been left blank.

Mark 14:9

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

wherever the gospel is preached

This can be stated in active form. Alternate translation: "wherever my followers preach the gospel"

what this woman has done will be spoken of

"what this woman has done will also be spoken of"

Mark 14:10

Connecting Statement:

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

so that he might give him over to them

Judas did not deliver Jesus over to them yet, rather he went to make arrangements with them.

Alternate translation: "in order to arrange with them that he would give Jesus over to them"

give him over

"bring him to them so they could capture him" or "put him in their power" or "betray him"

Mark 14:11

When the chief priests heard it

It may be helpful to state clearly what the chief priests heard. Alternate translation: "When the chief priests heard what he was willing to do for them"

to give him money

"to give him silver coins"

give him over to them

"put them in their power" or "betray him to them"

Mark 14:12

Connecting Statement:

Jesus sends two of the disciples to prepare the Passover meal.

when they sacrificed the Passover lamb

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb.

Alternate translation: "when it was customary to sacrifice the Passover lamb"

eat the Passover

Here the "Passover" refers to the Passover meal. Alternate translation: "eat the Passover meal"

Mark 14:13

bearing a pitcher of water
"carrying a large jar full of water"

Mark 14:14

The Teacher says, "Where is my guest room ... with my disciples?"

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: "Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

guest room
a room for visitors

Mark 14:15

Make the preparations for us there

They were to prepare the meal for Jesus and his disciples to eat. Alternate translation: "Prepare the meal for us there"

Mark 14:16

The disciples left
"The two disciples left"

as he had said
"as Jesus had said"

Mark 14:17

Connecting Statement:

That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

he came with the twelve
It may be helpful to state where they came to. Alternate translation: "he came with the twelve to the house"

Mark 14:18

lying down at the table
In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

Truly I say to you
This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

Mark 14:19

one by one
This means that "one at a time" each disciple asked him.

Surely not I?

Possible meanings are 1) this was a question for which the disciples expected the answer to be no or 2) this was a rhetorical question that did not require a response. Alternate translation: "Surely I am not the one who will betray you!"

Mark 14:20

It is one of the twelve, the one now
"He is one of the twelve of you, the one now"

dipping bread with me in the bowl
In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

Mark 14:21

For the Son of Man will go as it is written about him

Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. Alternate translation: "For the Son of Man will die in the way that the scriptures say"

it is written
"the scripture says" or "as they wrote in the scripture"

through whom the Son of Man is betrayed
This can be stated more directly. Alternate translation: "who betrays the Son of Man"

Mark 14:22

bread
This was a flat loaf of unleavened bread, which was eaten as part of the Passover meal.

broke it
This means that he broke the bread into pieces for the people to eat. Alternate translation: "broke it into pieces"

Take this. This is my body
"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

Mark 14:23

He took a cup
Here "cup" is a metonym for wine. Alternate translation: "He took the cup of wine"

Mark 14:24

This is my blood of the covenant, the blood that is poured out for many

The covenant is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

This is my blood

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

Mark 14:25

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

fruit of the vine

"wine." This is a descriptive way to refer to wine.

new

Possible meanings are 1) "again" or 2) "in a new way"

Mark 14:26

hymn

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

Mark 14:27

Jesus said to them

"Jesus said to his disciples"

will fall away

This is an idiom that means leave. Alternate translation: "will leave me"

I will strike

"kill." Here "I" refers to God.

the sheep will be scattered

This can be stated in active form. Alternate translation: "I will scatter the sheep"

Mark 14:28

I am raised up

This idiom means that God will cause Jesus to become alive again after he has died. This can be written in active form. Alternate translation: "God raises me from the dead" or "God makes me alive again"

I will go ahead of you

"I will go before you"

Mark 14:29

all fall away

"everyone else falls away" or "everyone else leaves you"

Mark 14:30

Truly I say to you

This indicates that the statement that follows is especially true and important. See how you translated this in Mark 3:28.

rooster crows

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

twice

two times

you will deny me

"you will say that you do not know me"

Mark 14:31

said emphatically

"said insistently" or "said strongly"

If I must die

"Even if I must die"

They all made the same promise

This means that all of the disciples said the same thing that Peter said.

Mark 14:32

Connecting Statement:

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

They came to the place

The word "they" refers to Jesus and his disciples.

Mark 14:33

distressed

overwhelmed with sorrow

deeply troubled

The word "deeply" refers to Jesus being greatly troubled in his soul. Alternate translation: "extremely troubled"

Mark 14:34

My soul is

Jesus speaks of himself as his "soul." Alternate translation: "I am"

even to the point of death

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

watch

The disciples were to stay alert while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

Mark 14:35

if it were possible

This means that if God would allow it to happen. Alternate translation: "if God would allow it"

the hour might pass

Here "this hour" refers to Jesus's time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering"

Mark 14:36

Abba

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

Father

This is an important title for God.

Remove this cup from me

Jesus speaks of the suffering that he must endure as if it were a cup.

But not my will, but yours

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want"

Mark 14:37

found them sleeping

The word "them" refers to Peter, James, and John.

Simon, are you asleep? Could you not watch for one hour?

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

Mark 14:38

that you do not enter into temptation

Jesus speaks of being tempted as if it were entering into a physical place. Alternate translation: "that you are not tempted"

The spirit indeed is willing, but the flesh is weak

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: "You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

The spirit ... the flesh

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

Mark 14:39

used the same words

"prayed again what he prayed before"

Mark 14:40

found them sleeping

The word "them" refers to Peter, James, and John.

for their eyes were heavy

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having "heavy eyes." Alternate translation: "for they were so sleepy they were having a hard time keeping their eyes open"

Mark 14:41

He came the third time

Jesus had gone and prayed again. Then he returned to them a third time. This can be made clear. Alternate translation: "Then he went and prayed again. He returned the third time"

Are you still sleeping and taking your rest?

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: "You are still sleeping and resting!"

The hour has come

The time of Jesus's suffering and betrayal is about to begin.

Look!

"Listen!"

The Son of Man is being betrayed

Jesus warns his disciples that his betrayer is approaching them. This can be stated in active

form. Alternate translation: "I, the Son of Man, am being betrayed"

Mark 14:42

General Information:

This page has intentionally been left blank.

Mark 14:43

one of the twelve

"one of the twelve disciples"

Mark 14:44

General Information:

Here Mark gives background information about how Judas had arranged with the Jewish leaders to betray Jesus.

his betrayer

This refers to Judas.

The one I kiss is the man

Here "the man" refers to the man that Judas was going to identify. Alternate translation: "The man I kiss is the one you want"

Mark 14:45

he kissed him

"Judas kissed him"

Mark 14:46

laid hands on him and seized him

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: "grabbed Jesus and seized him" or "seized him"

Mark 14:47

who stood by

"who was standing nearby"

Mark 14:48

Jesus said to them

"Jesus said to the crowd"

Do you come out as against a robber, with swords and clubs, to arrest me?

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

Mark 14:49

But this was done that

"But this has happened so that"

Mark 14:50

All those with Jesus

This refers to the disciples.

Mark 14:51

linen

cloth made from the fibers of a flax plant

that was wrapped around him

This can be stated in active form. Alternate translation: "that he had wrapped around himself"

When the men seized him

"When the men seized that man"

Mark 14:52

he left the linen garment

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

Mark 14:53

Connecting Statement:

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

There were gathered with him all the chief priests, the elders, and the scribes

This can be reordered so that it is easier to understand. "All of the chief priests, the elders, and the scribes had gathered there together"

Mark 14:54

Now

This word is used here to mark a change in the story as the author tells us about Peter.

as far as the courtyard of the high priest

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he went as far as the courtyard of the high priest"

He sat among the officers

Peter sat with the officers who were working at the courtyard. Alternate translation: "He sat in the courtyard among the officers"

the officers

These were probably the servants of the "the chief priests, the elders, and the scribes" ([Mark 14:54](#)).

Mark 14:55

Now

This word is used here to mark a change in the story as the author returns to telling us about Jesus being put on trial.

they might put him to death

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "they might have Jesus executed" or "they might have someone execute Jesus"

But they did not find any

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "But they did not find any testimony with which to convict him"

Mark 14:56

brought false testimony against him

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

their testimony did not agree

"they contradicted each other"

Mark 14:57

brought false testimony against him

Here speaking false testimony is described as if it were a physical object that someone can carry. Alternate translation: "accused him by speaking false testimony against him"

Mark 14:58

We heard him say

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

made with hands ... made without hands

Here "hands" refers to men. Alternate translation: "made by men ... without man's help" or "built by men ... without man's help"

in three days

"within three days." This means that the temple would be built within a three-day period.

will build another

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "will build another temple"

Mark 14:59

their testimony did not agree

"these witnesses contradicted each other"

Mark 14:60

Connecting Statement:

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

stood up among them

Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood up to speak. Alternate translation: "stood up among the chief priests, scribes, and elders"

Have you no answer? What is it these men testify against you?

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: "Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

Mark 14:61

the Son of the Blessed One

Here God is called "the Blessed One." It is best to translate "Son" with the same word your language would naturally use to refer to a "son" of a human father. Alternate translation: "the Son of God"

Mark 14:62

I am

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

he sits at the right hand of power

Here "power" is a metonym that represents God. To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God"

comes with the clouds of heaven

Here the clouds are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky"

Mark 14:63

tore his garments

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus has said. Alternate translation: "tore his garments in outrage"

Do we still need witnesses?

This can be written as a statement. Alternate translation: "We certainly do not need any more people who will testify against this man!"

Mark 14:64

You have heard the blasphemy

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: "You have heard the blasphemy he has spoken"

They all

all the people in the room

Mark 14:65

Some began to

some of the people in the room

to cover his face

They covered his face with a cloth or blindfold, so he could not see. Alternate translation: "to cover his face with a blindfold"

Prophecy

They mocked him, asking him to prophesy who was hitting him. Alternate translation: "Prophecy who hit you"

officers

men who guarded the governor's house

Mark 14:66

Connecting Statement:

As Jesus had predicted, Peter denies Jesus three times before the rooster crows.

below in the courtyard

"outside in the courtyard"

one of the servant girls of the high priest

The servant girls worked for the high priest. Alternate translation: "one of the servant girls who worked for the high priest"

Mark 14:67

General Information:

This page has intentionally been left blank.

Mark 14:68

denied

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

neither know nor understand what you are talking about

Both "know" and "understand" have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about"

Mark 14:69

the servant girl

This is the same servant girl who identified Peter previously.

one of them

The people were identifying Peter as one of Jesus's disciples. This can be made clearer. Alternate translation: "one of Jesus's disciples" or "one of those who have been with that man they arrested"

Mark 14:70

General Information:

This page has intentionally been left blank.

Mark 14:71

to put himself under curses

If in your language you have to name the person who curses someone, state God. Alternate translation: "to say for God to curse him"

Mark 14:72

rooster immediately crowed

The rooster is a male bird that calls out loudly very early in the morning. If he has made that sound he has "crowed."

a second time

"Second" here is an ordinal number.

he broke down

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: "he was overwhelmed with grief" or "he lost control of his emotions"

Chapter 15

¹ Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. ² Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so." ³ The chief priests were accusing him of many things.

⁴ Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" ⁵ But Jesus no longer answered Pilate, and that amazed him.

⁶ Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested.

⁷ There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. ⁸ The crowd came to Pilate and began to ask him to do for them as he had done in the past. ⁹ Pilate answered them and said, "Do you want me to release to you the King of the Jews?" ¹⁰ For he knew that it was because of envy that the chief priests had handed Jesus over to him. ¹¹ But the chief priests stirred up the crowd to cry out that Barabbas should be released instead. ¹² Pilate answered them again and said, "What then should I do with the King of the Jews?"

¹³ They shouted again, "Crucify him!"

¹⁴ Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him." ¹⁵ Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

¹⁶ The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. ¹⁷ They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. ¹⁸ They began to salute him and say, "Hail, King of the Jews!" ¹⁹ They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. ²⁰ When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. ²¹ A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

²² The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). ²³ They offered him wine mixed with myrrh, but he did not drink it. ²⁴ They crucified him and divided up his garments by casting lots to determine what piece each soldier would take. ²⁵ It was the third hour when they crucified him. ²⁶ On a sign they wrote the charge against him, "The king of the Jews." ²⁷ With him they crucified two robbers, one on the right of him and one on his left. ²⁸^[1]²⁹ Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, ³⁰ save yourself and come down from the cross!"

³¹ In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. ³² Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

³³ At the sixth hour, darkness came over the whole land until the ninth hour. ³⁴ At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" ³⁵ Some of those standing by heard his words and said, "Look, he is calling for Elijah."

³⁶ Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." ³⁷ Then Jesus cried out with a loud voice and died.

³⁸ The curtain of the temple was split in two from the top to the bottom. ³⁹ When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." ⁴⁰ There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), ^[2] and Salome. ⁴¹ When he was in Galilee they followed him and served him. Many other women also came up with him to Jerusalem.

⁴² When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, ⁴³ Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. ⁴⁴ Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead. ⁴⁵ When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. ⁴⁶ Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. ⁴⁷ Mary Magdalene and Mary the mother of Jesus saw the place where Jesus was buried.

Footnotes

15:28 ^[1]The best ancient copies do not have Mark 15:28,

15:40 ^[2]The man called

Mark 15 General Notes

Special concepts in this chapter

"The curtain of the temple was split in two"

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus's people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Important figures of speech in this chapter

Sarcasm

Both by pretending to worship Jesus ([Mark 15:19](#)) and by pretending to speak to a king ([Mark 15:18](#)), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: and mock)

Other possible translation difficulties in this chapter

Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning.

Mark 15:1

Connecting Statement:

When the chief priests, the elders, the scribes, and the council give Jesus over to Pilate, they accuse Jesus of doing many bad things. When Pilate asks if what they had said is true, Jesus does not answer him.

they bound Jesus and led him away

They commanded for Jesus to be bound, but it would have been the guards who actually bound him and led him away. Alternate translation: "they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away"

They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

Mark 15:2

You say so

Possible meanings are 1) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" or 2) by saying this, Jesus implied that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said"

Mark 15:3

were accusing him of many things

"were saying that Jesus had done many bad things"

Mark 15:4

Pilate again asked him

"Pilate asked Jesus again"

Do you give no answer

This can be stated in positive form. Alternate translation: "Do you have an answer"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Mark 15:5

that amazed him

It surprised Pilate that Jesus did not reply and defend himself.

Mark 15:6

Connecting Statement:

Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

Now

This word is used here to mark a pause in the story as the author tells background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas.

Mark 15:7

General Information:

The writer continues giving background information that will enable the reader to understand the part of the story that follows.

the rebels who had committed murder during the rebellion

The writer writes as though he believes that the readers know which rebels and which rebellion he is talking about, not as though he is introducing new participants to the story.

Mark 15:8

to do for them as he had done in the past

This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: "to release a prisoner to them as he had done in the past"

Mark 15:9

General Information:

This page has intentionally been left blank.

Mark 15:10

For he knew that it was because of envy ... Jesus over to him

This is background information about why Jesus was handed over to Pilate.

it was because of envy that the chief priests

They envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: "the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

Mark 15:11

stirred up the crowd

The author speaks of the chief priests rousing or urging the crowd as if the crowd were a bowl of something that they were stirring. Alternate translation: "roused the crowd" or "urged the crowd"

released instead

They requested Barabbas to be released instead of Jesus. Alternate translation: "released instead of Jesus"

Mark 15:12

Connecting Statement:

The crowd asks for Jesus's death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

What then should I do with the King of the Jews

Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews"

Mark 15:13

General Information:

This page has intentionally been left blank.

Mark 15:14

Pilate said to them

"Pilate said to the crowd"

Mark 15:15

to satisfy the crowd

"make the crowd happy by doing what they wanted him to do"

He scourged Jesus

Pilate did not actually scourge Jesus but rather his soldiers did.

scourged

"flogged." To "scourge" is to beat with an especially painful whip.

then handed him over to be crucified

Pilate told his soliders to take Jesus away to crucify him. This can be stated in active form. Alternate translation: "told his soldiers to take him away and crucify him"

Mark 15:16

the courtyard (which is the government headquarters)

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: "the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

the whole company of soldiers

"the whole unit of soldiers" "the whole cohort of soldiers"

Mark 15:17

They put a purple robe on Jesus

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

a crown of thorns

"a crown made of thorny branches"

Mark 15:18

began to salute him

The reader should understand that they were mocking Jesus by pretending to salute him.

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

Mark 15:19

a reed

"a stick" or "a staff"

went to their knees

"kneeled" or "knelt" or "got on their knees"

Mark 15:20

General Information:

This page has intentionally been left blank.

Mark 15:21

Simon ... Alexander ... Rufus

These are names of men.

Cyrene

This is the name of a place.

from the country

"from outside the city"

he was the father of Alexander and Rufus

This is background information about the man whom the soldiers forced to carry Jesus's cross.

they forced him to carry his cross

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

Mark 15:22

Connecting Statement:

The soldiers bring Jesus to Golgotha, where they crucify him with two others. Many people mock him.

Place of a Skull

"Skull Place" or "Place of the Skull." This the name of a place. It does not mean that there are lots of skulls there.

Skull

A skull is the head bones, or a head without any flesh on it.

Mark 15:23

wine mixed with myrrh

It may be helpful to explain that myrrh is a pain-relieving medicine. Alternate translation: "wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

Mark 15:24

General Information:

This page has intentionally been left blank.

Mark 15:25

the third hour

"Third" here is a ordinal number. This refers to nine o'clock in the morning. Alternate translation: "nine o'clock in the morning"

Mark 15:26

On a sign

The soldiers attached this sign to the cross above Jesus. Alternate translation: "They attached to the cross above Jesus's head a sign on which"

the charge against him

"the crime they were accusing him of doing"

Mark 15:27

one on the right of him and one on his left

This can be written more clearly. Alternate translation: "one on a cross on the right side of him and one on a cross on the left side of him"

Mark 15:28

General Information:

This page has intentionally been left blank.

Mark 15:29

shaking their heads

This action showed that the people disapproved of Jesus.

Aha!

This is a exclamation of mockery. Use the appropriate exclamation in your language.

You who would destroy the temple and rebuild it in three days

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days"

Mark 15:30

General Information:

This page has intentionally been left blank.

Mark 15:31

In the same way

This refers to the way that the people who were walking by Jesus were mocking him.

were mocking him with each other

"were saying mocking things about Jesus among themselves"

Mark 15:32

Let the Christ, the King of Israel, come down

The leaders did not believe that Jesus is the Christ, the King of Israel. Alternate translation: "He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

believe

The means to believe in Jesus. Alternate translation: "believe in him"

insulted

mocked, slandered

Mark 15:33

the sixth hour

This refers to noon or 12 p.m.

darkness came over the whole land

Here the author describes it becoming dark outside as if the darkness were a wave that moved over the land. Alternate translation: "the whole land became dark"

Mark 15:34

At the ninth hour

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

Eloi, Eloi, lama sabachthani

These are Aramaic words that should be copied as is into your language with similar sounds.

is interpreted

"means"

Mark 15:35

Some of those standing by heard his words and said

It can be stated clearly that they misunderstood what Jesus said. Alternate translation: "When some of those standing there heard his words, they misunderstood and said"

Mark 15:36

sour wine

"vinegar"

reed staff

"stick." This was a staff made from a reed.

gave it to him

"gave it to Jesus." The man held up the staff so that Jesus could drink wine from the sponge. Alternate translation: "held it up to Jesus"

Mark 15:37

General Information:

This page has intentionally been left blank.

Mark 15:38

The curtain of the temple was split in two

Mark is showing that God himself split the temple curtain. This can be translated in active form.

Alternate translation: "God split the curtain of the temple in two"

Mark 15:39

the centurion

This is the centurion who supervised the soldiers who crucified Jesus.

who stood and faced Jesus

Here "faced" is an idiom that means to look towards someone. Alternate translation: "who stood in front of Jesus"

that he had died in this way

"how Jesus had died" or "the way Jesus had died"

Son of God

This is an important title for Jesus.

Mark 15:40

looked on from a distance

"watched from far away"

(the mother of James ... and of Joses)

"who was the mother of James ... and of Joses." This can be written without the parentheses.

James the younger

"the younger James." This man was referred to as "the younger" probably to distinguish him from another man named James.

Joses

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

Salome

Salome is the name of a woman.

Mark 15:41

When he was in Galilee they followed him ... with him to Jerusalem

"When Jesus was in Galilee these women followed him ... with him to Jerusalem." This is background information about the women who watched the crucifixion from a distance.

came up with him to Jerusalem

Jerusalem was higher than almost any other place in Israel, so it was normal for people to speak of going up to Jerusalem and going down from it.

Mark 15:42

Connecting Statement:

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

evening had come

Here evening is spoken of as if it were something that is able to "come" from one place to another.

Alternate translation: "it had become evening" or "it was evening"

Mark 15:43

Joseph of Arimathea came there. He was a respected

The phrase "came there" refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your language. Alternate translation: "Joseph of Arimathea was a respected"

Joseph of Arimathea

"Joseph from Arimathea." Joseph is the name of a man, and Arimathea is the name of the place he is from.

He was a respected member of the council ... for the kingdom of God

This is background information about Joseph.

went in to Pilate

"went to Pilate" or "went in to where Pilate was"

asked for the body of Jesus

It can be stated clearly that he wanted to get the body so that he could bury it. Alternate translation: "asked for permission to get the body of Jesus in order to bury it"

Mark 15:44

Pilate was amazed that Jesus was already dead; he called the centurion

When Pilate heard that Jesus was dead, he was surprised, so he asked the centurion if it was true. This can be made clear. Alternate translation: "Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

Mark 15:45

he gave the body to Joseph

"he permitted Joseph to take Jesus's body"

Mark 15:46

linen

Linen is cloth made from the fibers of a flax plant. See how you translated this in Mark 14:51.

He took him down ... Then he rolled a stone

You may need to make explicit that Joseph probably had help from other people when he took Jesus's body down from the cross, prepared it for the tomb, and closed the tomb. Alternate translation: "He and others took him down ... Then they rolled a stone"

a tomb that had been cut out of a rock

This can be stated in active form. Alternate translation: "a tomb that someone had previously cut out of solid rock"

a stone against

"a huge flat stone in front of"

Mark 15:47

Joses

This Joses was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3]

the place where Jesus was buried

This can be stated in active form. Alternate translation: "the place where Joseph and the others buried Jesus's body"

Chapter 16

¹ When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Jesus' body. ² Very early on the first day of the week, they went to the tomb when the sun had come up. ³ They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" ⁴ When they looked up, they saw that the stone had been rolled away, for it was very large. ⁵ They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

⁶ He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here. Look at the place where they had laid him. ⁷ But go, tell his disciples and Peter, 'He is going ahead of you to Galilee. There you will see him, just as he told you.'"

⁸ They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because they were so afraid. ⁹^[1] [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰ She went and told those who were with him, while they were mourning and weeping. ¹¹ They heard that he was alive and that he had been seen by her, but they did not believe.

¹² After these things he appeared in a different form to two of them as they were walking out into the country. ¹³ They went back and told the rest, but they did not believe them.

¹⁴ Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead. ¹⁵ He said to them, "Go into all the world, and preach the gospel to the entire creation. ¹⁶ He who believes and is baptized will be saved, and he who does not believe will be condemned. ¹⁷ These signs will go with those who believe: In my name they will cast out demons. They will speak in new languages. ¹⁸ They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well."

¹⁹ After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. ²⁰ The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the signs that went with them.] ^[2]

Footnotes

16:9 ^[1]The best ancient copies do not have Mark 16:9-20.

16:20 ^[2]See the note on Mark 16:9.

Mark 16 General Notes

Special concepts in this chapter

The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Other possible translation difficulties in this chapter

A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus's tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Mark 16:1

Connecting Statement:

On the first day of the week, women come early because they expect to use spices to anoint Jesus's body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

When the Sabbath day was over

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

Mark 16:2

General Information:

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Mark 16:3

General Information:

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Mark 16:4

the stone had been rolled away

This can be stated in active form. Alternate translation: "someone had rolled away the stone"

Mark 16:5

General Information:

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Mark 16:6

He is risen!

The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form. Alternate translation: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

Mark 16:7

General Information:

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Mark 16:8

General Information:

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Mark 16:9

Connecting Statement:

Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.

on the first day of the week
"on Sunday"

Mark 16:10

General Information:

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Mark 16:11

They heard

"They heard Mary Magdalene say"

he had been seen by her

This can be stated in active form. Alternate translation: "Mary Magdalene had seen him" or "she had seen him"

Mark 16:12

he appeared in a different form to two of them

The "two of them" saw Jesus, but he looked different from how he had looked previously.

two of them

"two of his disciples"

Mark 16:13

they did not believe them

The rest of the disciples did not believe what the two who had been walking in the country said.

Mark 16:14

Connecting Statement:

When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.

the eleven

These are the eleven apostles who remain after Judas has left them.

they were reclining at the table

This is a metonym for eating, which was the usual way people in that day ate meals. Alternate translation: "they were eating a meal"

reclining

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

hardness of heart

Jesus is rebuking his disciples because they would not believe in him. Translate this idiom so it is understood that the disciples were not believing Jesus. Alternate translation: "refusal to believe"

Mark 16:15

Go into all the world

Here "the world" is a metonym for the people in the world. Alternate translation: "Go everywhere there are people"

the entire creation

This is an exaggeration and a metonym for people everywhere. Alternate translation: "absolutely everybody"

Mark 16:16

He who believes and is baptized will be saved

The word "He" refers to anyone. This sentence can be made active. Alternate translation: "God will save all people who believe and allow you to baptize them"

he who does not believe will be condemned

The word "he" refers to anyone. This clause can be made active. Alternate translation: "God will condemn all people who do not believe"

Mark 16:17

These signs will go with those who believe

Mark speaks of miracles as though they were people going along with the believers. Alternate translation: "People watching those who believe will see these things happen and know that I am with the believers"

In my name they

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

In my name

Here "name" is associated with Jesus's authority and power. See how "in your name" is translated in [Mark 9:38]

Mark 16:18

General Information:

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Mark 16:19

he was taken up into heaven and sat

This can be stated in active form. Alternate translation: "God took him up into heaven, and he sat"

sat down at the right hand of God

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God. Alternate translation: "sat in the place of honor beside God"

Mark 16:20

worked with them

worked together with them, helped them as they worked

confirmed the word

This idiom means they proved that their message was true. Alternate translation: "showed that his message, which they were speaking, was true"

by the signs that went with them

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

Language: Swahili

Book: Mark

Utangulizi wa injili ya Marko

Sehemu ya 1: Utangulizi wa Ujumla

Maelezo ya Kitabu cha Marko

1. Utangulizi (1:1-13)
2. Huduma ya Yesu huko Galilaya
 - Huduma ya awali (1:14-3:6)
 - Yesu anakuwa maarufu zaidi kati ya watu (3:7-5:43)
 - Kuondoka Galilaya na kurudi (6:1-8:26)
3. Kuelekea Yerusalemu, nyakati mara nyingi ambapo Yesu anatabiri kifo chake mwenyewe; wanafunzi wanakosa kuelewa na Yesu anawafundisha jinsi itakuwa vigumu kumfuata (8:27-10:52)
4. Siku za mwisho za huduma na maandalizi ya migogoro ya mwisho huko Yerusalemu (11:1-13:37)
5. Kifo cha Kristo na kaburi tupu (14:1-16:8)

Je, kitabu cha Marko kinahusu nini?

Injili ya Marko ni moja ya vitabu vinne katika Agano Jipya ambavyo huelezea baadhi ya maisha ya Yesu Kristo. Waandishi wa Injili waliandika juu ya mambo mbalimbali kuonyesha kuwa Yesu alikuwa nani na nini alichofanya. Marko aliandika mengi juu ya jinsi Yesu aliteseka na kufa msalabani. Alifanya hivyo ili kuwatia moyo wasomaji wake ambao walikuwa wakiteswa. Marko pia alielezea desturi za Wayahudi na maneno mengine ya Kiaramu. Hii inaweza kuonyesha kwamba Marko alitarajia wengi wa wasomaji wake wa kwanza kuwa kuwa watu wa mataifa.

Je, kichwa cha kitabu hiki kinapaswa kutafsiriwaje?

Watafsiri wanaweza kuchagua kuita kitabu hiki kwa kichwa chake asilia, "Injili ya Marko" au "Injili Kulingana na Marko." Wanaweza pia kuchagua kichwa ambacho kinaweza kuwa wazi, kama vile "Habari Njema Kuhusu Yesu ambayo Marko Aliandika."

Nani aliandika Kitabu cha Marko?

Kitabo hakitupatia jina la mwandishi. Hata hivyo, tangu wakati wa Kikristo wa kwanza, Wakristo wengi wamefikiri kwamba mwandishi alikuwa Marko. Marko pia alijulikana kama Yohana Marko. Alikuwa rafiki wa karibu wa Petro. Marko huenda hakushuhudia kile Yesu alichosema na kufanya. Lakini wasomi wengi wanadhani kwamba Marko aliandika katika injili yake kile ambacho Petro alimwambia kuhusu Yesu.

Sehemu ya 2: Mawazo muhimu za Kidini na Kitamaduni

Je, ni njia zipi ambazo Yesu alitumia njia gani kwa kufundisha?

Watu walimwona Yesu kama rabi. Rabi ni mwalimu wa sheria ya Mungu. Yesu alifundisha kwa njia sawa na walimu wengine wa kidini huko Israeli. Alikuwa na wanafunzi ambao walimfuata kila mahali alipoenda. Wanafunzi hawa waliitwa wanafunzi. Mara nyingi aliwaambia mifano. Mifano ni hadithi zinazofundisha masomo ya maadili. na na)

Sehemu ya 3: Masuala muhimu ya Tafsiri

Je, vitabo vinavyoitwa sinoptiki ni vipi vya Injili ni vipi?

Vitabu vya Mathayo, Marko na Luka huitwa Injili za sinoptiki kwa sababu vina vifungu vingi vinavyofanana. Neno "synoptic" linamaanisha "kuona kwa pamoja."

Maandiko husemekana kuwa "sawa" wakati ambapo injili mbili au tatu zinafanana au zinakaribia kufanana. Wakati wa kutafsiri vifungu sambamba, wafasiri wanapaswa kutumia maneno sawa na kuyafananisha iwezekanavyo.

Je, kwa nini Yesu anajiita mwenyewe kama "Mwana wa Binadamu"?

Katika Injili, Yesu anajiita mwenyewe "Mwana wa Binadamu." Ni kumbukumbu ya Danieli 7:13-14. Katika kifungu hiki kuna mtu anayeelezewa kuwa "Mwana wa binadamu." Hiyo ina maana kwamba mtu huyo alifanana na mwanadamu. Mungu alitoa mamlaka kwa mwana wa binadamu kutawala mataifa milele. Na watu wote watamwabudu milele.

Wayahudi wa wakati wa Yesu hawakutumia "Mwana wa Binadamu" kama jina la mtu yeyote. Kwa hiyo, Yesu aliitumia kwa ajili yake mwenyewe ili kuwasaidia kuelewa yeye alikuwa nani kweli.

Kutafsiri jina "Mwana wa Binadamu" kunaweza kuwa vigumu kwa lugha nyingi. Huenda wasomaji hawaelewi tafsiri halisi. Watafsiri pia wanaweza kutumia jina mbadala, kama vile "Yule aliye Mtu." Inaweza pia kusaidia wanapoingiza maelezo ya chini ili kulielezea.

Je, kwa nini Marko mara nyingi hutumia maneno ambayo yanaashiria muda mfupi?

Injili ya Marko inatumia neno "mara moja" mara arobaini na mbili. Marko hufanya hivyo ili kufanya matukio kuwa ya kusisimua na ya wazi. Inamtoa msomaji haraka kutoka tukio moja hadi linalofuata.

Je, ni yapi masuala makuu katika maandishi ya Kitabu cha Marko?

Aya zifuatazo zinapatikana katika matoleo ya kale ya Biblia lakini hazijajumuishwa katika matoleo ya kisasa zaidi. Watafsiri wanashauriwa kutojumuisha aya hizi. Hata hivyo, ikiwa katika eneo la watafsiri, kuna matoleo ya zamani ya Biblia ambayo yanajumuisha moja au zaidi ya mistari hii, watafsiri wanaweza kujumuisha. Ikiwa imejumuishwa, inapaswa kuwekwa ndani ya kifungo cha mraba ([]) ili kuonyesha kwamba labda asili yao haikuwa Injili ya Marko.

- "Mtu yeyote aliye na masikio ya kusikia, na asikie." (7:16)
- "ambapo mdudu wao hafi na moto hauzimiki" (9:44)
- "ambapo mdudu wao hafi na moto hauzimiki" (9:46)
- "Na maandiko yalitimizwa yaliyonena kwamba, 'Alihesabiwa pamoja na watu waovu'" (15:28)

Kifungu kinachofuata hakipatikani katika maandiko ya awali. Biblia nyingi zinajumuisha kifungu hiki, lakini Biblia za kisasa zimekiweka katika mabango ([]) au zinaonyesha kwa namna fulani kwamba kifungu hiki huenda si mfano ya kitabo cha asili cha Marko ya Injili ya Marko. Watafsiri wanashauriwa kufanya jambo sawa na matoleo ya kisasa ya Biblia.

- "Mwanzoni mwa siku ya kwanza ya juma, baada ya kufufuka, alionekana kwanza kwa Maria Magdalene, ambaye alikuwa amemtoa pepo saba. Akaenda akawaambia wale waliokuwa pamoja naye, walipokuwa wanaomboleza na kulia. Walisikia kuwa alikuwa hai na kwamba yeye alikuwa amemwona, lakini hawakuamini. Baada ya hayo, Yesu alionekana kwa njia tofauti kwa wawili kati yao, walipokuwa wakitembea. Wakaenda kuwaambia wanafunzi wengine, lakini hawakuamini. Baadaye Yesu aliwatokea wale kumi na moja walipokuwa wameketi mezani, na akawakemea kwa kutoamini na ugumu wa moyo, kwa sababu hawakuamini wale waliomwona baada ya kufufuka kutoka kwa wafu. Akawaambia, 'Nendeni ulimwenguni kote, mkahubiri Habari Njema kwa viumbe vyote, yeye anayeamini na kubatizwa ataokolewa, na asiyeamini atahukumiwa. Ishara hizi zitawaongoza wale wanaoamini: Kwa jina langu watawatoa pepo. Watazungumza kwa lugha mpya. Watachukua nyoka kwa mikono yao, na ikiwa watakunywa kitu chochote cha mauti, hakitawaumiza. Wao wataweka mikono juu ya wagonjwa wanafunzia, nao watapona.' Baada ya Bwana kuwazungumzia, alipelekwa mbinguni na akaketi kwenye mkono wa kuume wa Mungu. waliondoka na kuhubiri kila mahali, wakati Bwana alifanya kazi pamoja nao na kuthibitisha neno kwa ishara zilizowaongoza." (16:9-20)

Mark

Chapter 1

¹ Huu ni mwanzo wa injili ya Yesu Kristo, Mwana wa Mungu. ² Kama ilivyoandikwa na nabii Isaya, "Tazama, ninamtuma mjumbe wangu mbele yako, mmoja atakayetayarisha njia yako. ³ Sauti ya mtu aitaye nyikani, "Ikamilisheni njia ya Bwana; zinyosheni njia zake". ⁴ Yohana alikuja, akibatiza nyikani na kuhubiri ubatizo wa toba kwa msamaha wa dhambi. ⁵ Nchi yote ya Yudea na watu wote wa Yerusalemu walikwenda kwake. Walikuwa wakibatizwa naye katika mto Yordani, wakiungama dhambi zao. ⁶ Yohana alikuwa anavaa vazi la manyoya ya ngamia na mkanda wa ngozi kiunoni mwake, na alikuwa anakula nzige na asali ya porini. ⁷ Alihubiri na kusema, "Yupo mmoja anakuja baada yangu mwenye nguvu zaidi kuliko mimi, na sina hadhi hata ya kuinama chini na kufungua kamba za viatu vyake. ⁸ Mimi niliwabatiza kwa maji, lakini yeye atawabatiza ninyi kwa Roho Mtakatifu." ⁹ Ilitokea katika siku hizo kwamba Yesu alikuja kutoka Nazareti ya Galilaya, na alibatizwa na Yohana katika mto Yordani. ¹⁰ Wakati Yesu alipoinuka kutoka majini, aliona mbingu zimegawanyika wazi na Roho akishuka chini juu yake kama njiwa. ¹¹ Na sauti ilitoka mbinguni, "Wewe ni Mwanangu mpendwa. Ninapendezwa sana na wewe." ¹² Kisha mara moja Roho akamlazimisha kwenda nyikani. ¹³ Alikuwa nyikani siku arobaini, akijaribiwa na Shetani. Alikuwa pamoja na wanyama wa mbituni, na malaika walimhudumia. ¹⁴ Sasa baada ya Yohana kukamatwa, Yesu alikuja Galilaya akitangaza injili ya Mungu, ¹⁵ akisema, "Muda umetimia, na ufalme wa Mungu umekaribia. Tubuni na kuamini katika injili". ¹⁶ Na akipita kando ya bahari ya Galilaya, alimwona Simoni na Andrea ndugu wa Simoni wakitupa nyavu zao katika bahari, kwa kuwa walikuwa wavuvi. ¹⁷ Yesu aliwaambia, "Njoni, nifuateni, na nitawafanya wavuvi wa watu." ¹⁸ Na mara moja waliacha nyavu na wakamfuata. ¹⁹ Wakati Yesu alipotembea umbali kidogo, alimwona Yakobo mwana wa Zebedayo na Yohana ndugu yake; walikuwa kwenye mtumbwi wakitengeneza nyavu. ²⁰ Mara aliwaita na wao walimwacha baba yao Zebedayo ndani ya mtumbwi na watumishi waliokodiwa, wakamfuata. ²¹ Na walipofika Kaperinaumu, siku ya Sabato, Yesu aliingia kwenye sinagogi na kufundisha. ²² Walilishangaa fundisho lake, kwa vile alikuwa akiwafundisha kama mtu ambaye ana mamlaka na siyo kama waandishi. ²³ Wakati huo huo kulikuwa na mtu katika sinagogi lao aliyekuwa na roho mchafu, na alipiga kelele, ²⁴ akisema, "Tuna nini cha kufanya na wewe, Yesu wa Nazareti? Umekuja kutuagamiza? Nakujua u nani. Wewe ni Mtakatifu pekee wa Mungu!" ²⁵ Yesu alimkemea pepo na kusema, "Nyamaza na utoke ndani yake!" ²⁶ Na roho mchafu alimwangusha chini na akatoka kwake wakati akilia kwa sauti ya juu. ²⁷ Na watu wote walishangaa, hivyo wakaulizana kila mmoja, "Hii ni nini? Fundisho jipya lenye mamlaka? Hata huamuru pepo wachafu nao wanamtii!" ²⁸ Na habari kuhusu yeye mara moja zikasambaa kila mahali ndani ya mkoa wote wa Galilaya. ²⁹ Na mara moja baada ya kutoka nje ya sinagogi, waliingia nyumbani mwa Simoni na Andrea wakiwa na Yakobo na Yohana. ³⁰ Sasa mama mkwe wa Simoni alikuwa amelala mgonjwa wa homa, na mara moja walimwambia Yesu habari zake. ³¹ Hivyo alikuja, alimshika kwa mkono, na kumwinua juu; homa ikaondoka kwake, na akaanza kuwahudumia. ³² Jioni hiyo wakati jua limekwisha zama, walimletea kwake wote waliokuwa wagonjwa, au waliopagawa na pepo. ³³ Mji wote walikusanyika pamoja katika mlango. ³⁴ Aliwaponya wengi waliokuwa wagonjwa wa magonjwa mbalimbali na kutoa pepo wengi, bali hakuruhusu pepo kuongea kwa sababu walimjua. ³⁵ Aliamka asubuhi na mapema, wakati ilikuwa bado giza; aliondoka na kwenda mahali pa faragha na aliomba huko. ³⁶ Simoni na wote waliokuwa pamoja naye walimtafuta. ³⁷ Walimpata na wakamwambia, "Kila mmoja anakutafuta" ³⁸ Aliwaambia, "Twendeni mahali pengine, nje katika miji inayozunguka, ili niweze kuhubiri huko pia. Ndiyo sababu nilikuja hapa." ³⁹ Alikwenda akipita Galilaya yote, akihubiri katika masinagogi yao na kukemea pepo. ⁴⁰ Mwenye ukoma mmoja alikuja kwake. Alikuwa akimsihi; alipiga magoti na alimwambia, "Kama unataka, waweza kunifanya niwe safi." ⁴¹ Akisukumwa na huruma, Yesu alinyosha mkono wake na kumgusa, akimwambia, "Ninataka. Uwe msafi." ⁴² Mara moja ukoma ukamtoka, na alifanywa kuwa safi. ⁴³ Yesu akamwonya vikali na akamwambia aende mara moja, ⁴⁴ Alimwambia, "Hakikisha hausemi neno kwa yeyote, lakini nenda, ujionyeshe kwa kuhani, na utoe dhabihu kwa ajili ya utakaso ambayo Musa aliagiza, kama ushuhuda kwao." ⁴⁵ Lakini alikwenda na kuanza kumwambia kila mmoja na kueneza neno zaidi hata Yesu hakuweza tena kuingia mjini kwa uhuru. Hivyo alikaa mahali pa faragha na watu walikuja kwake kutoka kila mahali.

Marko 01 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi kwa upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hii kwa mashairi katika 1:2-3, ambayo ni maneno kutoka Agano la Kale.

Dhana maalum katika sura hii

"Unaweza kunifanya kuwa safi"

Ukoma ulikuwa ugonjwa wa ngozi ambao ulimfanya mtu asiwe msafi na asiweze kumwabudu Mungu vizuri. Yesu anaweza kufanya watu kuwa "safi" au wenye afya kimwili au pia kuwa "safi" au wenye haki na Mungu kiroho .

"Ufalme wa Mungu umekaribia"

Wasomi wanajadiliana ikiwa "Ufalme wa Mungu" ulikuwapo wakati huu au bado unakuja. Tafsiri za Kiingereza mara nyingi hutumia maneno "karibu," lakini hii inaweza kusababisha ugumu kwa watafsiri. Matoleo mengine hutumia "unakuja" na "umekaribia."

Mark 1:1

Sentensi ya unganishi

Kitabu cha Marko huanza na nabii Isaya kusema ujio wa Yohana mbatizaji aliyebatiza Yesu.

Maelezo ya jumla

Mwandishi wa Marko, pia aliyeitwa Yohana Marko, ambaye ni mwana wa mmoja wa wanawake aliyeitwa Mariam aliyetajwa katika injili nne. Pia ni mpwa wa Barinaba.

Mwana wa Mungu

Hii ni jina la muhimu sana kwa Yesu.

Mbele ya uso wako

Hii ni lugha inayomaanisha "mbele yako"

Uso wako... njia yako

Hapa neno "yako" urejea kwa Yesu na liko katika umoja. Pindi unapotafasiri, tumia nomino "yako" kwa sababu ni maneno ya mtu mwingine nabii, na hakutumia jina la Yesu.

Yule

Hii urejee kwa mtumwa.

ataandaa njia yako

Kufanya hivi humaanisha kuandaa watu kwa ajili ya ujio wa Bwana. AT: "nitaandaa watu kwa ajili ya ujio wako"

Sauti ya yule aitaetoka jangwani.

Hii inaweza kuelezwa kama sentesi. AT: "Sauti ya yule aitaetoka jangwani imesikiwa" au "Wanasikia sauti ya mtu anaita toka jangwani"

Andaa njia ya Bwana... yanyoshe mapito yake

Haya maneno humaanisha kitu kile kile.

Ifanye tayari njia ya Bwana

"Iweke njia tayari ya Bwana." Kufanya hivi humaanisha kuwa tayari kusikia ujumbe wa Bwana unapokuja. Watu hufanya hivi kwa kutubu dhambi zao. AT: "Jiandae kusikia ujumbe wa Bwana unapokuja" au "Tubu na uwe tayari kwa ajili ya Bwana anapokuja"

Mark 1:4

Maelezo ya jumla

Katika mistari hii maneno "yeye" mwanaume, "yule" mwanaume, na "ake" mwanaume urejee kwa Yohana.

Yohana alikuja

Hakikisha wasomaji wako wanaelewa kwamba Yohana alikuwa mtumwa aliyekuwa amenenwa na nabii Isaya katika mistari ya awali.

Nchi yote ya Yuda na watu wote Yerusalemu

Maneno "yote" na "wote" hapa ni maneno ya zaidi hutumiwa kusisitiza kwamba kulikuwa na idadi kubwa ya watu. AT: "Watu wengi kutoka Yuda na Yerusalemu"

Walibatizwa na yeye...kukiri dhambi zao

Haya matendo mawili yalitokewa wakati ule ule. Watu walibatizwa kwa sababu walitubu dhambi zao. AT: "Pindi walipotubu dhambi zao, Yohana aliwabatiza katika mto wa Yordani"

Mark 1:7

Alihubiri

Yohana alihubiri

Sina hadhi hata ya kuinama chini na kufungua kamba za viatu vyake

Yohana anajilinganisha mwenyewe kama mtumishi kuonyesha jinsi gani Yesu ni mkuu. AT: "Sina hadhi

na hata kufanya jukumu la chini la kumvulisha viatu vyake.

Ukanda wa ndara zake

Wakati Yesu alipokuwa hai, watu walivaa ndara zilizotengenezwa kwa ngozi na kufungwa kwa ukanda wa ngozi.

Kuinama chini

ni kupinda kwa kuelekea chini

lakini atawabatiza ninyi kwa Roho Mtakatifu

Ubatizo wa kiroho umelinganishwa kwa ubatizo wa maji. Ubatizo wa kiroho huwaleta watu katika mahusiano na Roho Mtakatifu kama ilivyo katika ubatizo wa maji unamleta mtu kuwa uhusiano na maji

Mark 1:9

Wewe ni mwanangu mpendwa

Baba, Mwana, na Roho wote wanajidhihirisha pamoja, kwa wakati mmoja.

alibatizwa na Yohana

Hii inaweza kutajwa katika hali tendaji. AT: "Yohana alimbatiza yeye"

Roho anamshukia kama njiwa

Maana zinazoweza kuwa sahihi ni: 1) huu ni mfanano, na Roho alimshukia Yesu kama ndege anavyoshuka toka mbinguni kuelekea ardhi au 2) Roho kiuhalisia alionekana kama njiwa alivyoshuka juu ya Yesu.

sauti ilisikika toka mbinguni

Hii inawakilisha Mungu anazungumza. Wakati mwingine watu hukwepa kurejea moja kwa moja kwa Mungu kwa sababu wana mheshimu yeye. AT: "Mungu alizungumza toka mbinguni."

mwana mpendwa

Ni neno la cheo kwa Yesu. Baba anamwita Yesu "mwana" kwa sababu ya upendo wa milele kwake.

Mark 1:12

Sentensi unganishi

Baada ya ubatizo wa Yesu, anakuwa nyikani kwa siku arobaini na badae kwenda Galilaya kufundisha na kuita wanafunzi wake.

alimlazimisha kwenda nyikani

"alimwongoza Yesu nje kwa shinikizo"

Alikuwako nyikani

"Alikaa nyikani"

siku arobaini

"muda wa siku arobaini"

Alikuwa pamoja na

"alikuwa miongoni mwa"

Mark 1:14

baada ya Yohana kukamatwa

"Baada ya Yohana kuwa ametiwa gerezani" Hii inaweza kutajwa katika kauli tendaji. AT: "baada ya kumshika Yohana."

alitangaza

"Alihubiri"

Wakati umetimia

"Huu sasa ni wakati"

Mark 1:16

Alimwona Simoni na Andrea

"Yesu alimuona Simoni na Andrea"

kutupa nyavu baharini

Maana pana ya sentensi hii inaweza kuwekwa wazi. AT: "kutandaza wavu katika maji kushika samaki"

Njoo, nifuate mimi

"Nifuate mimi" au "njoo nami"

Nitawafanya kuwa wavuvi wa watu

Huu mfano humaanisha Simoni na Andrea watawafundisha watu ujumbe wa kweli wa Mungu, ili wengine wamfuate Yesu. AT: "Nitakufundisha namna ya kuwapata watu"

Mark 1:19

ndani ya mtumbwi

"ndani ya mtumbwi wao"

kutayarisha nyavu

"kushona nyavu"

aliwaita wao

Inaweza kuwa msaada kusema wazi kwanini Yesu alimwita Yakobo na Yohana. AT: "aliwaita wao waje naye"

watumishi waliokodiwa

"watumishi ambao walifanya kazi kwa ajili yao"

walimfuata

"Yakobo na Yohana walikwenda pamoja na Yesu"

Mark 1:21

Sentensi unganishi

Katika mji wa Kaperinaumu siku ya Sabato Yesu anafundisha katika sinagogi. Anaondoa pepo kwa mtu, ambayo inashangaza watu walio maeneo ya karibu ya Galilaya.

alikuja Kaperinaumu

"alifika Kaperinaumu"

kama mtu aliye na mamlaka na wala siyo mwandishi
Kuna maneno yaliyo achwa katika sentensi hii ambayo yanaweza kuongozwa. AT: "kama mtu aliye na mamlaka alifundisha na siyo kama waandishi wafundishavyo"

Mark 1:23

Tuna nini cha kufanya na wewe, Yesu wa Nazareti?
Mapepo wanauliza swali wakimaanisha kuwa hakuna sababu ya Yesu kuwaingilia na wanatamani yeye aondoke. "Yesu wa Nazareti, tuache sisi peke yetu! Hakuna sababu ya wewe kutuingilia sisi."

Je! Umekuja kutuagamiza sisi?
Mapepo wanauliza swali kumsihi Yesu asiwadhuru. "Usi tuharibu sisi!"

alimtupa yeye chini
Hapa neno "yeye" lina rejea kwa mtu aliye pagawa na mapepo.

wakati analia kwa sauti kubwa
Pepo ndiye anayelia, wala siyo mtu.

Mark 1:27

waliulizana wao kwa wao, "Hiki ni nini? Mafundisho yaliyo na mamlaka?"
Mwitikio wa watu unaweza kuandikwa na sentensi hizi badala ya maswali. "walisema wao kwa wao, "Hii ina shanganza! Anatoa mafundisho mapya, na huzungumza na mamlaka!"

Pia ana amru
Neno "yeye" ulerejea kwa Yesu.

Mark 1:29

Sentensi unganishi
Baada ya kumponya mtu aliye pagawa na pepo, Yesu alimponya mama mkwe wa Simoni pamoja na watu wengi wengine.

Sasa mama mkwe wa Simoni alikuwa amelala akiumwa na homa
mkwe alikuwa mgonjwa na homa. Neno "sasa" hutambulisha mama mkwe wa Simoni katika hadidhi na kutupa maelezo ya nyuma kuhusiana yeye.

wachache waliondoka
Inaweza kuonyeshwa waziwazi nani aliye mponya. "Yesu alimponya homa yake"

alianza kuwahudumia
Inamaamisha chakula kilitengwa. "Aliwahudumia chakula la vinywaji"

Mark 1:32

Sentensi unganishi
Hapa maneno "yeye" na "yeye" urejea kwa Yesu.

wote waliokuwa wagonjwa au kupagawa na mapepo
Hapa neno "wote" ni maelezo zaidi na linatumiwa kusisitiza idadi kubwa ya watu waliokuja. "wengi waliokuwa wagonjwa au kupagawa na mapepo."

Mji wote walikusanyika pamoja katika mlango
Neno "wote" linaelezea namba ya watu waliokuwa wakimtafuta Yesu. "Watu wengi kutoka mjini walikusanyika nje ya mlango"

Mark 1:35

Sentensi unganishi
Yesu anachukua muda kuomba katikati ya wakati wake wa kuponya watu. Badae anaenda mjini kupitia Galilaya kuhubiri, kuponya na kutoa mapepo.

Maelezo ya jumla
Hapa maneno "yeye" na "yeye" urejea kwa Yesu

Mahali pa faragha
"mahali ambapo anaweza kuwa peke yake"

Simoni na wale walikuwa naye
Hapa "yeye" urejee kwa Simoni. Pia, wale waliokuwa pamoja naye akiwemo Andrea, Yakobo, Yohana, na inawezekana watu wengine.

Kila mmoja anakutafuta wewe
Neno "kila mmoja" linafafanua namna watu wengi waliomtafuta Yesu. "Watu wengi wanakutafuta wewe"

Mark 1:38

Maelezo ya jumla
Hapa maneno "yeye" na "mimi" urejea kwa Yesu.

Twendeni mahali pengine
"Tunapaswa kwenda mahali pengine." Hapa Yesu anatumia neno "sisi" kurejea kwake, akiwemo Simoni, Andrea, Yakobo, na Yohana.

Alienda akipitia Galilaya yote
Neno "kipitia" linaelezea Yesu alikwenda maeneo mengi wakati wa huduma yake. "Alikwenda maeneo mengi ya Galilaya."

Mark 1:40

Mwenye ukoma alikuja kwake; alikuwa akimsihi wakati amepiga magoti na kumwambia
"Mwenye ukoma alikuja kwa Yesu; mwenye ukoma alikuwa akimsihi Yesu akiwa amepiga magoti chini. Mwenye ukoma alisema kwa Yesu"

Kama unataka, unaweza kunifanya safi
Kikundi cha maneno "kunifanya safi" kinaeleweka kutoka kwenye kikundi kingine cha maneno. "Kama unataka kunifanya safi, basi unaweza kunifanya safi."

uko tayari

"nataka" au "hamu"

unaweza kunifanya niwe safi

Nyakati za Biblia, mtu aliye kuwa na ugonjwa wa ngozi alihesabika siyo msafi mpaka pale ngozi ilipo ponywa na kubaki bila kuwa na maambukizi. "unaweza kuniponya"

Alisukumwa na huruma, Yesu

Hapa neno "kusukumwa" ni lugha inayo maanisha kuwa na hisia juu ya hitaji la mtu mwingine. "Kuwa na huruma kwa ajili yake, Yesu "au" Yesu alipatwa na huruma kwa ajili ya mtu.

Nina utayari

Inaweza kuwa msada kutaja kitu gani Yesu ana utayari kufanya "Ninatamani kukufanya uwe safi"

Mark 1:43

Maelezo ya jumla

Neno "yeye" ni limetumiwa kurejea kwa yule mkoma aliyeponywa na Yesu.

Uwe na uhakika kutosema chochote kwa yoyote.

"Uwe na uhakika kutosema chochote kwa yoyote"

jionyeshe mwenyewe kwa kuhani

Yesu alimwambia mtu kujionyesha mwenyewe kwa kuhani ili kuhani aweze kumuona ngozi yake kama kwamba ukoma wake umekwisha. Ilihitajika katika sheria ya Musa mtu kujionyesha kwa kuhani kama amekuwa safi.

jionyeshe mwenyewe

Neno "mwenyewe" linawakilisha ngozi ya mwenye ukoma. "jionyeshe ngozi yako"

ushuhuda kwao

Ni vizuri kutumia nomino "wao", kama inawezekana, katika lugha yako. Maana zinazowezezekana ni 1) "ushuhuda kwa makuhani" 2) "ushuhuda kwa watu"

Mark 1:45

Lakini alienda

Neno "yeye" urejea kwa mtu aliyeponywa na Yesu.

mwambie kila mmoja...sambaza neno

vivumishi vya maneno haya mawili yana maana inayofanana na yanamwelezea yule mtu aliyewaambia watu wengi.

kila mmoja

Neno "kila mmoja" linafafanua, "Watu wengi aliokutana nao."

Yesu hakuweza tena kuingia mjini kwa uhuru

Hii ina maanisha kwamba makundi makubwa yalimzuia Yesu kuingia mjini kwa sababu makundi yalifanya ugumu kwake kutembea katika mji. "makundi yalimzuia Yesu kutembea kwa uhuru mjini."

mahali pa faraga

"mahali pa utulivu" au "mahali ambapo hakuna mtu aliye ishi"

kutoka kila mahali

Neno "kila mahali" linafafanua kuwa, "kutoka maeneo yote ya mkoa"

Chapter 2

¹ Aliporudi Kaperinaumu baada ya siku chache, ilisikika kwamba alikuwa nyumbani. ² Watu wengi sana walikuwa wamekusanyika pale na haikuwepo nafasi tena, hata ile ya pale mlangoni, na Yesu alisema neno kwao. ³ Kisha baadhi ya watu walikuja kwake waliomleta mtu aliyekuwa amepooza; watu wanne walikuwa wamembeba. ⁴ Wakati waliposhindwa kumkaribia kwa sababu ya umati wa watu, waliondoa paa juu ya mahali pale alipokuwa. Na walipokuwa wamekwishatoboa tundu, walishusha kitanda ambacho mtu aliyepooza alikuwa amelala. ⁵ Alipoiona imani yao, Yesu alimwambia mtu aliyepooza, "mwanangu, dhambi zako zimesamehewa." ⁶ Lakini baadhi ya waandishi wale waliokuwa wamekaa pale walijihoji mioyoni mwao, ⁷ "Anawezaje mtu huyu kusema hivi? Anakufuru! Nani awezaye kusamehe dhambi isipokuwa Mungu peke yake?" ⁸ Mara Yesu alijua rohoni mwake walichokuwa wakifikiri miongoni mwao wenyewe. Aliwaambia, "Kwa nini mnafikiri hivi mioyoni mwenu?" ⁹ Lipi ni jepesi zaidi kusema kwa mtu aliyepooza, 'Dhambi zako zimesamehewa' au kusema 'Simama, chukua kitanda chako, na utembe?' ¹⁰ Lakini ili wapate kujua ya kuwa Mwana wa Adamu ana mamlaka ya kusamehe dhambi katika dunia, alimwambia yule aliyepooza, ¹¹ "Nakuambia wewe, inuka, chukua mkeka wako, na uende nyumbani kwako." ¹² Alisimama na mara moja akachukua mkeka wake, na alikwenda nje ya nyumba mbele ya kila mtu, hivyo wote walishangaa na walimpa Mungu utukufu, na wakasema "Kamwe, hatujawahi kuona jambo kama hili." ¹³ Alienda tena kando ya ziwa, na umati wote wa watu walikuja kwake, na akawafundisha. ¹⁴ Alipokuwa akipita alimwona Lawi mwana wa Alfayo ameketi kwenye sehemu ya kukusanyia kodi na akamwambia, "Nifuata." Alisimama na kumfuata. ¹⁵ Na wakati Yesu alipokuwa akipata chakula katika nyumba ya Lawi, wakusanya kodi wengi na watu wenye dhambi walikuwa wakila na Yesu na wanafunzi wake, kwa kuwa walikuwa wengi nao walimfuata. ¹⁶ Wakati waandishi, ambao walikuwa Mafarisayo, walipoona kwamba Yesu alikuwa akila na watu wenye dhambi na wakusanya kodi, waliwaambia wanafunzi wake, "Kwa nini anakula na wakusanya kodi na watu wenye dhambi?" ¹⁷ Wakati Yesu aliposikia hivi aliwaambia, "Watu walio na afya katika mwili hawamhitaji tabibu; ni watu wagonjwa pekee ndio wanamhitaji. Sikuja kuwaita watu wenye haki, lakini watu wenye dhambi." ¹⁸ Wanafunzi wa Yohana na Mafarisayo walikuwa wakifunga. Na baadhi ya watu walikuja kwake na kumwambia, "Kwa nini wanafunzi wa Yohana na mafarisayo hufunga, lakini wanafunzi wako hawafungi?" ¹⁹ Yesu aliwaambia, "Je waliohudhuria harusini wanaweza kufunga wakati bwana harusi bado akiwa pamoja nao? Kwa vyovyote bwana harusi akiwa bado yuko pamoja nao hawawezi kufunga." ²⁰ Lakini siku zitakuja wakati bwana harusi atakapoondolewa kwao, na katika siku hizo wao watafunga. ²¹ Hakuna mtu ashonaye kipande kipya cha nguo kwenye vazi kuukuu, vinginevyo kiraka kitabanduka kutoka katika hilo, kipya kubanduka kutoka katika kikuukuu, na kutakuwepo mpasuko mbaya. ²² Hakuna mtu atiaye divai mpya katika viriba vikuukuu, vinginevyo divai itavipasua viriba na vyote viwili divai na viriba vitapotea. Badala yake, weka divai mpya katika viriba vipya." ²³ Katika siku ya Sabato Yesu alipita kwenye baadhi ya mashamba, na wanafunzi wake walianza kuchukua baadhi ya masuke ya ngano. ²⁴ Na Mafarisayo walimwambia, "Tazama, kwa nini wanafanya kitu ambacho ni kinyume cha sheria katika siku ya Sabato?" ²⁵ Aliwaambia, "Hamkusoma kile alichofanya Daudi alipokuwa katika uhitaji na njaa—yeye pamoja na watu waliokuwa pamoja naye?" ²⁶ Jinsi alivyoenda katika nyumba ya Mungu wakati Abiathari alipokuwa kuhani mkuu na akala mkate uliowekwa mbele—ambao ilikuwa kinyume cha sheria kwa mtu yeyote kula isipokuwa makuhani—na aliwapa hata baadhi ya wale waliokuwa pamoja naye?" ²⁷ Yesu alisema, "Sabato ilifanywa kwa ajili ya mwanadamu, siyo mwanadamu kwa ajili ya Sabato." ²⁸ Kwa hiyo, Mwana wa Adamu ni Bwana, hata kwa Sabato."

Marko 02 Maelezo ya Jumla

Dhana maalum katika sura hii

"Wenye dhambi"

Watu wa wakati wa Yesu walipozungumza juu ya "wenye dhambi," walikuwa wakiongea juu ya watu ambao hawakuitii sheria ya Musa na badala yake wakatenda dhambi kama kuiba au dhambi za ngono. Wakati Yesu alisema kwamba alikuja kuwaita "wenye dhambi," alimaanisha kwamba watu pekee wanaoamini kuwa wao ni wenye dhambi wanaweza kuwa wafuasi wake. Hii ni kweli hata kama wao sio wale ambao watu wengi wanafikiria kuwa "wenye dhambi."

Kufunga na Karamu

Watu wangeweza kufunga, au kutokula chakula kwa muda mrefu, walipokuwa na huzuni au wakimwonyesha Mungu kwamba walijutia dhambi zao. Wakati walipokuwa na furaha, kama wakati wa harusi, wangukuwa na karamu, au mlo ambapo wangeweza kula chakula kikubwa.

Takwimu muhimu za hotuba katika sura hii

Maswali ya uhuishaji

Viongozi wa Kiyahudi walitumia maswali ya uhuishaji ili kuonyesha kwamba walikuwa wamekasirika kwa sababu ya kile Yesu alichosema na kufanya na kwamba hawakuamini kwamba alikuwa Mwana wa Mungu

Mark 2:1

Sentensi unganishi

Baada ya kuhubiri na kuponya watu kote Galilaya, Yesu anarudi Kaperinaumu anako mponywa na kumsamehe dhambi mtu aliye pooza

Ilisikika kwamba alikuwa nyumbani

Hii inaweza kutajwa katika kauli tendaji. watu wa pale walisikia kwamba alikuwa katika nyumba ile ile.

wengi walikusanyika hapo

Hii inaweza kutajwa kama kauli tendaji. "kwa hiyo watu wengi walikusanyika" au "watu wengi walikuja nyumbani"

haikuwepo nafasi ya ziada

Hii inarejea hapakuwa na nafasi ndani ya nyumba. "haikuwepo nafasi tena kwa ajili yao mule ndani"

Mark 2:3

watu wanne walimbeba yeye

"wanne wao walimbeba yeye." Inawezekana kulikuwa na watu zaidi ya wanne ndani ya kundi waliomleta mtu kwa Yesu.

walimletea mtu aliyepooza

walimletea mtu asiyeweza kutembea wala kutumia mikono yake.

Walishindwa kumkaribia yeye

"walishindwa kukaribia pale Yesu alipokuwa Yesu"

waliondoa paa juu alipokuwa...kutoboa tundu ndani yake

Nyumba alizoishi Yesu zilikuwa na paa za wima zilizo tengenezwa kwa udongo na kufunikwa kwa vigaye. Hatua ya kutengeneza tundu juu ya paa inaweza kuelezwa zaidi kwa uwazi au kufanywa zaidi kwa ujumla ili kwamba iweze kueleweka katika lugha yako. "waliondoa vigaye sehemu ya paa juu alikokuwa Yesu. Na walipotoboa katika paa ya udongo "au" walipotengeneza tundu juu ya paa alipokuwa Yesu, na kisha walimshusha"

Mark 2:5

alipoiona imani yao.

"Akijua kwamba watu hao wana imani." Hii inaweza kumaanisha 1) kwamba ni wale watu waliokuwa wamembeba aliyepooza ndio waliokuwa na imani au 2) kwamba aliyepooza na watu wamembeba wote walikuwa na imani.

Mwana

Neno "mtoto" hapa linaonesha kwamba Yesu alimjali huyo mtu kama baba anavyomjali mwana.

dhambi zako zimesamehewa

Maana zinayowezekana 1) "Mungu amekwisha kukusamehe dhambi zako" (Taz 2:7) au 2) "Nimekusamehe dhambi zako."

walijihoji mioyoni mwao

Hapa "mioyo yao" ni mbadala wa mawazo ya watu. "walikuwa wanafikiri wao wenyewe"

Anawezaje mtu huyu kusema hivi?

Hili swali liliulizwa kuonyesha kwamba waandishi walitilia shaka uwezo wa Yesu kusamehe dhambi. "Mtu huyu hapaswi hivi!"

Nani anayeweza kusamehe dhambi isipokuwa Mungu peke yake?

Swali hili liliulizwa kuonyesha kwamba waandishi walitia shaka kwamba Yesu ni Mungu. "Mungu peke yake ndiye anaweza kusamehe dhambi!"

Mark 2:8

katika roho yake

"ndani ya utu wa ndani" au "ndani yake"

walikuwa wakifiri miongoni mwao wenyewe

Waandishi walikuwa wakifiri kila mmoja nafsini mwake; walikuwa hawaongeleshani kila mmoja na mwenzake.

Kwa nini mnafikiri hivi mioyoni mwenu?

Yesu aliuliza swali hili kuwakemea waandishi kwa kutilia mashaka mamlaka yake. NI kama alitaka kusema kuwa, "Hampaswi kuonea shaka mamlaka yangu!"

hii iko ndani ya mioyo yenu

Neno "mioyo" linatumika mara kwa mara kurejea kwenye mawazo, hisia, matamania, au mapenzi ya mtu

Lipi ni jepesi kusema kwa mtu aliyepooza... chukua kitanda, na utembe?

Yesu aliuliza swali hili kwa sababu waandishi waliamini kwamba mtu huo alikuwa amepooza kwa sababu ya dhambi zake na ikiwa dhambi za mtu huyo zingisahewa, angeweza kutembea. Kama Yesu alimponya mtu aliyepooza, waandishi walipaswa kukiri kwamba Yesu anaweza kusamehe dhambi. Sawa na kusema "Ni rahisi kumwambia mtu aliyepooza dhambi zako zimesamehewa!" [Hili ni swali lisihitaji jibu]

Mark 2:10

Lakini ili kwamba umjue

"Lakini ili kwamba umjue." Neno "wewe" urejea kwa waandishi na kundi.

kwamba Mwana wa Adamu ana mamlaka

Yesu ujirejea yeye mwenyewe kama "Mwana wa Adamu." "Kwamba mimi ni Mwana wa Adamu na nina mamlaka."

mbele ya kila mmoja

"wakati watu walipokuwa wakitazama"

Mark 2:13

Sentensi unganishi

Yesu anafundisha kundi kando ya bahari ya Galilaya, na anamwita Lawi kumfuata yeye.

ziwa

Hili ni bahari la Galilaya, ambayo linajulikana kama ziwa la Gennesareti.

mkutano ulikuja kwake

watu walikwenda pale alipokuwa

Lawi mwana wa Alfayo

Alfayo ni baba wa Lawi

Mark 2:15

Sentensi unganishi

Ni badae sasa kwa siku hiyo, na Yesu anakuwa katika nyumba ya Lawi kwa ajili ya chakula.

Nyumba ya Lawi

"nyumba ya Lawi"

watu wenye dhambi

Mafarisayo walitumia kikundi cha maneno "watu wenye dhambi" kurejea kwa watu walioshindwa kutunza sheria kama walivyo fikiri Mafarisayo wangepanya.

kwa kuwa kulikuwa na wengi na walimfuata

Maana zinazowezezana ni 1) "kulikuwa na watoza kodi wengi na watu waovu waliomfuata Yesu

kwa nini anakula na wakusanya kodi na watu wenye dhambi?

Waandishi na Mafarisayo waliuliza swali hili konesha kwamba walikataa ukarimu wa Yesu. "Hakupaswa kula na kunywa na wenye dhambi na watu wanaokusanya kodi."

Mark 2:17

Sentensi unganishi

Yesu aliitikia kwa kile walichokuwa wamesema waandishi kwa wanafunzi wake kuhusu kula na watoza kodi na watu wenye dhambi.

aliwaambia

aliwaambia waandishi

Watu walio na nguvu katika mwili hawamhitaji tabibu; ni wagonjwa pekee ndio wanamhitaji

Yesu aliwalinganisha wale wanajijua kuwa ni wenye dhambi na wale wale wanaojijua kuwa ni wagonjwa. "Watu wanaofikiri kuwa wao ni wenye haki hawahitaji msaada; ni wale tu wanaojijua kuwa ni wagonjwa ndio wanaohitaji msaada!"

nguvu katika mwili

"afya"

Sikuja kuwaita watu wenye haki, lakini watu wenye dhambi

Yesu alitegemea kuwa wasikilizaji wake wangeelewa kwamba alikuja kwa wale wanaohitaji msaada. "Nilikuja kwa watu wanaojielewa kuwa ni wenye dhambi, siyo kwa watu wanaoamini kuwa wao ni wenye haki."

lakini watu wenye dhambi

Inaweza kuwa msaada kutaja kwamba hii inarejea kwa watu ambao Yesu aliwaita. "lakini nilikuja kuwaita watu wenye dhambi"

Mark 2:18

Sentensi unganishi

Yesu anasema mifano kuonyesha kwa nini wanafunzi wake hawakuweza kufunga pindi alipokuwa nao.

Mafarisayo walifunga...wanafunzi wa Mafarisayo

Haya maneno yanarejea kwa kundi lile lile la watu, lakini la pili liko bayana zaidi. Yote urejea kwa wanafunzi wa Mafarisayo, lakini hayalengi kwa viongozi wa Mafarisayo. "wanafunzi wa Mafarisayo walikuwa wakifunga... wanafunzi wa Mafarisayo"

baadhi ya watu

"baadhi ya watu." Ni vizuri kutofasiri kikundi cha maneno bila bayana hawa walikuwa watu akina nani. Kama katika lugha yako unapaswa kuwa

bayana, maana zinazoweze kana ni 1) hawa watu hawakuwa miongoni mwa wanafunzi wa Yohana au wanafunzi wa Mafarisayo au 2) hawa watu walikuwa miongoni mwa wanafunzi wa Yohana

Je waliohudhuria harusini wanaweza kufunga wawakati bwana harusi akiwa yuko bado pamoja nao?

Yesu aliuliza swali hili kulinganisha kati yake mwenyewe na wanafunzi wake na bwana harusi na marafiki wake." wanafunzi wangu husherekea kwa kuwa niko pamoja nao!"

Mark 2:20

bwana harusi atakapoondolewa

Yesu anajilinganisha mwenyewe na bwana harusi anapoongelea kuhusu kifo chake, ufufuo na kupaa kwake. Kama lugha yako inakulazimu kuchanganua mtendaji, fanya kwa ujumla kama iwezekanavyo. Kauli ya kutenda inachukua nafasi kama lugha yako haiwezi kutumia kauli ya kutendewa. "Watamwondoa bwana harusi" au bwana harusi ataondoka."

mbali nayo... wao watafunga

Neno "kwao" na "wao" urejea kwa washiriki wa harusi.

Hakuna mtu ashonaye kipande kipya cha nguo kwenye vazi kuukuu

Kushona kipande kipya cha nguo kwenye vazi kuukuu kitasababisha tundu kwenye vazi kuukuu kuwa baya zaidi kama kipande cha nguo mpya hakitabadilika. Vyote viwili, nguo mpya na vazi kuukuu vitapotea.

Hakuna mtu

"Hakuna yoyote." Kikundi cha maneno urejea kwa watu wote, wala siyo watu.

Mark 2:22

Hakuna mtu atiaye divai mpya katika viriba vikuukuu

Yesu analinganisha mafundisho yake na wanafunzi wake na divai mpya na viriba vipya. Mfano huu hujibu swali "Kwa nini wanafunzi wa Yohana na wa Mafarisayo wanafunga, lakini wanafunzi wako hawafungi? Hapa "Hakuna mtu akabidhiye mafundisho mapya kwa wale waliozoea mafundisho ya zamani."

Divai mpya

"juice ya zabibu." Hii ina maana ya mvinyo ambayo haijaumuka bado. Kama zabibu hazijulikani katika eneo lako, tumia neno la jumla kwa matunda.

virriba vikuukuu

Hii inamaanisha viriba ambavyo vimetumika mara nyingi

viriba

Hii ilikuwa mifuko iliyotengenezwa kwa kutumia ngozi za wanyama. Pia inaweza kuitwa "mifuko ya divai" au "mifuko ya ngozi" (UDB)

divai itaweza kuvipasua viriba

Wakati divai mpya inapoumuka na kupanuka, inaweza kupasua na kutoka nje kwa sababu havitaweza tena kunyooka kwa nje.

kupotea

kuharibika

viriba vipya

"viriba vipya" au "mifuko mipya ya divai." Hii inarejea kwa viriba vipya ambavyo havijawahi kutumika.

Mark 2:23

Sentensi unganishi

Yesu anawapa Mafarisayo mfano kutoka katika maandiko kuonyesha kwanini wanafunzi hawakuwa sahihi kuchukua masuke ya ngano siku ya Sabato.

kuchukua masuke ya ngano...kufanya kitu ambacho siyo sawa kisheria katika siku ya Sabato

Kuchukua ngano katika mashamba ya wengine na kula haikuhesabiwa kuwa wizi. Swali lilikuwa kama ilikuwa sawa kufanya jambo kama hilo siku ya Sabato

kuchukua masuke ya ngano

Wanafunzi walichukua masuke ya ngano kuyala. Hii inaweza kuelezwa kwa maneno kuonyesha maana kamili. "chukua na kula masuke ya ngano"

masuke ya ngano

Hii ni sehemu nyeti ya zao la ngano, ambayo ni aina ya nyasi pana. Hushikiria ngano iliyokomaa au mbezu za mmea

Tazama, kwanini wanafanya kitu ambacho ni kinyume na sheria katika siku ya Sabato?

Mafarisayo wanamuuliza Yesu swali kumlaani. Hii inaweza kutofasiriwa kama sentensi. "Tazama! Wanavunja sheria ya kiyahudi kuhusu Sabato"

Tazama

"Uwe makini kusikiliza kile ninachotaka kukuambia"

Mark 2:25

Aliwambia

"Yesu aliwambia Mafarisayo"

Hamjasoma kile alichofanya Daudi pamoja naye? Jinsi alivyokwenda

Yesu alijua kwamba Waandishi na Mafarisayo walikuwa wamesoma simulizi. Aliwashutumu kwa kukuielewa kwa makusudi. Tafsiri mbadala: "Kumbukeni kile Daudi alichofanya...pamoja naye na jinsi alivyokwenda" au "Kama mnakumbuka kile Daudi...naye, mngejua kwamba alikwenda"

Hamkusoma kile alichofanya Daudi alipokuwa katika uhitaji na njaa-- yeye pamoja na watu waliokuwa pamoja naye

Hii inaweza kusema kama amri. "Kumbuka ulichosoma kuhusu alichofanya Daudi wakati ambapo alikuwa na watu wakiwa na uhitaji na njaa"

soma nini Daudi

Yesu anarejea kwa kusoma kuhusu Daudi katika Agano kale. Hii inaweza kutofasiriwa kuonyesha taarifa thabiti.

Jinsi alivyokwenda katika nyumba ya Mungu...kwa wale walikuwa naye?

Hii inaweza kuelezwa kama sentensi iliyotengenishwa na mstari wa 25. "Alienda aliingia katika ya Mungu...kwa wale walikuwa naye" (UDB)

namna gani alienda

Neno "a" urejea kwa Daudi

mkate uliowekwa mbele

Hii urejea kwa mikate kumi na miwili ambayo ilikuwa imewekwa kwenye meza ya dhahabu ndani ya hema au jengo la hekalu kama dhabihu kwa Mungu nyakati za kipindi cha Agano la Kale.

Mark 2:27

Sabato ilifanywa kwa ajili ya mwanadamu

"Mungu aliweka Sabato kwa ajili ya mwanadamu"

mwanadamu

"mtu" au "watu" au "mahitaji ya watu" Hii urejea kwa wanaume na wanawake.

siyo mwanadamu kwa ajili ya Sabato

"Mungu hakumuumba mtu kwa ajili ya uzuri wa Sabato"

Chapter 3

¹ Na tena aliingia ndani ya sinagogi na mle palikuwa na mtu mwenye mkono uliopooza. ² Baadhi ya watu walikuwa wakimfuatilia kwa ukaribu kuona kama atamponya siku ya Sabato ili kwamba wamshitaki. ³ Yesu alimwambia mtu mwenye mkono uliopooza, "Inuka na usimame katikati ya umati huu." ⁴ Kisha akawaambia watu, "Je ni halali kutenda tendo jema siku ya Sabato au kutenda yasiyo haki; kuokoa maisha, au kuua?" Lakini walibaki kimya. ⁵ Akawaangalia kwa hasira, akihuzunika kwa sababu ya ugumu wa mioyo yao, na akamwambia yule mtu, "Nyoosha mkono wako". Akaunyoosha na Yesu akamponya mkono wake. ⁶ Mafarisayo wakaenda nje na mara wakafanya njama pamoja na Maherode dhidi yake ili kumuua. ⁷ Kisha Yesu, pamoja na wanafunzi wake, walienda baharini, na umati mkubwa wa watu uliwafuata ukitokea Galilaya na Uyahudi. ⁸ Na kutoka Yerusalemu na kutoka Idumaya na mbele ya Yorodani na jirani ya Tiro na Sidoni, umati mkubwa, uliposikia kila kitu alichokuwa anakifanya, walikuja kwake. ⁹ Na aliwaambia wanafunzi wake kuandaa mtubwi mdongo kwa ajili yake kwa sababu ya umati, ili kwamba wasije wakamsonga. ¹⁰ Kwa kuwa aliponya wengi, ili kila mtu aliyekuwa na mateso alikuwa na shauku ya kumfikia ili amguse. ¹¹ Popote roho wachafu walipomwona, walianguka chini mbele yake na kulia, na walisema, "Wewe ni Mwana wa Mungu". ¹² Aliwaamuru kwa msisitizo wasifanye ajulikane. ¹³ Alienda juu ya mlima, na akawaita aliowataka, na wakaenda kwake. ¹⁴ Akawachagua kumi na wawili (aliowaita mitume), ili kwamba wawe pamoja naye na aweze kuwatuma kuhubiri, ¹⁵ na kuwa na mamlaka ya kutoa mapepo. ¹⁶ Na akawachagua kumi na wawili: Simoni, aliyempa jina la Petro, ¹⁷ Yakobo mwana wa Zebedayo, na Yohana ndugu yake Yakobo, aliyepewa jina la Bonagesi, hao ni, wana wa ngurumo, ¹⁸ na Andrea, Filipo, Bartholomayo, Mathayo, Tomaso, Yakobo mwana wa Alfayo, Thadayo, Simoni Mkananayo, ¹⁹ na Yuda Iskariote, ambaye atamsaliti. ²⁰ Kisha alienda nyumbani, na umati wa watu wakaja pamoja tena, hata wasiweze kula hata mkate. ²¹ Familia yake waliposikia habari hiyo, walienda kumkamata, kwani walisema, "Amerukwa na akili". ²² Waandishi waliokuja kutoka Yerusalemu walisema, "Amepagawa na Beelzebuli," na, "Kwa mtawala wa mapepo anatoa mapepo". ²³ Yesu aliwaita kwake na kusema nao kwa mifano, "Jinsi gani Shetani aweza kumtoa Shetani?" ²⁴ Kama ufalme ukigawanyika wenyewe, ufalme huo hauwezi kusimama. ²⁵ Kama nyumba ikigawanyika yenyewe, nyumba hiyo haiwezi kusimama. ²⁶ Kama Shetani atainuka kinyume chake mwenyewe na kugawanyika, hawezi kusimama, na atakuwa amefika mwisho wake. ²⁷ Lakini hakuna hata mmoja awezaye kuingia ndani ya nyumba ya mtu mwenye nguvu na kuiba vitu vyake bila kumfunga mwenye nguvu kwanza, na kisha kukusanya kilichomo nyumbani. ²⁸ Kweli nawambieni, dhambi zote za wana wa watu zitasamehewa, pamoja na kufuru ambazo wanatamka, ²⁹ lakini yeyote atakaye mkufuru Roho Mtakatifu hatasamehewa kamwe, bali ana hatia ya dhambi ya milele". ³⁰ Yesu alilisema hili kwa sababu walikuwa wakisema, "Ana roho chafu". ³¹ Kisha mama yake na ndugu zake walikuja na kusimama nje. Wakamtuma mtu, kumwita. ³² Na umati wa watu uliokuwa umekaa karibu naye wakamwambia, "mama yako na ndugu zako wako nje, na wanakutafuta wewe". ³³ Aliwajibu, "Ni nani mama yangu na ndugu zangu?" ³⁴ Aliwaangalia waliokuwa wamekaa wamemzunguka, na akasema, "Tazama, hawa ni mama zangu na ndugu zangu! ³⁵ Yeyote afanyaye mapenzi ya Mungu, mtu huyo ni ndugu yangu, na dada yangu, na mama yangu".

Marko 03 Maelezo ya Jumla

Dhana maalum katika sura hii

Sabato

Ilikuwa kinyume cha sheria ya Musa kufanya kazi siku ya sabato. Mafarisayo waliamini kumponya mtu mgonjwa siku ya Sabato ilikuwa "kazi," hivyo wakasema kwamba Yesu alifanya makosa wakati alimponya mtu siku ya Sabato.

"Kukufuru dhidi ya Roho"

Hakuna mtu anayejua kwa hakika hatua ambazo watu hufanya au maneno gani wanayosema wanapotenda dhambi hii. Hata hivyo, labda wao humtusi Roho Mtakatifu na kazi yake. Sehemu ya kazi ya Roho Mtakatifu ni kuwafanya watu kuelewa kuwa wao ni wenye dhambi na wanahitaji kusamehewa na Mungu. Kwa hiyo, yeyote asiyejaribu kuacha dhambi huenda anakufuru Roho. and)

Changamoto nyingine za kutafsiri katika sura hii

Wanafunzi kumi na wawili

Yafuatayo ni orodha ya wanafunzi kumi na wawili:

Katika Mathayo:

Simoni (Petro), Andrea, Yakobo mwana wa Zebedayo, Yohana mwana wa Zebedayo, Filipo, Bartholomeo, Tomasi, Mathayo, Yakobo mwana wa Alfayo, Tadayo, Simoni wa Zeloti na Yuda Isikariote.

Katika Marko:

Simoni (Petro), Andrea, Yakobo mwana wa Zebedayo na Yohana mwana wa Zebedayo (ambao aliwaita Boanerge, yaani, wana wa ngurumo), Filipo, Bartholomeo, Mathayo, Tomasi, Yakobo mwana wa Alfayo, Tadayo Simoni wa Zeloti na Yuda Isikariote.

Katika Luka:

Simoni (Petro), Andrea, Yakobo, Yohana, Filipo, Bartholomeo, Mathayo, Tomasi, Yakobo mwana wa Alfayo, Simoni (aitwaye Zeloti), Yuda mwana wa Yakobo, na Yuda Isikariote.

Thadayo labda ni Yuda, mwana wa Yakobo.

Ndugu na Dada

Watu wengi huwaita wale ambao wana wazazi sawa "ndugu" na "dada" na kuwafikiria kama watu muhimu zaidi katika maisha yao. Watu wengi pia huita wale walio na babu na nyanya sawa "ndugu" na "dada." Katika sura hii Yesu anasema kwamba watu muhimu zaidi kwake ni wale wanaomtii Mungu.

Mark 3:1

Sentensi unganishi

Yesu amponya mtu siku ya Sabato katika Sinagogi na kuonyesha jinsi anavyojisikia walivyofanya Mafarisayo kuhusiana na sheria za Sabato. Mafarisayo na Maherode wanapanga kumua Yesu.

Baadhi ya watu

"Baadhi ya Mafarisayo." Badae, katika 3:5, hawa watu wanaonyeshwa kama Mafarisayo.

mtu aliye na mkono uliopooza

"mtu aliye na mkono uliopooza"

Baadhi ya watu walimtazama kuona kama atamponya

"Mafarisayo walimtazama Yesu kwa karibu sana kuona kama atamponya na mkono uliopooza"

mshtaki

Mafarisayo walitaka kumshtaki Yesu kwa kuvunja sheria kwa kufanya kazi siku ya Sabato, je amponye mtu. "kumshtaki yeye kwa kufanya kosa" au "kumshtaki yeye kwa kuvunja sheria"

Mark 3:3

katika ya umati

"katika ya umati huu"

Je ni halali kutenda tendo jema siku ya Sabato... au kutenda yasiyo haki?

Yesu alisema changamoto hii. Alitaka wao wakiri kuwa ni halali kumponya mtu siku ya Sabato.

kutenda tenda jema siku ya Sabato au kutenda isivyo haki... kuokoa maisha au kuua.

Haya makundi ya maneno yanafanana katika maana, tofauti ya pili imeenda ndani zaidi.

kuokoa maisha, au kuua

Inaweza kuwa ni msaada kutubu "ni halali," kama lilivyo swali analouliza Yesu tena kwa njia nyingine. "ni halali kuokoa maisha au kuua"

maisha

Hii urejea kwa maisha ya kimwili kama neno mbadala kwa mtu. "mmoja wapo anakufa" au maisha ya mmoja wapo"

Lakini walikuwa kimya

"Lakini walikataa kumjibu"

Mark 3:5

Aliangalia

"Yesu aliangalia"

alihuzunika

"alikuwa na huzuni kubwa"

ugumu wa mioyo yao

Huu mfano unaelezea jinsi Mafarisayo hawakuwa tayari kuwa na huruma kwa huyo mtu aliye kuwa na mkono uliopooza. "hawakuwa tayari kuwa na huruma kwa mtu huyo"

Nyosho mkono wako

"Nyosha mkono wako"

mkono wake uliponywa

Hii inaweza kutajwa na kauli tendaji. "Yesu alimponya mkono wake" au Yesu aliufanywa mkono wake kama ulivyo kuwa awali"

wakafanya njama

walianza kufanya mpango

Maherode

Hili ni jina la kisiasa lilompa nguvu Herode wa Antipasi

kwa namna gani watamuua

"kwa namna gani watamuua Yesu"

Mark 3:7

Sentensi unganishi

Yesu aliendelea kuponya watu kama alivyofuatwa na umati mkubwa pindi alipotaka kuwa mbali nao.

bahari

Hii urejea bahari ya Galilaya

Idumaya

Huu ni mkoa, hapo awali ulijulikana kama Edomu, ambao ulikuwa mpaka nusu ya kusini mwa mkoa wa Uyahudi.

mambo aliyokuwa anafanya

Hii inarejea kwa miujiza ya Yesu aliyokuwa akifanya. "miujiza mikubwa aliyokuwa akifanya"

alikuja kwake

"alikuja alipokuwa Yesu"

Mark 3:9

Na aliwaambia wanafunzi wake kuwa na mtubwi mdogo... ili kwamba wasije wakamsonga.

Kama ilivyokuwa umati mkubwa ulikuwa unamsonga Yesu, alikuwa katika hatari ya kusongwa. Katika mstari wa 9-10 yameunganishwa na kusemwa taarifa dhabiti kwa usahihi.

aliwauliza wanafunzi wake

"Yesu aliwambia wanafunzi wake"

Kwa kuwa aliponya wengi, ili kwamba

Neno "wengi" umaanisha idadi kubwa ya watu waliokwisha ponywa na Yesu. "Kwa sababu Yesu alikuwa ameponya tayari watu wengi, kila mmoja"

yeyote aliyekuwa na mateso alikuwa na shauku ya kumsogelea ili kwamba amguse.

"wagonjwa wote walimsonga wakiwa na shauku ya kumgusa"

Mark 3:11

muone yeye

"muone Yesu"

walianguka...wakalia na kusema

Hapa "wao" urejea kwa roho chafu. Ni zile zinazosababisha watu wanao wamiliki kufanya mambo. Hii inaweza kufanywa dhabiti. "ziliwasababisha watu wanao wamiliki kuanguka chini mbele yake na kulia.

walianguka mbele yake

Roho chafu hazikuanguka mbele yake Yesu kwa sababu zilimpenda au zilitaka kumwabudu yeye. Zilianguka chini mbele yake kwa sababu zilimuogopa.

Wewe ni Mwana wa Mungu

Yesu ana nguvu juu ya roho chafu kwa sababu ni yeye ni "Mwana wa Mungu"

Mwana wa Mungu

Hili ni jina la muhimu sana kwa Yesu

Aliwaamuru kwa msisitizo

"Yesu aliwaamuru kwa msisitizo roho hizo chafu"

si kumfanya yeye ajulikane

"si kumfunua yeye ni nani"

Mark 3:13

Sentensi unganishi

Yesu awaita rasmi wanafunzi wake kabla hajaenda nyumbani, pale aliposhitakiwa kuwa wazimu na aliyetawaliwa na Beelzebuli.

ili kwamba wawe pamoja naye na aweze kuwatuma kuhubiri

"ili kwamba wawe pamoja naye na aweze kuwatuma kuhubiri"

Simoni, aliyempa jina la Petro

Mwandishi anaanza kuwataja orodha ya majina ya mitume kumi na mbili. Simoni ni mtu wa kwanza aliye kutajwa.

Mark 3:17

kwa wale aliowapa

Kikundi cha maneno "kwa wale" urejea kwa wote Yakobo mwana wa Zebedayo na ndugu yake Yohana.

jina la Bonagesi, hao ni, wana wa ngurumo

"Jina Bonagesi, ambalo lina maanisha wana wa ngurumo" Maana ya jina "Bonagesi" inaweza kuwa dhabiti zaidi. "jina jipya 'wanaume wanaofananishwa kama ngurumo"

Thadayo

Hili ni jina la mwanaume

ambaye atamsaliti

"ambaye atamsaliti Yesu" Neno "ambaye" urejea kwa Yuda Iskariote.

Mark 3:20

Kisha alienda nyumbani

"Kisha Yesu alienda nyumbani kule alikokuwa anaishi"

kula mkate

Neno "mkate" usimama badala ya chakula. "kule wote" au "kula chochote"

walienda kumkamata

Familia yake walienda nyumbani, ili kwamba wamkamate na kumlazimisha aende nao.

kwani walisema

Maana za neno "wao" ni 1) ndugu zake au 2) baadhi ya watu katika umati

amerukwa na akili zake

"Familia ya Yesu inatumia lugha hii kueleza kwa namna gani wanafikiri anavyofanya. "uazimu" au kichaa"

Kwa mtawala wa mapepo anatoa mapepo

"Kwa nguvu za Beelzebuli ambaye ni mtawala wa mapepo, Yesu anatoa mapepo

Mark 3:23

Sentensi unganishi

Yesu aeleza kwa mifano kwanini hatawaliwi na Shetani na wale wanaofanya mapenzi ya Mungu wako vile vile kama kuwa kaka yake, na dada, na mama.

Yesu aliwaita kwake

"Yesu aliwaita watu waje kwake"

Inawezekanaje Shetani kumtoa Shetani?

Yesu aliuliza swali hili katika kuwajibu waandishi kusema kwamba anatoa mapepo kwa Beelzebuli. "Shetani hawezi kujitoa yeye mwenyewe!" au "Shetani hawezi kwenda kinyumbe na roho zake chafu!"

Kama ufalme umegawanyika yenyewe

Neno "ufalme" ni neno mbadala kwa watu wanaoishi katika ufalme. "kama watu wanaoishi katika ufalme wamegawanyika wao wenyewe"

haiwezi kusimama

Kikundi hiki cha maneno ni mfano wa maana kwamba watu hawataunganishwa na wataanguka. "hawatavumilia" au "wataanguka"

nyumba

Haya ya maneno mbadala kwa watu wanaoishi ndani ya nyumba. "familia" au "kaya"

Mark 3:26

Kama Shetani atainuka kinyume chake mwenyewe na kugawanyika

Neno "mwenyewe" ni nomino tendaji ambayo inarejea tena kwa Shetani, na mfano mbadala wa roho chafu zake. "Kama Shetani na roho zake chafu waligombana" au "kama Shetani na roho zake chafu wameinukiana dhidi ya mwenzake na wamegawanyika"

hawezi kusimama

Huu ni mfano unamaanisha ataanguka na hawezi kuvumilia. "atakoma kuwa pamoja" au "hawezi kuvumilia na amefika mwisho" au "ataanguka na amefika mwisho."

mnyang'anyi

kuiba vitu vya dhamani vya mtu

Mark 3:28

Kweli nawambieni

Hii huonyesha kwamba sentensi inayofuata ni ya kweli na muhimu

wana wa watu

"wale waiokwisha zaliwa." Sura hii imetumiwa kusisitiza ubinadamu wa watu. "watu"

tamka

"zungumza"

walikuwa wakisema

"watu walikuwa wakisema"

ana roho chafu

Hii ni lugha inayo maanisha kumilikiwa na roho chafu. "anamilikiwa na roho chafu"

Mark 3:31

ndugu

Hii inarejea kwa ndugu zake Yesu

Wakamtuma mtu, kumwita

"Wakamtuma mtu ndani kumwambia kwamba walikuwa nje na kwamba yeye anapaswa kuja kwao"

wanakutafuta wewe

"wanakuulizia wewe"

Mark 3:33

huyu ndugu yangu, dada, na mama

"hawa ni ndugu, dada yangu, na mama yangu"

Chapter 4

¹ Tena alianza kufundisha kandokando ya bahari. Na umati mkubwa ulikusanyika ukamzunguka, akaingia ndani ya mtumbwi baharini, na kukaa. Umati wote walikuwa pembeni mwa bahari ufukweni. ² Na akawafundisha mambo mengi kwa mifano, na akasema kwao kwa mafundisho yake. ³ Sikilizeni, mpanzi alienda kupanda. ⁴ Alipokuwa akipanda, baadhi ya mbegu zilianguka njiani, na ndege wakaja wakazila. ⁵ Mbegu zingine zilianguka kwenye mwamba, ambako hapakuwa na udongo mwingi. Mara zikanyauka, kwa sababu hazikuwa na udongo wakutosha. ⁶ Lakini jua lilipochomoza, zilinyauka, na kwa sababu hazikuwa na mzizi, zilikauka. ⁷ Mbegu ziingine zilianguka katikati ya miiba. Miiba ilikua na ikazisonga, na hazikuzaa matunda yeyote. ⁸ Mbegu zingine zilianguka kwenye udongo mzuri na zikazaa matunda wakati zikikua na kuongezeka, zingine zilizaa mara thelathini zaidi, na zingine sitini, na zingine mia. ⁹ Na akasema, "Yeyote mwenye masikio ya kusikia, na asikie!" ¹⁰ Yesu alipokuwa peke yake, wale waliokuwa karibu naye na wale kumi na wawili walimuuliza kuhusu mifano. ¹¹ Akasema kwao, "Kwenu mmepeva siri za ufalme wa Mungu. Lakini kwa walio nje kila kitu ni mifano, ¹² ili wakitazama, ndiyo hutazama, lakini hawaoni, na kwa hiyo wanaposikia ndiyo husikia, lakini hawaelewi, amasivyo wangegeuka na Mungu angeliwasamehe." ¹³ Na akasema kwao, "Je hamuelewi mfano huu? Mtawezaje kuelewa mifano mingine?". ¹⁴ Mpanzi alipanda neno. ¹⁵ Baadhi ni wale walioanguka pembeni mwa njia, mahali neno lilipopandwa. Na walipolisikia, mara Shetani akaja na kulichukua neno ambalo lilipandwa ndani yao. ¹⁶ Na baadhi ni wale waliopandwa juu ya mwamba, ambao, wanapolisikia neno, kwa haraka wanalipokea kwa furaha. ¹⁷ Na hawana mizizi yoyote ndani yao, lakini huvumilia kwa muda mfupi. Halafu tabu na masumbufu vinapokuja kwa sababu ya neno, mara hujikwaa. ¹⁸ Na wengine ni wale waliopandwa katika miiba. Wanalisikia neno, ¹⁹ lakini masumbufu ya dunia, udanganyifu wa mali, na tamaa za mambo mengine, huwaingia na kulisonga neno, na linashindwa kuzaa matunda. ²⁰ Kisha kuna wale ambao wamepandwa kwenye udongo mzuri. Wanalisikia neno na kulipokea na huzaa matunda: baadhi thelathini, na baadhi sitini, na baadhi mia moja. ²¹ Yesu akawaambia, "Je huwa unaleta taa ndani ya nyumba na kuiweka chini ya kikapu, au chini ya kitanda? Huileta ndani na kuiweka juu ya kiango. ²² Kwa kuwa hakuna chochote kilichojificha ambacho hakitajulikana, na hakuna siri ambayo haitawekwa wazi. ²³ Akiwapo mwenye masikio ya kusikia, na asikie!" ²⁴ Akawaambia, "Iweni makini kwa kile mnachokisikia, kwa kuwa kipimo mpimacho, ndicho mtakachopimiwa, na itaongezwa kwenu. ²⁵ Kwa sababu yeye aliyenacho, atapokea zaidi, na yule asiyeenacho, kutoka kwake vitachukuliwa hata vile alivyonavyo." ²⁶ Na akasema, "Ufalme wa Mungu umefananishwa na mtu aliyepanda mbegu katika udongo. ²⁷ Alipolala usiku na kuamka asubuhi, na mbegu zikachipuka na kukua, ingawa hajui ilivyotokea. ²⁸ Dunia hutoa mbegu yenyewe; kwanza majani, halafu maua, halafu mbegu zilizo komaa. ²⁹ Na wakati mbegu itakapokua imeiva mara hupeleka mundu, kwa sababu mavuno yamewadia." ³⁰ Na akasema, "tuufananishe ufalme wa Mungu na kitu gani, au tutumie mfano gani kuuelezea?". ³¹ Ni kama mbegu ya haradali, ambapo ilipopandwa ni ndogo sana kuliko mbegu zote duniani. ³² Hata, wakati imepandwa, inakuana kuwa kubwa zaidi ya mimea yote ya bustani, na inafanya matawi makubwa, hata ndege wa mbinguni huweza kufanya viota vyao kwenye kivuli chake." ³³ Kwa mifano mingi alifundisha na alisema neno kwao, kwa kadiri walivyoweza kuelewa, ³⁴ na hakusema nao bila mifano. Lakini wakati alipokuwa peke yake, akawaelezea kila kitu wanafunzi wake. ³⁵ Katika siku hiyo, wakati wa jioni ulipowadia, akasema kwao, "Twendeni upande wa pili". ³⁶ Hivyo wakauacha umati, wakamchukua Yesu, wakati huo tayari alikuwa ndani ya mtumbwi. Mitumbwi mingine ilikuwa pamoja naye. ³⁷ Na upepo mkali wa dhoruba na mawimbi yalikuwa yakiingia ndani ya mtumbwi na mtumbwi tayali ulikuwa umejaa. ³⁸ Lakini Yesu mwenyewe alikuwa kwenye shetri, amelala kwenye mto. Wakamwamsha, wakisema, "Mwalimu, haujali sisi tunakufa?" ³⁹ Na akaamka, akaukemea upepo na akaiambia bahari, "Iwe shwari, amani". Upepo ukakoma, na kulikuwa na utulivu mkubwa. ⁴⁰ Na akasema kwao, "Kwa nini mnaogopa? Je hamna imani bado?" ⁴¹ Walijawa na hofu kubwa ndani yao na wakasemezana wao kwa wao, "Huyu ni nani tena, kwa sababu hata upepo na bahari vya mtii?".

Marko 04 Maelezo ya Jumla

Muundo na upangiliaji

Marko 4:3-10 huunda mfano mmoja. Mfano huo umeelezwa katika 4:14-23.

Baadhi ya tafsiri huweka kila mstari wa mashairi upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hivyo kwa mashairi katika 4:12, ambayo ni maneno kutoka Agano la Kale.

Dhana maalum katika sura hii

Mifano

Mifano ni hadithi fupi ambayo Yesu aliwaambia ili watu waweze kuelewa kwa urahisi somo alilojaribu kuwafundisha. Pia aliwaambia hadithi ili wale ambao hawakutaka kumwamini wakose kuelewa kweli.

Mark 4:1

Sentensi unganishi

Yesu alipokuwa anafundisha akiwa kwenye mtumbwi kandokanod ya bahari, aliwambia mfano wa udongo

bahari

Hii ni bahari la Galilaya

na kukaa chini

"na akaketi ndani mwa mtumbwi"

Mark 4:3

Sikilizeni

"Zingatia"

Alipokuwa akipanda

"Alipokuwa akipanda mbengu juu ya udongo." Kwa tamaduni zingine watu walipanda mbingu kwa utofauti. Katika mfano huu mbengu zilipandwa kwa kutupwa juu ya ardhi iliyokuwa imeandaliwa kwa kukuza.

ziliota

"zilianza kuota kwa haraka"

udongo

Hii inarejea kupoteza uchafu juu ya ardhi ambapo utapanda mbengu.

Mark 4:6

zilinyauka

Hii urejea kwa mimea midogo. Hii inaweza kusemwa katika kauli tendaji. "inanyausha mimea midogo"

sababu hazikuwa na mzizi

"sababu mimea midogo haikuwa na mizizi, zilinyauka"

na ikazisonga

Neno ika -"zi"-songa urejea kwa mimea midogo

Mark 4:8

zingine zilizaa mara thelathini zaidi

Kiasi cha nafaka kilichotokana na kila mmea inalinganishwa na mbengu moja iliyoota. "Mimea baadhi ilizaa mara thelathini zaidi kama mbegu ilivyopandwa na mtu"

thelathini...sitini...na mia

"30...60...100." Hizi zinaweza kuandikwa kama hesabu

na baadhi sitini, na baadhi mia

Yesu anaendelea kueleza kiasi cha nafaka iliyopatikana. Udondoshaji wa maneno umetumika hapa kufupisha kikundi cha maneno lakini yanaweza kuandikwa. "na baadhi zilizaa sitini zaidi ya nafaka na baadhi zilizaa mia zaidi ya nafaka"

Yeyote aliye na masikio kusikia

Hii ni njia ya kurejea kwa yeyote asikilizae. "Yeyote anayenisikiliza mimi"

acha asikilize

Hapa neno "kusikiliza" humaaanisha kuwa makini. "unapaswa kuwa makini kwa kila ninachosema"

Mark 4:10

Yesu alipokuwa peke yake

Hii haimaanishi kwamba Yesu alikuwa kabisa peke yake, hapa, umati wa watu ulikuwa umeenda na Yesu alikuwa na wanafunzi kuma na wawili na wafuasi wengine baadhi.

Kwenu mmepelewa

Hii inaweza kusemwa katika kauli tendaji. "Mungu amekupa wewe" au "Nimekwisha kukupa wewe"

kwa walio nje

"lakini kwa wale hawako miongoni mwenu" Hii urejea kwa wote wale hawakuwa miongoni mwa wanafunzi kumi na wawili au wafuasi wengine wa Yesu.

kila kitu kiko katika mifano

Inaweza kusemwa kwamba Yesu anatoa mifano kwa watu. " Nimezungumza vyote katika mifano"

wanapotazama... wanaposikia

Inakisiwa kwamba Yesu anazungumza kuhusu watu akitazama kwa kile anacho waonyesha na kusikia kile anacho wambia. "wanapotaza kile nafanya... wanaposikia kile nachosema "

wanatazama, lakini hawaoni

Yesu anazungumzia watu wanaoelewa wanachokiona kwa uhalisia. "wanatazama na hawaelewi"

geuka

Hii inamaanisha kugeuka mbali na dhambi

Mark 4:13

Sentensi unganishi

Yesu anaelezea mfano wa udongo kwa wafuasi wake na kisha anawambia kuhusiana na taa kuonyesha vitu vilivyo jificha vitajulikana.

Na akasema kwao

"Na Yesu akasema na wanafunzi wake"

Je hamuelewi mfano huu? Mtawezaje kuelewa mifano mingine ?

Yesu alitumia maswali haya kuonyesha jinsi alivyokuwa na huzuni kwamba wanafunzi wake hawakuweza kuelewa mfano wake. "kama hautaweza kuelewa mfano huu, fikiri jinsi ilivyo ngumu kwa wewe kuelewa mifano mingine"

Mkulima anayepanda mbegu zake

"Mkulima anayepanda mbegu zake huwakilisha"

kwa yule anayepanda neno

"Neno" huwakilisha ujumbe wa Mungu. Kupanda ujumbe huwakilisha kufundisha. "yule anayefundisha watu ujumbe wa Mungu"

Baadhi huanguka kandokando mwa njia

"Baadhi ya watu ni kama mbegu huanguka kandokando mwa njia" au "Baadhi ya watu ni kama njia ya miguu ambapo mbegu huangukia"

njia

"njia ya miguu"

wanapoisikia

Hapa wanapo-"i" sikia urejea "neno" au "ujumbe wa Mungu"

Mark 4:16

Na baadhi ni wale

"Na baadhi ya watu ni kama mbegu." Yesu anaanza kuelezea ni kwa namna gani wanafanana kama mbegu zinazoanguka udongo wa mawe.

Na hawana mizizi yoyote ndani yao

Hii ni ulinganishi wa mimea midogo kuwa inakuwa na mizizi mifupi. Mfano huu humaanisha kwamba watu kwa mara kwanza husimumika pindi wapokeapo neno, lakini hawakujitoa kwa nguvu kwalo. "Nao wanakuwa kama miche midogo isiyokuwa na mizizi"

hakuna mzizi

Hii siyo ya kutia chumvi sana katika kuelezea, tiachumvi, kuisitiza jinsi mizizi ilivyokuwa na kina kidogo.

vumilia

Katika mfano huu, "vumilia" humaanisha "kuamini" "kuendelea katika imani"

sababu ya neno

Inaweza kuwa msaada kueleza kwanini taabu huja. Ilikuwa kwa sababu watu waliliamini neno. "sababu waliliamini neno"

walilikwaa

Katika mfano huu, "kujikwaa" humaanisha "kuacha kuamini ujumbe wa Mungu"

Mark 4:18

Na wengine ni wale waliopandwa katika miiba

Yesu anaanza kueleza kwa namna gani watu wanakuwa kama mbegu zinazoanguka kwenye miiba. "Na watu wengine wanakuwa kama mbegu zilizopandwa katika miiba"

wanaujali ulimwengu

"masumbufu ya maisha" au "mambo yanayo husiana na maisha ya sasa"

udanganyifu wa mali

"tamaa ya mali"

huwaingia na kulisonga neno

Kama Yesu anavyoendelea kusema kuhusu watu walio kama mbegu zinazoanguka katika ya miiba, anaeleza tamaa na masumbufu yanavyofanya kwa neno katika maisha kama miiba inavyoisonga mimea midogo.

halizai

"neno hakuna kuzaa tunda lolote katika wao"

yule aliyepanda katika udongo mzuri

Yesu anaanza kueleza namna gani baadhi ya watu wako kama mbegu zilizopandwa katika udongo mzuri. "kama mbegu zilizopandwa katika udongo mzuri"

baadhi thelathini, na baadhi sitini, na baadhi mia

Hii inarejea kwa nafaka ilitokana na mimea. "baadhi huzaa nafaka thelathini, baadhi nafaka sitini, na baadhi nafaka mia" au baadhi 30 nafaka, baadhi nafaka 60, na baadhi nafaka 100"

Mark 4:21

Yesu akawambia

"Yesu alisema na umati"

Je huwa unaleta taa ndani ya nyumba na kuiweka chini ya kikapu, au chini ya kitanda?

Swali hili linaweza kuandikwa kama sentensi. "Unaleta taa ndani ya nyumba na kuiweka chini ya kikapu, au chini ya kitanda!"

Kwa kuwa hakuna chochote kilichojificha ambacho hakitajulikana...njoo nje kweupe

Hii inaweza kusemwa kwa namna chanya. "Kwa kila kitu kilichojificha kitafanywa kujulikana, na chochote kilicho sirini kitakuwa pepepe"

hakuna kilichojificha... hakuna siri

"hakuna kilichojificha... hakuna siri" Vifungu vyote vina maana ile ile. Yesu anasisitiza kwamba kila kilichojificha kitawekwa wazi.

Akiwapo mwenye masikio ya kusikia, na asikie!"

Hapa neno "kusikiliza" humaanisha kuwa makini. "unapaswa kuwa makini kwa kila ninachosema"

Mark 4:24

Akawambia

"Yesu akawambia umati"

kwa kuwa kipimo mpimacho

maana zinazoweza ni 1) Yesu anazungumza kipimo halisi na ukarimu kwa wengine au 2) huu mfano ambao Yesu anazungumzia wa "kuelewa" kama ilikuwa ni "kupima"

ndicho mtakachopimiwa, na itaongezwa kwenu

Hii inaweza kusemwa katika kauli tendaji. "Mungu atakupima, na atakuongezea"

yeye atapokea zaid...na yule vitachukuliwa

Hii inaweza kusemwa katika kauli tendaji. "kwa yeye Mungu atampa zaidi...kutoka kwake Mungu atavichukua"

Mark 4:26

Sentensi unganishi

Yesu basi anawambia watu mfano kueleza ufalme wa Mungu, ambapo kwa badae anawaeleza wanafunzi wake.

kama mtu aliyepanda mbegu

Yesu hufananisha ufalme wa Mungu kwa mkulima anayepanda mbegu. "kama mkulima anayepanda mbegu"

Alipolala usiku na kuamka asubuhi

"Anamka asubuhi na kulala usiku"

jani

shina au kuchipuka

sikio

kichwa katika shina au sehemu ya mmea inashika tunda

mara hupeleka mundu

Hapa "mundu" ni maneno mbadala yanayosimama kwa mkulima au watu wanaotumwa na mkulima kwenda kuvuna nafaka. "mara huenda na mundu kuvuna nafaka" au "mara hutuma watu na mundu kuvuna nafaka"

mundu

ni upanga uliojikunja au ndoano iliyo na makali inatumiwa kuvunia nafaka

sababu mavuno ni tayari

Hapa maneno "ni tayari" ni lugha kwa ajili ya nafaka iliyo tayari kuvunwa. "sababu nafaka iko tayari kuvunwa"

Mark 4:30

tuufananishe ufalme wa Mungu na kitu gani, au tutumie mfano gani kuelezea?

Yesu aliuliza swali hili kusababisha wasikilizaji wake kufikiri kuhusu ufalme wa Mungu. "Pamoja na mfano huu naweza kueleza ufalme wa Mungu ukoje"

pindi inapopandwa

Hii inaweza kusemwa katika kauli tendaji. "wakati yoyote anapanda mbegu" au "wakati yoyote anapanda mmea"

inafanya matawi makubwa

Mti wa haradali unaelezwa kama unasababisha matawi kukua makubwa. "pamoja na matawi makubwa"

Mark 4:33

alisema neno kwao

Neno "kwao" urejea kwa umati

kwa kadiri walivyoweza kuelewa

"na kama waliweza kuelewa baadhi, aliendelea kuwaambia zaidi"

wakati alipokuwa peke yake,

Hii inamaanisha kuwa alikuwa mbali na umati, lakini wanafunzi bado walikuwa naye.

akawaeleza kila kitu

Hapa "kila kitu" ni kutia chumvi sana katika kueleza kitu au tia chumvi. Alieze mifano yake yote. "alieleza mifano yake yote"

Mark 4:35

Sentensi unganishi

Kama Yesu na wanafunzi wake wanachukua mtumbwi kukwepa umati wa watu, upepo mkali wa dhoruba ukajitokeza. Wanafunzi wake wanaogopa wanapoona hata upepo na bahari unamtii Yesu.

akasema kwao

"Yesu alisema kwa wanafunzi wake"

upande wa pili

"upande wa pili wa bahari ya Galilaya" au "upande wa pili wa bahari"

upepo mkali wa dhoruba ukajitokeza

Hapa "ukajitokeza" ni lugha inayotumiwa kwa "kuanza" " upepo mkali wa dhoruba kuanza"

mtumbwi ulikuwa umejaa

Inaweza kuwa msaada kusema kwamba mtumbwi ulikuwa umejaa maji. "mtumbwi ulikuwa umejaa maji"

Mark 4:38

Yesu mwenyewe

Hapa "mwenyewe" husisitiza kwamba Yesu alikuwa peke yake kwenye shetri"

shetri

Hii inakuwa mwishoni mwa mtumbwi. "shetri ya mtumbwi"

Wakamwamsha

Neno "waka" urejea kwa wanafunzi

haujali sisi tunakufa?

Wanafunzi waliuliza swali hili kuonyesha uoga wao. Swali hii linaweza kuandikwa kama sentensi. "unapaswa kuwa makini kwa kile kinachotokea, wote tunakufa"

tunaelekea kufa

Neno "tuna" inajumuisha wanafunzi na Yesu.

Amani, shwari

Haya maneno mawili yanafanana na yanatumiwa kwa kusisitiza

utulivu mkubwa

"ukimya mkubwa juu ya bahari" au utulivu mkubwa juu ya bahari"

Mark 4:40

Na akasema kwao

"Na Yesu akasema kwa wanafunzi wake"

Kwa nini mnaogopa? Je hamna imani bado?

Yesu anauliza maswali haya kuwafanya wanafunzi kufikiri kwanini wanaogopa wakati yuko pamoja nao. Haya maswali yanaweza kuandikwa kama sentensi. "Haupaswi kuogopa. Unahitaji imani zaidi"

Huyu ni nani tena, kwa sababu hata upepo na bahari vya mtii?

Wanafunzi wanauliza swali katika hali ya kushangaa kwa yale Yesu alifanya. Hili swali linaweza kuandikwa kama sentensi. "Huyu mtu si kama watu wengine wa kawaida; hata upepo na bahari unamtii!"

Chapter 5

¹ Walikuja mpaka upande mwingine wa bahari, katika mkoa wa Gerasi ² Na ghafla wakati Yesu alipokuwa akitoka nje ya mtumbwi, mtu mwenye roho chafu alikuja kwake kutoka makaburini. ³ Mtu huyu aliishi makaburini. Hakuna aliyeweza kumzuia zaidi, hakuna hata kwa minyororo. ⁴ Alikuwa amefungwa nyakati nyingi kwa pingu na minyororo. Aliikata minyororo na pingu zake zilizunjwa. Hakuna hata mmoja aliyekuwa na nguvu za kumshinda. ⁵ Usiku na mchana akiwa makaburini na milimani, alilia na kujikata yeye mwenyewe kwa mawe makali. ⁶ Alipomwona Yesu kwa mbali, alikimbilia kwake na kuinama mbele yake. ⁷ Alilia kwa sauti kuu, "Wataka nikufanyie nini, Yesu, Mwana wa Mungu aliye Juu sana? Ninakusihi kwa Mungu mwenyewe, usinitese." ⁸ Kwa kuwa alikuwa amemwambia, "Mtoke mtu huyu, wewe roho mchafu." ⁹ Naye alimwuliza, "Jina lako ni nani?" Naye alimjibu, "Jina langu ni Legion, kwa kuwa tuko wengi." ¹⁰ Alimsihi tena na tena asiwapeleke nje ya mkoa. ¹¹ Sasa kundi kubwa la nguruwe lilikuwa likilishwa juu ya kilima, ¹² nao walimsihi, wakisema, "Tutume kwa nguruwe; tuingie ndani yao." ¹³ Hivyo aliwaruhusu; roho wachafu waliwatoka na kuingia ndani ya nguruwe, nao walikimbilia chini ya kilima mpaka baharini, na karibia nguruwe elfu mbili walizama baharini. ¹⁴ Na wale waliokuwa wakiwalisha nguruwe walikimbilia na kutoa taarifa ya kilichotokea katika mji na katika nchi. Ndipo watu wengi walitoka kwenda kuona kilichotokea. ¹⁵ Ndipo walikuja kwa Yesu na walimwona mtu aliyepagawa na pepo— aliyekuwa na Jeshi—amekaa chini, amevikwa, na akiwa katika akili yake timamu, nao waliogopa. ¹⁶ Wale waliokuwa wameona kilichotokea kwa mtu aliyekuwa amepagawa na pepo waliwaambia kilichotokea kwake na pia kuhusu nguruwe. ¹⁷ Nao walianza kumsihi aondoke katika mkoa wao. ¹⁸ Na alipokuwa akiingia ndani ya mtumbwi, mtu aliyekuwa amepagawa na mapepo alimsihi kwamba aende pamoja naye. ¹⁹ Lakini hakumruhusu, lakini alimwambia, "Nenda nyumbani kwako na kwa watu wako, na uwaambie alikufanyia Bwana, na rehema aliyokupa." ²⁰ Hivyo alienda na alianza kutangaza mambo makuu ambayo Yesu amefanya kwake katika Dekapoli, na kila mmoja alistaajabu. ²¹ Na wakati Yesu alipovuka tena upande mwingine, ndani ya mtumbwi, umati mkubwa ulikusanyika kumzunguka, alipokuwa kando ya bahari. ²² Na mmoja wa kiongozi wa sinagogi, aliyeitwa Yairo, alikuja, na alipomwona, alianguka miguuni pake. ²³ Akamsihi zaidi na zaidi, akisema, "Binti yangu mdogo anakaribia kufa. Ninakusihi, njoo na uweke mikono yako juu yake ili kwamba aweze kupata afya na kuishi." ²⁴ Hivyo alikwenda pamoja naye, na umati mkubwa ulimfuata nao walimzonga karibu wakimzunguka. ²⁵ Kulikuwa na mwanamke ambaye damu yake ilikuwa imetoka kwa miaka kumi na miwili. ²⁶ Aliteseka vya kutosha chini ya matabibu wengi na alitumia kila kitu alichokuwa nacho. Hata hivyo hakusaidika kwa chochote, lakini badala yake alizidi kuwa na hali mbaya. ²⁷ Alisikia habari kuhusu Yesu. Hivyo alikuja nyuma yake wakati alipokuwa akitembea ndani ya umati, naye aliligusa vazi lake. ²⁸ Kwa kuwa alisema, "Kama nikiyagusa mavazi yake tu, nitakuwa mzima." ²⁹ Alipomgusa, kutokwa damu kulikoma, na alijisikia katika mwili wake kwamba aliponywa kutoka kwenye mateso yake. ³⁰ Na ghafla Yesu aligundua ndani yake mwenyewe kwamba nguvu zimemtoka. Na aligeuka huku na huku katika umati wa watu na kuuliza, "Ni nani aliyeligusa vazi langu?" ³¹ Wanafunzi wake walimwambia, "Unaona umati huu umekusonga ukikuzunguka, nawe wasema, 'Ni nani aliyenigusa?'" ³² Lakini Yesu alitazama huku na huku kuona ambaye aliyekuwa amefanya hili. ³³ Mwanamke, akijua kilichotokea kwake, aliogopa na kutetemeka. Alikuwa na alianguka chini mbele yake na kumwambia ukweli wote. ³⁴ Alisema kwake, "Binti, imani yako imekufanya uwe mzima. Enenda kwa amani na uponywe kutoka kwenye ugonjwa wako." ³⁵ Alipokuwa akizungumza, baadhi ya watu walikuja kutoka kwa kiongozi wa Sinagogi, wakisema, "Binti yako amekufa. Kwa nini kuendelea kumsumbua mwalimu?" ³⁶ Lakini Yesu aliposikia ambacho walikisema, alimwambia kiongozi wa Sinagogi, "Usiogope. Amini tu." ³⁷ Hakumruhusu yeyote kuongozana naye, isipokuwa Petro, Yakobo, na Yohana, ndugu yake Yakobo. ³⁸ Walikuja nyumbani kwa kiongozi wa Sinagogi naye aliona vurugu, kulia kwingi na kuomboleza. ³⁹ Alipoingia nyumbani, aliwaambia, "Kwa nini mmesikitika na kwa nini mnalia? Mtoto hajafa bali amelala." ⁴⁰ Walimcheka, lakini yeye, aliwatoa wote nje, alimchukua baba wa mtoto na mama na wale waliokuwa pamoja naye, na aliingia ndani alimokuwa mtoto. ⁴¹ Aliuchukua mkono wa mtoto na alimwambia, "Talitha koum," ambayo ni kusema, "Binti mdogo, nakuambia, amka." ⁴² Ghafla mtoto aliamka na kutembea (kwa kuwa alikuwa na umri wa miaka kumi na miwili). Na ghafla walishikwa na mshangao mkubwa. ⁴³ Aliwaamuru kwa nguvu kwamba hakuna yeyote anapaswa kujua kuhusu hili. Na aliwaambia wampatie yule binti chakula.

Marko 05 Maelezo ya Jumla

Changamoto za kutafsiri katika sura hii

"Talitha, kouw"

Maneno "Talitha, kouw" (Marko 5:41) yanatoka kwa lugha ya Kiaramu. Marko anayaandika jinsi yanavyosikika na kisha kutafsiri. (See: [[rc://*/ta/mtu/translate/translate-transliterate]])

Mark 5:1

Sentensi unganishi

Baada ya Yesu kutuliza dhoruba kubwa, anamponywa mtu aliyekuwa na mapepo mengi, lakini wenyeji wa Gerasi hawakufurahi kwa uponyaji wake, na walimuomba Yesu aondoke.

Walikuja

Neno "Wali" urejea kwa Yesu na wanafunzi wake.

bahari

Hii urejea kwa Bahari ya Galilaya

Gerasenes

Hili jina urejea kwa watu wanaoishi Gerasi.

akiwa na roho chafu

Hii lugha inayomaanisha kwamba mtu "ametawaliwa" au "kumilikiwa" na roho chafu. "kutawalia na roho chafu" au roho chafu kumiliki"

Mark 5:3

Alikuwa amefungwa nyakati nyingi

Hii inaweza kuandikwa katika kauli tendaji. "Watu walimfunga mara nyingi"

viungo vyake viliharibika

Hii inaweza kuandikwa katika kauli tendaji. "kuharibika kwa viungo vyake"

Viungo

"kamba kwenye miguu yake" au "minyororo iliyofungwa kifundoni kumzuia"

minyororo

"pingu" au "minyororo ilifungwa kwenye kifundo cha mkono kumzuia"

kumshinda

"mwenye kumzuia" Mtu mwenye pepo mchafu hakuna hata mmoja aliyekuwa na nguvu za kumshinda

kumshinda

"kumtawala"

Mark 5:5

alifikata yeye mwenyewe kwa mawe makali

Mara nyingi wakati ambapo mtu anamilikiwa na pepo, pepo atamsababisha mtu huyo kufanya vitu vya uharibifu, kama vile kujikata mwenyewe.

Alipomwona Yesu kwa mbali

Wakati ambapo mtu huyu alipomwona Yesu, Yesu alikuwa anatoka mtumbwini.

kuinama

Hii inamaanisha aliinama mbele za Yesu kwa hofu na heshima, na wala si kwa kuabudu.

Mark 5:7

Akapiga kelele

"Roho chafu ikapiga kelele"

Nina nini nawe, Yesu, Mwana wa Mungu aliye juu?

Roho chafu inauliza swali hili kwa uoga. Hii inaweza kuandikwa kama sentensi. "Niache peke yangyu, Yesu, Mwana wa Mungu aliye juu! Hakuna sababu ya wewe kuniingilia mimi"

Yesu...usinitese.

Yesu, "Mwana wa Mungu aliye juu," ana uwezo kuzitesa roho chafu.

Mwana wa Mungu aliye juu

Hiki ni cheo muhimu kwa Yesu.

Nakuombwa kwa Mungu mwenyewe

Hapa roho chafu anaapa kwa Mungu kama anafanya ombi la Yesu. Angali namna gani ya ombi hili linafanywa katika lugha ya kwenu.

Mark 5:9

Alisema kwake, "Jina langu ni Jesu, kwa kuwa tuko wengi."

roho zilizokuwa ndani ya mtu zilisema kwa Yesu kwamba haimo roho chafu moja tu ndani ya mtu huyu, bali roho wengi wachafu.

Mark 5:11

nao walimsihi

"roho chafu walimsihi Yesu"

Aliwaruhusu

"Yesu aliziruhusu roho chafu" zikawaingie nguruwe

na walikimbilia
"na nguruwe walikimbilia"

nao walikimbilia chini ya kilima mpaka baharini, na karibia nguruwe elfu mbili walizama baharini
Unaweza kuifanya hii sentensi kujitegemea: "mpaka baharini. Kuliwakuwako na nguruwe elfu mbili, na walizama baharini."

Yapata nguruwe elfu mbili
"Yapata nguruwe 2000 " walizama baharini"

Mark 5:14

katika mji na nchi
Inaweza kusemwa kwa usahihi kuwa watu walitoa taarifa yao kwa watu walikuwa katika mji na nchi.

Jeshi
Hili lilikuwa jina la mapepo mengi ambayo yalikuwa ndani mwa mtu.

katika akili yake timamu
Hii ni lugha inayoamaanisha kuwa anafikiri vizuri. "kwa akili timamu" au "kufikiri kwa usahihi."

waliogopa
Neno "wa" urejea kwa kundi la watu walioenda nje kuona nini kimetokea.

Mark 5:16

Mtu aliyekuwa akitawaliwa na mapepo
"Mtu ambaye mapepo yalimtawala"

Mark 5:18

mapepo-aliyekuwa amepagawa na mapepo
amepagawa na mapepo- Ijapokuwa mtu hajapagawa na mapepo tena, bado anaelezwa katika hali hiyo. "mtu aliyekuwa amepagawa na mapepo"

Lakini hakumruhusu
Alichofanya Yesu hakikumruhusu mtu kufanya inaweza kusema kwa usahihi. "Lakini hakumruhusu mtu kuja nao"

Dekapoli
Mkoa uliokuwa kusunimashariki mwa Bahari ya Galilaya

kila mmoja alistaajabu
Inaweza kuwa msaada kusema kwanini watu walistaajabu. "watu wote waliosikia alichosema walistaajabu"

Mark 5:21

Sentensi unganishi
Baada ya kumponya mtu aliyemilikiwa na pepo katika mji wa Gerasenes, Yesu na wanafunzi wake wanarudi kupitia ziwa Kaperinaumu ambapo mmoja

wa watawala wa sinagogi anamuuliza Yesu kumponya binti yake.

upande mwingine
Inaweza kuwa msaada kuongoza taarifa kwa maneno haya. "upande wa pili wa bahari"

kando mwa bahari
"ufukoni mwa bahari" au "katika ufuko"

bahari
Hili ni bahari la Galilaya.

Yairo
Hili ni jina la mwanaume.

Kwa hiyo alienda kwake
"Hivyo Yesu alienda pamoja na Yairo." Wanafunzi wa Yesu walienda pia naye. "Hivyo Yesu na wanafunzi walienda na Yairo"

weka mikono yako
"Kuweka mikono" urejea kwa nabii au mwalimu kuweka mkono wake kwa mtu na kugawa aidha uponyaji au baraka. Katika jambo hili, Yairo anamuomba Yesu kumponya binti yake.

kwamba afanywe mzima na aishi
Hii inaweza kusemwa katika kauli tendaji. "na mponye na kumfanya hai"

na walimzonga karibu wakimzunguka.
Hii inamaanisha umati walimzunguka Yesu na kujisonga wenyewe kuwa karibu na Yesu.

Mark 5:25

Sentensi unganishi
Wakati Yesu akiwa katika njia kumponya mtoto wa miaka 12 wa mtu mmoja, mwanamke aliyekuwa anaumwa miaka 12 anaingilia kati kwa kumgusa Yesu kwa ajili ya uponyaji.

Sasa kulikuwa na mwanamke
"Sasa" inaonyesha kuwa huyu mwanamke ambaye ametambulishwa kwa simulizi katika lugha yako.

ambaye damu yake ilitoka kwa muda miaka kuma miwili
Mwanamke hakuwa na kidonda kilichokuwa wazi; badala yake, kutokwa kwa damu yake kwa kila mwezi hakukukoma. Lugha yako inaweza kuwa na njia ya heshima kurejea kwa hali hii.

kwa miaka kumi na miwili
"kwa miaka 12"

alikuwa vibaya
"ugonjwa wake ilikuwa mbaya" au "kutokwa damu kuliongezeka"

taarifa kuhusu Yesu
Alikuwa amesikia taarifa kuhusu Yesu kwa jinsi alivyoponya watu. " Kuwa Yesu aliponya watu"

vazi
vazi la nje au mkoti

Mark 5:28

nitakuwa mzima
Hii inaweza kusemwa katika kauli tendaji.
"itaniponywa mimi" au "nguvu yake itaniponywa mimi"

aliponywa kutoka kwenye mateso yake.
Hii inaweza kusemwa katika kauli tendaji. "ugonjwa ulimwacha" au "hakuwa tena na ugonjwa"

Mark 5:30

na unasema, 'Ni nani aliyenigusa?'
"tulishangaa kusikia ukisema kwamba mtu fulani alikugusa."

umati huu ulimsonga
Hii inamaanisha walimsonga Yesu na kusukuma wenyewe kwa pamoja kuwa karibu na Yesu.

Mark 5:33

alianguka chini mbele yake
"alipiga magoti mbele zake." Alipiga magoti mbele ya Yesu kama tendo la heshima na utii.

kumwambia ukweli wote
Maneno "ukweli wote" urejea kwa namna alivyomgusa na kupona. "kumwambia ukweli wote kuhusu alivyomgusa"

Binti
Yesu alikuwa akiitumia istilahi hii kwa mfano kurejea kwa mwanamke kama muumini.

imani yako
"imani yako kwangu"

Mark 5:35

Wakati alipokuwa akiongea
"Wakati Yesu alipokuwa akizungumza"

baadhi ya watu walikuja kutoka kwa kiongozi wa Sinagogi
Maana zinazowekana ni 1) watu hawa walitokea nyumbani mwa Jarius au 2) Jarius alikuwa amewapa watu hawa maagizo kwenda kumuona Yesu au 3) watu hawa walikuwa wametumwa na mtu aliyekuwa kama mwenyekiti na kiongozi wa Sinagogi kwa kukosekana kwa Jarius.

kiongozi wa Sinagogi
"kiongozi wa Sinagogi" ni Jarius

kuzungumza
"kuzungumza na Jairus"

Kwa nini kuendelea kumsumbua mwalimu zaidi?
"Hatupaswi kumsumbua mwalimu zaidi"

mwalimu
Hii inarejea kwa Yesu

Mark 5:36

Amini tu
Kama ni muhimu, unaweza kusema kuwa Yesu anamuamru Jarius kuamini. "Amini tu naweza kumfanya binti yako kuwa hai"

hakuwa...aliona
Katika mistari hii neno "a" urejea kwa Yesu.

kuongozana naye
"kwenda naye" Inaweza kuwa msaada kusema wakati walipokuwa wakienda. "kuongozana naye kwa nyumba ya Jarius"

Mark 5:39

aliwaambia
"Yesu aliwaambia watu walikuwa wakilia"

Kwa nini mnafadhaika na kwa nini mnalia?
Yesu aliuliza swali hili kuwasaidia kuona imani yao ndogo. Hii inaweza kuandikwa kama sentensi "Hampaswi kufadhaika na kulia."

aliwatoa wote nje
"watoe watu wengine wote nje ya nyumba"

wale waliokuwa pamoja naye
Hii inarejea kwa Petro, Yakobo, na Yohana

alienda alipokuwa mtoto
Inaweza kuwa msaada kusema alipokuwa mtoto. "alienda chumbani pale alipokuwa amelala mtoto."

Mark 5:41

Talitha kouv
Hii ni sentensi ya kiaramu, ambayo Yesu alimwambiaa binti katika lugha yake.

Alikuwa na umri wa miaka kumi na miwili
"alikuwa na miaka 12"

Aliwaamuru kwa nguvu kwamba hakuna yeyote anapaswa kujua kuhusu hili
"Aliwaamuru kwa nguvu, hakuna yeyote anapaswa kujua hili" au "Aliwaamuru kwa nguvu, Wasimwambie yeyote kuhusu aliyoyafanya!"

Aliwaamuru kwa nguvu
"Aliwaamuru kwa nguvu"

Na aliwaambia wampatie yule binti chakula
Na aliwaambia, 'mpeni chochote ale'

Chapter 6

¹ Na akaondoka hapo na kwenda mjini kwao, na wanafunzi wake wakamfuata. ² Sabato ilipofika, alianza kufundisha katika Sinagogi. Watu wengi walimsikia na wakashangazwa. Wakasema, "Amepata wapi mafundisho haya?" "Ni hekima gani hii aliyopewa?" "Anatendaje miujiza hii kwa mikono yake?" ³ "Je huyu si yule seremala, mwana wa Mariamu na ndugu yao kina Yakobo, Yose, Yuda na Simioni? Je dada zake si wanaishi papa hapa pamoja nasi?" Na hawakufurahishwa na Yesu. ⁴ Yesu akawaambia, "Nabii hakosi heshima, isipokuwa katika mji wake na miongoni mwa ndugu zake na nyumbani mwake." ⁵ Hakuweza kutenda miujiza hapo, ila aliwawekea mikono wagonjwa wachache akawaponya. ⁶ Alishangazwa sana kwa sababu ya kutokuamini kwao. Kisha alivitembelea vijiji vya jirani akifundisha. ⁷ Aliwaita wale wanafunzi kumi na wawili akaanza kuwatuma wawili wawili. Aliwapa mamlaka juu ya pepo wachafu, ⁸ na kuwaamuru wasichukue chochote wanapokwenda isipokuwa fimbo tu. Wasichukue mkate, wala mkoba, wala fedha kibindoni; ⁹ lakini wavae viatu, na siyo kanzu mbili. ¹⁰ Na akawaambia, "Nyumba yoyote mtakayoingia, kaeni hapo mpaka mtakapoondoka. ¹¹ Na mji wowote usipowapokea wala kuwasikiliza, ondokeni kwao, kung'uteni mavumbi ya miguu yenu, iwe ushuhuda kwao." ¹² Nao wakaenda wakitangaza watu watubu na kuacha dhambi zao. ¹³ Waliwafukuza pepo wengi, na waliwapaka mafuta wagonjwa na wakaponywa. ¹⁴ Mfalme Herode aliposikia hayo, kwa kuwa jina la Yesu lilikuwa limejulikana sana. Baadhi walisema, "Yohana mbatizaji amefufuka na kwa sababu hiyo, hii nguvu ya miujiza inafanya kazi ndani yake." ¹⁵ Baadhi yao wakasema, "Huyu ni Eliya," Bado wengine wakasema, "Huyu ni nabii, kama mmoja wa wale manabii wa zamani." ¹⁶ Lakini Herode aliposikia haya akasema, "Yohana, niliyemkata kichwa amefufuliwa." ¹⁷ Maana Herode mwenyewe aliagiza Yohana akamatwe na alimfunga gerezeni kwa sababu ya Herodia (mke wa kaka yake Filipo) kwa sababu yeye alikuwa amemuoa. ¹⁸ Kwa maana Yohana alimwambia Herode, "Si halali kumuoa mke wa kaka yako." ¹⁹ Lakini Herodia alianza kumchukia na alikuwa akitaka kumuoa, lakini hakuweza, ²⁰ maana Herode alimwogopa Yohana; alijua kwamba ni mwenye haki mtu mtakatifu, na alimwacha salama. Na alipoendelea kumsikiliza alihuzunika sana, lakini alifurahi kumsikiliza. ²¹ Hata ilipofika wakati mwafaka ikiwa imekaribia siku ya kuzaliwa Herode akawaandalia moafisa wake karamu, na makamanda, na viongozi wa Galilaya. ²² Ndipo binti wa Herodia akaingia na kucheza mbele yao, akamfurahisha Herode na wageni walioketi wakati wa chakula cha jioni. Ndipo mfalme akamwambia binti, "Niombe chochote unachotaka nami nitakupa." ²³ Akamwambia na kusema, chochote utakachoniomba, nitakupa, hata nusu ya ufalme wangu." ²⁴ Akatoka nje akamuuliza mama yake, "Niombe nini?" Akasema, "Kichwa cha Yohana Mbatizaji." ²⁵ Na mara moja akaingia kwa mfalme akaanza kusema, "Nataka unipatie ndani ya sahani, kichwa cha Yohana Mbatizaji." ²⁶ Mfalme alisikitishwa sana, lakini kwa sababu ya kiapo chake na kwa ajili ya wageni, hakuweza kumkatalia ombi lake. ²⁷ Hivyo, mfalme akatuma askari kati ya walinzi wake na kuwaagiza kwenda kumletea kichwa cha Yohana. Mlinzi alikwenda kumkata kichwa akiwa kifungoni. ²⁸ Akakileta kichwa chake kwenye sahani na kumpatia binti, na binti akampa mama yake. ²⁹ Na wanafunzi wake waliposikia hayo, walikwenda kuuchukua mwili wake wakaenda kuuzika kaburini. ³⁰ Na mitume, walikusanyika pamoja mbele ya Yesu, wakamweleza yote waliyofanya na waliyoyafundisha. ³¹ Naye akawaambia, "Njooi wenyewe mahali pa faragha na tupumzike kwa muda." Watu wengi walikuwa wanakuja na kuondoka, hata hawakupata nafasi ya kula. ³² Hivyo wakapanda mashua wakaenda mahali pa faragha peke yao. ³³ Lakini waliwaona wakiondoka na wengi wakawatambua, kwa pamoja walikimbia kwa miguu kutoka miji yote, nao wakafika kabla yao. ³⁴ Walipofika pwani, aliona umati mkubwa na akawahurumia, kwa sababu walikuwa kama kondoo wasiokuwa na mchungaji. Na akaanza kuwafundisha mambo mengi. ³⁵ Muda ulipoendelea sana, wanafunzi wakamjia wakamwambia, "Hapa ni mahali pa faragha na muda umeendelea. ³⁶ Uwaage waende miji ya jirani na vijiji ili wakajinunulie chakula." ³⁷ Lakini akawajibu akisema, "Wapeni ninyi chakula." Wakamwambia, "Tunaweza kwenda na kununua mikate yenye thamani ya dinari mia mbili na kuwapa wale?" ³⁸ Akawambia, "Mna mikate mingapi? Nendeni mkaangalie." walipopata wakamwambia, "Mikate mitano na samaki wawili." ³⁹ Akawaamuru watu waketi katika makundi juu ya majani mabichi. ⁴⁰ Wakawaketisha katika makundi; makundi ya mamia kwa hamsini. ⁴¹ Kisha akachukua mikate mitano na samaki wawili, na kutazama mbinguni, akaibariki kisha akawapa wanafunzi waweke mbele ya umati. Na kisha aligawa samaki wawili kwa watu wote. ⁴² Walikula wote hadi wakatoshaka. ⁴³ Walikusanya vipande vya mikate iliyobaki, Vikajaa vikapu kumi na viwili, na pia vipande vya samaki. ⁴⁴ Na walikuwa wanaume elfu tano waliokula mikate. ⁴⁵ Mara akawaambia wapande kwenye mashua waende sehemu nyingine, hadi Bethsaida, wakati Yeye akiwaaga makutano. ⁴⁶ Walipokuwa wamekwisha kuondoka, akaenda mlimani kuomba. ⁴⁷ Kulipokuwa jioni, na mashua yao wakati huo ikiwa katikati ya bahari, naye alikuwa

peke yake nchi kavu. ⁴⁸ Na aliwaona wakitaabika kupiga makasia kwa sababu upepo uliwazuia. Ilipokaribia asubuhi akawaendea, akitembea juu ya maji, na alitaka kuwapita. ⁴⁹ Lakini walipomwona anatembea juu ya maji, wakaingiwa na wasiwasi wakidhani ni mzimu hata wakupiga kelele. ⁵⁰ kwa sababu walimwona wakajawa na hofu. Mara akasema nao akawaambia, "Muwe wajasiri! ni mimi! Msiwe na hofu." ⁵¹ Akaingia ndani ya mashua, na upepo ukaacha kuvuma, nao wakamshangaa kabisa. ⁵² Hivyo hawakuwa wameelewa maana ya ile mikate. Maana akili zao zilikuwa na uelewa mdogo. ⁵³ Nao walipovuka ng'ambo, walifika nchi ya Genesareti mashua ikatia nanga. ⁵⁴ Walipotoka nje ya mashua, mara wakamtambua. ⁵⁵ Wakakimbia kutangaza katika mkoa mzima na wakaanza kuwaleta wagonjwa kwa machela, kila waliposikia anakuja. ⁵⁶ Popote alipoingia katika vijiji, au mjini, au katika nchi, waliwaweka wagonjwa mahali pa soko, na wakamsihi awaruhusu kugusa pindo la vazi lake. Na wote waliomgusa waliponywa.

Marko 06 Maelezo ya Jumla

Dhana maalum katika sura hii

"Watiwa mafuta"

Katika inchi ya Mashariki ya Karibu wakati wa kale, watu walijaribu kuponyesha wagonjwa kwa kuwawekea mafuta ya mizeituni.

Mark 6:1

Sentensi unganishi

Yesu anarudi kwa mji wa nyumbani ambapo anakataliwa.

mji wake wa nyumbani

Hii inarejea kwa mji wa Nazarethi ambao Yesu alikulia na familia yake inaishi. Hii hana maana ya kuwa anamiliki ardhi.

Ni hekina gani aliyopewa?

Hili swali, ambalo lina muundo wa tulivu, inaweza kuulizwa katika kauli tendaji. "Hii ni hekima ya namna gani aliyopata?"

kwamba anafanya kwa mikono yake

Haya maneno yanasisitiza kuwa Yesu mwenyewe anafanya miujiza.

Huyu si seremala, kijana wa Mariamu, na ndugu yake Yohana na Yose na Yuda na Simoni? Dada zake zake hawapo hapa kati yatu?

Si huyu ni seremala, kijana wa Mariamu, na kaka yake Yohana na Yose na Yuda na Simoni? Dada zake hawapo hapa kati yetu?

Mark 6:4

kwao

"kwa umati"

Nabii hakosi heshima ila

Ni hakika kabisa kwamba wananiheshimu na manabii wengine wa sehemu nyingine, lakini si ndani ya miji tuliozaliwa! Hata kidogo na watu wanaoishi katika nyumba zetu hawatuheshimu!"

aliwawekea mikono wagonjwa wachache

"kuwawekea mikono" inarejea kwa nabii au mwalimu kuweka mikono yake kwa yeyote na kutoa aidha uponyaji au baraka. Katika jambo hili, Yesu anaponya watu.

Mark 6:7

Sentensi unganishi

Yesu anatuma wanafunzi wake nje wawili wawili kuhubiri na kuponya.

aliwaita kumi na wawili

Hapa neno "aliwaita" linamaanisha kuwa aliwaita kumi na wawili waje kwake.

Wawili wawili

"2 kwa 2" au "jozi" msivae kanzu mbili msichukue shuka nyingine."

hapana mkate

Hapa "mkate" ni neno yenye maana sawa na chakula kwa ujumla.

hapana pesa katika mkoba

Katika utamaduni, wanaume walibeba pesa zilizowekwa katika mkanda. "hapana pesa iliwekwa kwenye mfuko wa pesa"

Mark 6:10

akawaambia

"Yesu akawaambia kumi na wawili"

kaeni hapo mpaka mtakapoondoka

"kaeni katika nyumba ile mpaka mtakapoondoka katika mji ule."

kama ushuhuda kwao

"kama ushuhuda kinyume nao." Inaweza kuwa msaada kueleza namna hili tendo lilikuwa ushuhuda kwao. "kama ushuhuda kwao. Kwa kufanya hivyo, utaweza kushuhudiwa kuwa hawakuwakaribisha"

Mark 6:12

Nao wakaenda

Neno "waka" urejea kwa kumi na wawili na haimjumuishi Yesu. Pia, inaweza kuwa msaada kusema kwamba walienda katika miji baadhi. "

kuacha dhambi zao

"tubu dhambi zao"

Waliwafukuza pepo wengi

Inaweza kuwa msaada kusema kwamba walifukuza pepo nje ya watu. "Walifukuza pepo wengi nje ya watu"

Mark 6:14

Sentensi unganishi

Wakati Herode anasikia kuhusu miujiza ya Yesu, anakuwa na wasiwasi, kufikiri kwamba mtu fulani amemfufua Yohana Mbatizaji kutoka kwa wafu. (Herode alisababisha Yohana Mbatizaji kuuwawa.)

Mfalme Herode aliposikia hayo

Neno "haya" urejea kwa kila kitu ambacho Yesu na wanafunzi wake walikuwa wakifanya katika miji baadhi, ikiwemo na kukemea mapopo na kuponywa watu.

Baadhi walikuwa wakisema, "Yohana mbatizaji

Baadhi ya watu walikuwa wakisema kuwa Yesu alikuwa ni Yohana Mbatizaji. Hii inaweza kusemwa kwa uwazi zaidi. "Baadhi yao walikuwa wakisema, 'Ni Yohana Mbatizaji alie rejea'"

Yohana mbatizaji amefufuliwa

Hii inaweza kusemwa katika kauli tendaji. "Mungu alimfufua Yohana Mbatizaji"

Baadhi yao wakasema, "Huyu ni Eliya."

Inaweza kuwa msaada kusema kwanini baadhi ya watu walifikiri kuwa ni Eliya. "Baadhi wao walisema, ni Eliya, ambaye Mungu aliahidi kumtuma tena."

Mark 6:16

Maelezo ya ujumla

Katika mstari wa 17 mwandishi anaanza na kutoa maelezo ya nyuma kuhusu Herode na kwanini alimkata kichwa Yohana Mbatizaji.

yupi alimkata kichwa

Hapa Herode anatumia neno "Ni" ikirejea kwake mwenyewe. Neno "Ni" mbadala linalotumika kwa maaskari wa Herode. "ambao niliamuru maaskari wangu kumkata kichwa."

amefufuliwa

Hiii inaweza kusemwa katika kauli tendaji. "amekuwa hai tena"

Herode aliagiza Yohana akamatwe na alimfunga gerezani

Hii inaweza kusemwa katika kauli tendaji. "Herode alituma maaskari wake kumshika Yohana na kumfunga gerezani"

kutumwa kumshika

"amri ya kumshika"

kwa ajili ya Herode

"kwa sababu ya Herode"

ndugu wa mke wa Filipi

"mke wa ndugu yake Filipo." Ndugu wa Herode ambaye ni Filipo siyo sawa na Filipi ambaye alikuwa mwinjilisti katika kitabu cha Matendo ya mitume aur Filipi aliyekuwa mmoja wa wanafunzi wa Yesu.

kwa sababu alikuwa amemuoa

"kwa sababu Herode alikuwa amemuoa"

Mark 6:18

alitaka kumuua, lakini hakuweza

Binti wa Herode ni mtendaji mkuu katika kifungu hiki na "binti" ni maneno mbadala kama anavyotaka mtu fulani amuuwe Yohana. "alitaka mtu fulani amuuwe, lakini asinge muuwa"

maana Herode alimwongopa; alimjua

Hivi vifungu viwili vinaweza kuunganishwa tofauti kuonyesha zaidi kwanini Herode alimwongopa Yohana. "maana Herode alimwongopa Yohana kwa sababu alimjua"

alijua kwamba ni mwema

"Herode alimjua kuwa Yohana alikuwa mwema"

Msikilize yeye

"Msikilize Yohana"

Mark 6:21

Sentensi unganishi

Mwandishi anaendelea kutoa maelezo ya nyumba kuhusu Herode na kukatwa kichwa Yohana mbatizaji.

akawaandalia moafisa wake karamu... Galilaya

Hapa neno "aka" urejea kwa Herode na maneno mbadala kwa mtumwa wake ambaye angeweza kumwamuru kuandaa karamu. " alikuwa na chakula kilichokuwa kimaandaliwa kwa ajili ya maofisa... wa Galilaya" au alikuwa amealika maofisa wake... wa Galilaya kuwa na kufurahi pamoja naye"

Chakula

chakula cha kawaida au dhifa

Binti wake mwenyewe Herode

Neno "wake mwenyewe" ni nomino inayotumiwa kusisitiza kwamba ilikuwa ni muhimu alikuwa ni binti wake Herode aliye cheza wakati wa karamu.

alikuja ndani

"alikuja ndani ya chumba"

Mark 6:23

chochote utakachoniomba...ufalme wangu

Hii inaweza kuwa msaada kuongeza maelezo yanayokosekana. "Nitakupa nusu ya kile ninachomiliki na kutawala, kama utaniomba"

akatoka nje

"akatoka nje ya chumba"

mara moja

"sasa hivi"

ndani ya sahani

juu ya kisahani

Mark 6:26

kwa sababu ya kiapo chake, na kwa wageni wake

"kwa sababu ya wageni wake waliosikia akitoa ahadi,"

juu ya sahani

"juu ya kisahani"

Na wanafunzi wake

"Na wanafunzi wa Yohana"

Mark 6:30

Sentensi unganishi

Baada ya wanafunzi kurudi toka kuhubiri na kuponya, wanaenda sehemu nyingine kuwa na faragha, lakini kuna watu wengi wanakuja kumsikiliza Yesu anafundisha. Wakati ambapo kunakuwa jioni, anawalisha watu na kisha anawatuma kila mmoja wakati akiomba peke yake.

eneo la jangwa

eneo ambalo halikuwa na watu

wengi walikuwa wanakuja na kwenda

Hii inamaanisha kwamba watu waliendelea kuja kwa mitume na kisha kwenda mbali nao.

hata hawakuwa

Neno "hawa" urejea kwa mitume.

Hivyo walienda zao

Hapa neno "wali" inawajumuisha mitume na Yesu.

Mark 6:33

waliwaona wakiondoka

"watu walimuona Yesu na mitume wakiondoka"

kwa miguu

Watu walienda kwa miguu kutoka miji yote, ambapo inajipinga na namna wanafunzi walienda kwa mtumbwi.

aliona umati mkubwa

"Yesu aliona umati mkubwa"

walikuwa kama kondoo wasiokuwa na mchungaji

Yesu analinganisha watu kwa kondoo waliochanganyikiwa pindi wanapokosa mchungaji wao wa kuwaongoza.

Mark 6:35

Muda ulipoendelea sana

Hii inamaanisha ilikuwa ni jioni. "Wakati ambapo kulikuwa kumeendelea" au "kuendelea jioni"

eneo la jangwa

Hii inarejea kwa eneo ambalo hakuna watu. Ona kama ilivyo tofasiri katika 6:30

Mark 6:37

Lakini akawajibu na akisema

"Lakini Yesu aliwajibu na akisema kwa wanafunzi wake"

Tunaweza kwenda na kununua mikate yenye thamani ya dinari mia mbili na kuwapa?

Wanafunzi wanauliza swali hili kusema kwamba hakuna njia wanaweza kununua chakula cha kutosha kwa umati huu. "Hatuwezi kununua mikate ya kutosha kulisha umati huu, hata kama tungekuwa na dinari mia mbili!"

dinari mia mbili

"200 dinari." Dinari ni sarafu za Kirumi.

mikate

"mikate" Mikate ni donge la unga lilotengenezwa na kuokwa.

Mark 6:39

nyasi za kijani

Eleza nyasi kwa rangi ya neno inavyotumika katika lugha yako kwa nyasi zenye afya, ambayo inaweza ua isiwe rangi ya kijani.

makundi ya mamia na hamsini

Hii urejea kwa namba ya watu katika kila kundi. "wapatao watu hamsini katika baadhi ya makundi na wapatao watu mia kwa makundi mengine"

kutazama mbinguni

Hii inamaanisha kwamba alitazama juu mbinguni, ambako kunausishwa na sehemu anayoishi Mungu.

alibariki

"alizungumza baraka" au "alishukuru"

aligawa samaki wawili kwa watu wote

"aliwagawa samaki wawili ili kwamba kila moja apate kitu"

Mark 6:42

Walichukua

Maana zinazoweza ni 1) "Wanafunzi walichukua au 2) "Watu walichukua"

vipande vya mikate, vikapu kumi na viwili

"vikapu kumi na viwili vilijaa vipande vya mkate"

vikapu kumi na mbili

"12 vikapu"

wanaume elfu tano

"5,000 wanaume"

Na walikuwa wanaume elfu tano waliokula mikate

Hesabu ya wanawake na watoto haikuhesabiwa. Kama isingeelewaka kuwa wanawake na watoto walikuwapo, inaweza kuwekwa kwa usahihi. "Na kulikuwa na watu elfu tano walio kula mikate. Hawakuwahesbau wanawake na watoto"

Mark 6:45

sehemu nyingine

Hii inarejea kwa Bahari ya Galilaya.

Bethsaida

Huu ni mji uliopo pwani ya kaskazini katika bahari ya Galilaya.

Walipokuwa wamekwisha kuondoka

"Walipokuwa watu wamekwisha kuondoka"

Mark 6:48

Sentensi unganishi

Dhoruba inajitokeza wakati wanafunzi wanajaribu kuvuka ziwa. Kumuona Yesu anatembea juu ya maji kunawaogopesha. Hawaelewi namna gani Yesu anaweza kutuliza dhoruba.

kuangilia mara ya nne

Huu ni wakati kati ya saa tatu asubuhi na jua linajomoza.

Mzimu

roho ya mtu aliyekufa au aina zingine za roho

Muwe wajasiri!...Msiwe na hofu!

Sentensi hizi mbili zinafanana katika maana, zinasisitiza kwa wanafunzi kwamba hawakupaswa kuogopa.

Mark 6:51

Wakamshangaa kabisa

Kama unataka kuwa mahususi zaidi, inaweza kusemwa nini walikuwa wakishangaa. "Walishangazwa na kila alichokuwa amekifanya"

mikate ilimaanisha nini

Neno "mikate" urejea wakati Yesu alipoizidisha mikate.

mioyo yao ilikuwa migumu

Kuwa na mioyo inawakilisha kuwa wagumu kuelewa.

Mark 6:53

Sentensi unganishi

Wakati Yesu na wanafunzi wake wanafika Genesareti wakiwa katika mtumbwi wao, watu wanamuona na kumletea watu awaponye. Hii inatokea kokote waendako.

Genesareti

Hili ni jina la mkoa kaskazi mwa magharibi mwa Bahari ya Galilaya.

mara wakamtambua

"watu pale walimtambua Yesu"

walikimbia...waliposikia

Neno "wa" urejea kwa watu waliomtambua Yesu, wala si kwa wanafunzi.

wagonjwa

Neno hili urejea kwa watu. "watu wagonjwa"

Mark 6:56

Popote alipoingia

"Popote Yesu alipoingia"

waliwaweka

Hapa "wa" urejea kwa watu. Haaina maana ya kurejea kwa wanafunzi wa Yesu

mgonjwa

Hii urejea kwa watu. "watu wagonjwa"

wakamsihi

Maana zinazowekana ni 1)"mgonjwa alimsihi" au 2) "watu walimsihi"

waache waguse

Neno "wa" urejea kwa mgonjwa.

pindo la vazi lake

"pindo la vazi lake" au " pindo la vazi lake"

wengi

"wote"

Chapter 7

¹ Mafarisayo na baadhi ya waandishi ambao walikuwa wametokea Yerusalemu walikusanyika kumzunguka yeye. ² Na waliona kuwa baadhi ya wanafunzi wake walikula mkate kwa mikono najisi; ambayo haikuoshwa. ³ (kwa Mafarisayo na Wayahudi wote hawali mpaka wameosha mikono yao vizuri; wanashikilia utamaduni wa wazee. Wakati ⁴ Mafarisayo wanaporudi kutoka mahali pa soko, hawali mpaka wameoga kwanza. Na kuna sheria zingine ambazo wanazifuata kabisa, ikiwa ni pamoja na kuosha vikombe, masufuria, vyombo vya shaba, na hata viti vinavyotumika wakati wa chakula.) ⁵ Mafarisayo na waandishi walimuuliza Yesu, "Kwa nini wanafunzi wako hawaishi kulingana na tamaduni za wazee, kwani wanakula mkate pasipo kunawa mikono?" ⁶ Lakini yeye aliwaambia, "Isaya alitabiri vizuri kuhusu ninyi wanafiki, aliandika, 'Watu hawa wananiheshimu kwa midomo yao, lakini mioyo yao iko mbali na mimi.' ⁷ Wanafanyia ibaada zisizo na maana, wakifundisha sheria za wanadamu kama mapokeo yao.' ⁸ Mmeiacha sheria ya Mungu na kushikilia kwa wepesi tamaduni za wanadamu." ⁹ Na akasema kwao, "Mmeikataa amri ya Mungu kwa urahisi ili kwamba mtunze tamaduni zenu!" ¹⁰ Kwa kuwa Musa alisema, 'mheshimu baba yako na mama yako,' na 'Yeye asemaye mabaya juu ya baba yake au mama yake hakika atakufa.' ¹¹ Lakini mnasema, 'kama mtu akisema kwa baba yake au mama, 'Msaada wowote ambao mngepokea kutoka kwangu ni hazina ya Hekalu,'" (hiyo ni kusema kwamba, 'imetolewa kwa Mungu') ¹² hivyo haumruhusu kufanya jambo lolote kwa ajili ya baba au mama yake. ¹³ Mnaifanya amri ya Mungu kuwa bure kwa kuleta tamaduni zenu. Na mambo mengi ya jinsi hiyo mnayoyafanya." ¹⁴ Aliwaita makutano tena na kuwaambia, "Mnisikilize mimi, ninyi nyote, na mnielewe. ¹⁵ Hakuna chochote kutoka nje ya mtu ambacho chaweza kumchafua mtu kiingiapo kwake. Bali ni kile kimtokacho mtu ndicho kimchafuacho. ¹⁶ (Zingatia: mstari huu, "kama mtu yeyote ana masikio ya kusikia, na asikie" haumo kwenye nakala za kale). ¹⁷ Yesu alipowaacha makutano na kuingia nyumbani, wanafunzi wake wakamwuliza kuhusu mfano huo. ¹⁸ Yesu akasema, "Na ninyi pia bado hamjaelewa? Hamuoni kwamba chochote kimuingiacho mtu hakiwezi kumchafua, ¹⁹ kwa sababu hakiwezi kwenda kwenye moyo wake, lakini kinaingia katika tumbo lake na kisha kinapita kwenda chooni." Kwa maelezo haya Yesu alivifanya vyakula vyote kuwa safi. ²⁰ Alisema, "Ni kile ambacho kinamtoka mtu ndicho kimchafuacho. ²¹ Kwa kuwa hutoka ndani ya mtu, nje ya moyo, hutoka mawazo maovu, zinaa, wizi, mauaji, ²² uasherati, tamaa mbaya, uovu, udanganyifu, kujamiiana, wivu, kashfa, majivuno, ujinga. ²³ Maovu haya yote yanatoka ndani, ndiyo yale yamchafuayo mtu." ²⁴ Aliamka kutoka pale na kuondoka kwenda katika mkoa wa Tiro na Sidoni. Aliingia ndani na hakutaka mtu yeyote ajue kuwa alikuwa hapo, lakini haikuwezekana kumficha. ²⁵ Lakini ghafla mwanamke, ambaye mtoto wake mdogo alikuwa na roho mchafu, alisikia habari zake, akaja, na akaanguka miguuni pake. ²⁶ Mwanamke huyo alikuwa Myunani, wa kabila la Kifoeniki. Alimsihi yeye amfukuze pepo kutoka kwa binti yake. ²⁷ Yesu akamwambia mwanamke, "Waache watoto walishwe kwanza, kwa kuwa sio sawa kuuchukua mkate wa watoto na kuwatupia mbwa." ²⁸ Lakini mwanamke akamjibu na kusema, "Ndiyo Bwana, hata mbwa chini ya meza hula mabaki ya chakula cha watoto." ²⁹ Akamwambia, "Kwa kuwa umesema hivi, uko huru kwenda. Pepo ameshamtoka binti yako." ³⁰ Mwanamke alirudi nyumbani kwake na akamkuta binti yake amelala kitandani, na pepo alikuwa amemtoka. ³¹ Yesu alitoka tena nje ya mkoa wa Tiro na kupitia Sidoni kuelekea Bahari ya Galilaya mpaka kanda ya Dikapolisi. ³² Na wakamletea mtu aliyekuwa kiziwi na alikuwa hawezi kuzungumza vizuri, walimsihi Yesu aweke mikono juu yake. ³³ Alimtoa nje ya kusanyiko kwa siri, na akaweka vidole vyake kwenye masikio yake, na baada ya kutema mate, aligusa ulimi wake. ³⁴ Alitazama juu mbinguni, akahema na kumwambia, "Efata," hiyo ni kusema "funguka!" ³⁵ Na muda ule ule masikio yakafunguka, na kilichokuwa kimezuia ulimi kiliharibiwa na akaweza kuongea vizuri. ³⁶ Na aliwaamuru wasimwambie mtu yeyote. Lakini kadri alivyowaamuru, ndivyo walivyotangaza habari hizo kwa wingi. ³⁷ Hakika walishangazwa, na kusema, "Amefanya kila kitu vizuri. Hata amewafanya viziwi kusikia na mabubu kuongea."

Mark 07 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. and)

Other possible translation difficulties in this chapter

"Ephphatha"

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means.

Mark 7:1

Sentensi unganishi

Yesu anawakemea Mafarisayo na waandishi

walikusanyika kumzunguka yeye

"walikusanyika kumzunguka Yesu"

Mark 7:2

Na waliona

"na Mafarisayo na wandishi waliona"

kwa mikono najisi

Inaweza kuwa msaada kuongeza maelezo yanayokosekana. "kwamba, walikula na mikono najisi"

wazee

Wazee wa kiyahudi walikuwa viongozi katika jamii zao na pia walikuwa waamuzi wa watu.

vyombo vya shaba

"mabirika ya shaba" au "vyombo vya vyuma"

viti vinavyotumika wakati wa chakula

"benchi" au "vitanda". Kwa wakati huo, Wayahudi wange egemea kitu wakati wa kula.

Mark 7:5

Kwa nini wanafuni wako hawaishi kulingana na tamaduni za wazee, kwani wanakula mikate yao kwa mikono isiyooreshwa?

"Wanafunzi wako hawatii tamaduni za wazee wetu! Wanapaswa kuosha mikono yao kwa kutumia ibada zetu!"

Mark 7:6

Maelezo ya ujumla

Hapa Yesu ananukuu kwa nabii Isaya, ambaye aliandika maandiko miaka mingi kabla.

kwa midomo yao

Hapa "midomo" ni kirai cha kuzungumza. "kwa kile wanachosema"

lakini mioyo yao iko mbali nami

Hapa "mioyo" urejea kwa mawazo ya watu au hisia. Hii ni njia kusema kuwa watu hawajitoa kwa Mungu. "lakini hawanipendi kabisa"

Wananifanyia ibada zisizo na maana

"Wananifanyia ibada zisizo na maana" au wananiabudu kwa utupu"

Mark 7:8

Sentensi unganishi

Yesu anaendelea kuwakemea wandishi na Mafarisayo

kuacha

"kata kumfuata"

Anayesema mabaya juu ya

"Anaye laani"

kushikilia kwa wepesi

"shikiliza kwa nguvu" au "weka"

Mmeikataa amri...mtunze tamaduni zenu

Yesu anatumia sentensi za kejeli kuwakemea wasikilizaji wake kwa kuziacha amri za Mungu. "Mnafikiri mmefanya vizuri kwa jinsi mmemkataa amri za Mungu ili kwamba mtunze tamaduni zenu, lakini mlichofanya si vizuri kabisa!"

Mmeikataa

"mu uhodari kiasi gani kumkataa"

asemaye mabaya

"anaye laani"

hakika atakufa

"anapaswa kuuwawa"

'Yeye asemaye mabaya juu ya baba yake au mama yake hakika atakufa

Yeye asemaye mabaya juu ya baba yake au mama yake hakika atakufa hii inaweza kusemwa katika kauli tendaji. "Mamlaka yanapaswa kumwadhibu kifo mtu anasema vibaya juu ya baba yake au mama"

Mark 7:11

Msaada wowote ambao mngeupokea kutoka kwangu ni hazina ya Hekalu.

Tamaduni za waandishi zilisema kwamba pindi pesa au vitu vingine vilipoahidiwa kanisani, visingetumika kwa lengo lingine lolote.

Hazina ya Hekalu

Mwandishi anataka msomaji ajue jinsi neno linavyo sikika, kwa hiyo andika hii kwakutumia alfabeti za lugha yako lisikike kama hili kwa kadri uwezavyo.

Hazina ya Hekalu

Hapa mwandishi anarejea kwa kitu fulani katika neno la Kiebrania. Hili neno linapaswa kunakiriwa kama ilivyo katika lugha yako kutumia alfabeti.

imetolewa kwa Mungu

Hii inaweza kusemwa katika kauli tendaji. "Nimeitoa kwa Mungu"

hivyo haumruhusu kufanya jambo lolote kwa ajili ya baba au mama yake

Kwa kufanya hivi, Mafarisayo wanawaruhusu watu kutowapatia wazazi wao, kama wanatoa ahadi kumpa Mungu kila wangetoa kwao

bure

kualishwa au kuachana nayo

Na mambo mengi ya jinsi hiyo mnayoyafanya."

"Na mnayoyafanya inaweza vitu vingine kufanana na hiki"

Mark 7:14

Sentensi unganishi

Yesu anazungumza mfano kwa umati kuwasaidia kuelewa alichokuwa akiwaambia waandishi na Mafarisayo.

Aliita

"Yesu aliita"

Nisikilizeni mimi, ninyi nyote, an mnielewe

Neno hili "Sikiliza" na "elewa" yanashabiana. Yesu anayatumia yote pamoja kusisitiza kwamba wasikilizaji wake lazima wawemakini kwa kile anachokisema.

kuelewa

Inaweza kuma msaada kusema nini Yesu anawaambia kuelewa. "jaribu kuelewa ninachoenda kukuambia"

Hakuna chochote kutoka nje ya mtu

Yesu anazungumza kuhusu anachokula mtu. Hii ni kinyume na "kile kitokacho mwa mtu"

Ni kile kimtokacho mtu

"Ni utu wa ndani" au "Ni kile mtu anachofikiri, anachosema, au dkufanya"

Mark 7:17

Sentensi unganishi

Wanafunzi bado hawajaelewa nini Yesu alichosema kwa waandishi, Mafarisayo, na umati. Yesu anaeleza maana zaidi kwa utoshelevu kwao.

Sasa

Neno hili limetumika hapa kuanzisha wazo jingine katika hadithi. Sasa Yesu yuko mbali na umati, yuko ndani na wanafunzi wake.

Bado hamjalelewa?

Yesu anatumia swali hili kueleza kukatishwa tamaa kwake kwamba hawaelewi. Hii inaweza kuelewa kama sentensi. "Baada ya yote nimekwisha sema na kufanya, ningetegemea muelewe"

Hamuoni kwamba chochote kimuingiacho mtu hakiwezi kumchafua

Yesu anatumia swali hili kufundisha wanafunzi wake kitu fulani ambacho walipaswa kuwa wanakijua tayari. Inaweza kusemwa kama sentensi "Chochote kiingiacho...huchafua"

kwa sababu hakiwezi

Hapa "haki" urejea kwa kile kimwingiacho mtu, kwamba, kila mtu anakula.

Yesu alifanya

"Yesu alitangaza"

vyakula vyote safi

Inaweza kuwa msaada kueleza kwa usahihi nini maana ya maneno haya. "vyakula vyote safi, inamaanisha kuwa watu wanaweza kula chakula chochote pasipo Mungu kumhesabia mlaji kuwa najisi

Mark 7:20

Alisema

"Yesu alisema"

Ni kile ambacho kinamtoka

Inaweza kuwa msaada kusema kwa ufasaha "kile" urejea kwa. "Ni mawazo na matendo yanayomtoka mtu."

kupenda anasa

kushindwa kutawala tamaa za mwili

yanatoka ndani

Hapa neno "ndani" huelezea moyo wa mtu. "hutoka ndani mwa moyo wa mtu" au "hutoka ndani mwa mawazo ya mtu"

Mark 7:24

Sentensi unganishi

Wakati Yesu anaenda Tiro, anamponya binti wa mwanamke wa kimataifa akiwa na imani ya ajabu.

alikuwa na roho chafu

Hii ni lugha inayomaanisha kuwa alikuwa amilikiwa na roho chafu.

Anguka chin

"piga magoti"

Mwanamke huyo alikuwa Myunani, wa kabila la Kifoeniki

Neno "sasa" utambulisha wazo jingine katika hadithi, kama ilivyo sentensi hii hutoa maelezo ya nyuma kuhusu mwanamke.

Kifoeniki

Hili ni jina la mwanamke la kitaifa. Alizaliwa mkoa wa Kifoeniki Syria.

Mark 7:27

Waache watoto kwanza washibe

"Watoto lazima wale kwanza" au "Lazima nilishe watoto kwanza."

Watoto

Wayahudi. AT: "Lazima nitumikie Wayahudu kwanza."

Mkate

Chakula

Mbwa

Watu wa mataifa

hata mbwa hula mabaki ya watoto chini ya meza.

"unaweza kunitumikia, mtu wa mataifa, katika njia ndogo hii.

Mabaki

Vipande vidogo vidogo sana ya mkate

Mark 7:29

uko huru kwenda

"unaweza kwenda sasa" au "nenda nyumbani"

Pepo ameshamtoka binti yako

Yesu amesababisha pepo mchafu kumtoka binti wa mwanamke. Hii inaweza kueleza kwa usahihi. "Nimesababisha roho mchafu kumwacha binti yako"

Mark 7:31

Alikuwa kupitia

"Alisafiri kupitia"

Dikapoli

"miji kumi," kanda ya kusini mashariki ya Bahari ya Galilaya.

Nsni slikuwa kiziwi

"ambaye alikiwa hana uwezo wa kusikia"

alikuwa na shida ya kuongea

"hakuweza kuongea vizuri"

Mark 7:33

Alimota nje

"Yesu alimtoa nje"

akaweka vidole vyake kwenye masikio yake

Yesu anaweka vidole kwenye masikio yake.

baada ya kutema mate, aligusa ulimi wake

Yesu anatema mate na kisha anagusa ulimi wa mwanaume.

baada ya kutema

Inaweza kuwa msaada kusema kwamba Yesu alitemea mate vidole vyake.

alitazama juu mbinguni

Hii inamaanisha kuwa alitazama juu mbinguni, ambako kunahusishwa na eneo analoishi Mungu.

Efata

Mwandishi anataka msomaji ajue jinsi neno linavyo sikika, Kwa hiyo andika hii kwa kutumia alfabeti za lugha yako na neno lisike karibu na "effatha" kwa kadri uwezavyo.

Kuvuta pumzi

akavuta pumzi kuonyesha kuwa hakuwa na furaha.

kusema naye

"alisema na mwanaume"

masikio yake yalifunguliwa

Hii inamaanisha alikuwa hawezi kusikia. "masikio yake yalifunguliwa na aliweza kusikia"

Kilichokuwa kimeshikilia ulimi wake kilitolewa.

"Yesu alikitoa kilichokuwa kimeushikilia ulimi wake" au "Yesu aliponya kilichokuwa kimemfanya asiongee vizuri"

kilichokuwa kimezuia ulimi

"kinachomzuia yeye kuongea " au "usemi wake kuwa na kikwazo"

Mark 7:36

kadri alivyowaamuru

Inaweza kuwa msaada kuongeza taarifa
iliyokosekana. "kadri alivyowaamuru wasimwambie
mtu yoyote."

kadri ya wingi

"kadri ya upana" au " zaidi"

hakika

"kabisa" au "mno"

kiziwi...kimya

Haya urejea kwa watu. "watu viziwi...watu
wakimya" au " watu wasioweza kusikia...watu
wasioweza kuongea"

Chapter 8

¹ Katika siku hizo, kulikuwa tena na umati mkubwa, na hawakuwa na chakula. Yesu akawaita wanafunzi wake akawaambia, ² "Ninauhurumia umati huu, wameendelea kuwa nami kwa siku tatu na hawana chakula. ³ Nikiwatawanya warudi majumbani kwao bila kula wanaweza wakazimia njiani kwa njaa. Na baadhi yao wametoka mbali sana." ⁴ Wanafunzi wake wakamjibu, "Tutapata wapi mikate ya kutosha kuwashibisha watu hawa katika eneo hili lililoachwa?" ⁵ Akawauliza, "mna vipande vingapi vya mikate?" Wakasema, "Saba." ⁶ Aliuamuru umati ukae chini. Akachukua mikate saba, akamshukuru Mungu, na kuivunja. Akawapa wanafunzi wake waiweke mbele yao, nao wakaiweka mbele ya umati. ⁷ Pia walikuwa na samaki wadogo wachache, na baada ya kushukuru, aliwaamuru wanafunzi wake wawagawie hivi pia. ⁸ Walikula na wakatoshika. Na walikusanya vipande vilivyo baki, vikapu vikubwa saba. ⁹ Walikaribia watu elfu nne. Na aliwaacha waende. ¹⁰ Mara aliingia kwenye mashua na wanafunzi wake, na wakaenda katika ukanda ya Dalmanuta. ¹¹ Kisha Mafarisayo walitoka nje na kuanza kubishana naye. Walitaka awape ishara kutoka mbinguni, kwa kumjaribu. ¹² Akatafakari kwa kina moyoni mwake akasema, "Kwa nini kizazi hiki kinatafuta ishara? Nawaambia ninyi kweli, hakuna ishara itakayotolewa kwa kizazi hiki." ¹³ Kisha akawaacha, akaingia ndani ya mashua tena, akaondoka kuelekea upande mwingine. ¹⁴ Wakati huo wanafunzi walisahau kuchukua mikate. Hawakuwa na mikate zaidi ya kipande kimoja kilichokuwa kwenye mashua. ¹⁵ Aliwaonya na kusema, "Muwe macho na mjilinde dhidi ya chachu ya Mafarisayo na chachu ya Herode. ¹⁶ Wanafunzi wakasemazana wao kwa wao, "Ni kwa sababu hatuna mikate." ¹⁷ Yesu alilitambua hili, na akawaambia, "Kwa nini mnasemazana kuhusu kutokuwa na mikate? Hamjajua bado? Hamuelewi? Mioyo yenu imekuwa miepesi? ¹⁸ Mna macho, hamuoni? Mna masikio, hamsikii? Hamkumbuki? ¹⁹ Nilipoigawanya mikate mitano kwa watu elfu tano, mlichukua vikapu vingapi vilivyo jaa vipande vya mikate?" Wakamjibu, "kumi na mbili." ²⁰ "Na nilipoigawanya mikate saba kwa watu elfu nne, mlichukua vikapu vingapi?" ²¹ Wakasema, "Saba." Akawaambia, "Bado hamuelewi?" ²² Wakaja Bethsaida. Watu hao walimleta kwa Yesu mtu kipofu na wakamsihi Yesu amguse. ²³ Yesu akamshika kwa mkono yule kipofu, na kumwongoza nje ya kijiji. Alipotema mate juu ya macho yake na kunyosha mikono yake juu yake, alimuuliza, "Unaona chochote?" ²⁴ Alitazama juu na kusema, "Naona watu wanaonekana kama miti inatembea." ²⁵ Ndipo akanyosha tena mikono yake juu ya macho yake, mtu yule akafungua macho yake, aliona tena, na akaona kila kitu vizuri. ²⁶ Yesu alimwacha aende nyumbani na akamwambia, "Usiingie mjini." ²⁷ Yesu aliondoka na wanafunzi wake kwenda vijiji vya Kaiseria ya Filipi. Wakiwa njiani aliwauliza wanafunzi, "Watu wanasema mimi ni nani?" ²⁸ Wakamjibu wakasema, "Yohana mbatizaji. Wengine wanasema, 'Eliya' na wengine, 'Mmoja wa Manabii.'" ²⁹ Akawauliza, "Lakini ninyi mnasema mimi ni nani?" Petro kamwambia, "Wewe ni Kristo." ³⁰ Yesu akawaonya wasimwabie mtu yeyote kumuhusu Yeye. ³¹ Na akaanza kuwafundisha ya kuwa Mwana wa Adamu lazima ateseke kwa mambo mengi, na atakataliwa na viongozi na makuhani wakuu, na waandishi, na atauawa, na baada ya siku tatu atafufuka. ³² Alisema haya kwa uwazi. Ndipo Petro akamchukua pembeni na akaanza kumkemea. ³³ Lakini Yesu aligeuka na kuwatazama wanafunzi wake na akamkemea Petro na kusema, "Pita nyuma yangu Shetani! Hujali mambo ya Mungu, isipokuwa mambo ya watu." ³⁴ Kisha akauita umati na wanafunzi wake pamoja, na kuwaambia, "Kama kuna mtu anataka kunifuata, ajikane mwenyewe, achukue msalaba wake, na anifuata. ³⁵ Kwa kuwa yeyote anayetaka kuyaokoa maisha yake atayapoteza, na yeyote atakayepoteza maisha yake kwa ajili yangu na kwa ajili ya injili, atayaokoa. ³⁶ Inamfaidia nini mtu, kupata ulimwengu wote, na kisha kupata hasara ya maisha yake? ³⁷ Mtu anaweza kutoa nini badala ya maisha yake? ³⁸ Yeyote anioneaye aibu na maneno yangu katika kizazi hiki cha wazini na kizazi cha wenye dhambi, Mwana wa Adamu atamwonea aibu atakapokuja katika ufalme wa Baba yake pamoja na malaika watakatifu.

Marko 08 Maelezo ya Jumla

Dhana maalum katika sura hii

Mkate

Wakati Yesu alifanya muujiza na kulisha na mkate kwa umati mkubwa wa watu, labda walikumbuka wakati Mungu alifanya ajabu zamani akalisha watu wa Israeli jangwani.

Chachu ni kiungo kinachosababisha mkate kuwa kubwa kabla ya kuoka. Katika sura hii, Yesu anatumia chachu kama sitari ya mambo ambayo yanabadili jinsi watu wanavyofikiri, kuzungumza, na kutenda.

"Kizazi cha uzinzi"

Wakati Yesu aliwaita watu "kizazi cha uzinzi," alikuwa akiwaambia kuwa hawakuwa waaminifu kwa Mungu. and)

Takwimu muhimu za matamshi katika sura hii

Maswali ya uhuishaji

Yesu alitumia maswali mengi yauhuishaji kama njia ya kuwafundisha wanafunzi

Changamoto nyingine za kutafsiri katika sura hii

Kitendawili

Kitendawili ni taarifa ya kweli inayoonekana kuelezea kitu kisichowezekana. Yesu anatumia kitambo wakati anasema, "Yeyote anayetaka kuokoa maisha yake atayapoteza, na yeyote anayepoteza maisha yake kwa ajili yangu atayapata" (Marko 8:35-37).

Mark 8:1

Sentensi unganishi

Umati mkubwa ambao haukuwa na chakula ulikuwa na Yesu. Anawalisha kutumia mikate saba na samaki wachache mbele za Yesu na wanafunzi wake wakaingia ndani ya mtumbwi kwenda eneo jingine.

Katika siku hizo

Kikundi hiki cha maneno kinatumiwa kutambulisha tukio jipya katika hadithi.

sababu wameendelea kuwa pamoja nami tayari kwa siku tatu.

"kwa sababu hii ni siku ya tatu hawa watu wamekuwa pamoja nami"

wanaweza kuwa dhaifu

Maana zinazofaa ni 1) "wanaweza kupoteza fahamu kwa muda" au 2) wanaweza kuwa dhaifu"

Tutapata wapi mikate ya kutosha kuwashibisha watu hawa katika eneo hili lililoachwa?

Wanafunzi wanaonyesha mshangao kwamba Yesu angewatazamia kuweza kupata chakula cha kutosha. "Hili ni eneo la jangwa ambako hakuna eneo ambalo tunaweza kupata mikate ya kutosha kuwalizisha watu hawa!"

boflo ya mkate

Boflo ya mkate ni bonge la unga wa ngano ambalo linatengenezwa na kuokwa.

Mark 8:5

Akawauliza

"Yesu aliwauliza wanafunzi wake"

Aliuamuru umati ikae chini.

Hii inaweza kuandikwa kama dondoa ya moja kwa moja. "Yesu aliuamuru umati, 'ukae chini'"

kaa chini

Tumia maneno ya lugha ya kwenu kwa namna watu wanakula kimatamaduni kama hakuna meza, aidha kwa kukaa au kujilaza.

Mark 8:7

Pia walipata

Hapa neno "wali..." linatumika kurejea kwa Yesu na wanafunzi wake.

alishukuru

"Yesu alishukuru kwa samaki"

Walikula

"Hawa watu walikula"

walikusanya

"wanafunzi walikusanya"

vipande vilivyo baki, vikapu vikubwa saba

Hii inaweza kuwa msaada kuongeza taarifa zilizokosekana. "vipande vilivyo baki vya mkate na samaki, ambavyo vilijaza vikapu saba vikubwa.

Na aliwaacha waende

Hii inaweza kuwa msaada kufafanua ambapo Yesu anawaacha waende. "Na baada ya kula, Yesu aliwaacha waende"

wakaenda katika ukanda wa Dalmanuta

Hii inaweza kuwa msaada kufafanua namna ya kwenda Dalmanuta. "walipiga mashua kupitia bahari ya Galilaya mpaka Dalmanuta"

Mark 8:11

Sentensi unganishi

Huko Dalmanuta, Yesu anakataa kuwapa Mafarisayo ishara kabla ya yeye na wanafunzi hawajaingia katika mashua na kuondoka.

Walitafuta toka kwake
"Walimuuliza"

kutoka mbinguni
Hapa "mbinguni" urejea kwa eneo ambapo Mungu anaishi, na ni maneno badala ya Mungu. "kutoka kwa Mungu"

kumjaribu yeye
Mafarisayo walimjaribu Yesu kumfanya yeye awathibitishie kuwa anatoka kwa Mungu. Baadhi ya taarifa zinaweza kuwekwa sahihi. "kuhakikisha kuwa Mungu alimtuma yeye"

hema
Hii inamaanisha kuvuta ndani na kisha kupumua.

katika roho wake
"katika yeye"

Kwa nini kizazi hiki kinatafuta ishara?
Yesu anawakaripia. Swali hili linaweza kuandikwa kama sentensi. "Kizazi hiki hakipaswi kutafuta ishara"

kizazi hiki
Wakati ambapo Yesu anazungumza juu ya "kizazi hiki", anarejea kwa watu walio ishi wakati huo. Mafarisayo hawa wanajumuishwa katika kundi hili. "wewe na watu wa kizazi hiki"

hakuna ishara itakayotolewa
Hii inaweza kusemwa katika kauli tendi. "Sitatoa ishara"

aliwaacha, akaingia ndani ya mtumbwi tena
Wanafunzi wa Yesu walienda naye. Baadhi ya taarifa zinaweza kuwekwa sahihi. "aliwaacha, akaingia ndani ya mtumbwi pamoja na wanafunzi wake"

upande ule mwingine
Hii huelezea bahari ya Galilaya, ambayo inaweza kusemwa kwa ufasaha. "kwa upande mwingine wa bahari"

Mark 8:14

Sentensi unganishi
Wakati Yesu na wanafunzi wake wakiwa ndani ya mtumbwi, walikuwa na majadiliano kuhusu kuelewa kudogo kati ya Mafarisayo na Herode, ijapokuwa walikuwa wamekwisha ona ishara nyingi.

Sasa
Hili neno linatumika kuweka alama ya kutenganisha hadithi. Hapa mwandishi anasema taarifa za nyuma kuhusiana na wanafunzi kusahau kuchukua mkate.

hakuna zaidi ya mkate mmoja
Kikundi cha maneno yaliyo kinyume "hakuna zaidi" hutumiwa kuisisitiza namna ya kiasi kidogo cha mkate waliokuwa nao. "mkate mmoja tu"

Kuwa macho na ujilinde
Haya maneno mawili yana maana ya kufanana na yanarudiwa hapa kwa msisitizo. Yanaweza kuanganishwa. "Kuwa macho"

chachu ya Mafarisayo na chachu ya Herode.
Hapa Yesu anazungumza kwa wanafunzi wake katika mfano ambao hawauielewi. Yesu analinganisha mafundisho ya Mafarisayo na Herode kwa chachu, lakini hauwezi kueleza hivi unavyo tofasi sababu wanafunzi wenyewe hawakuuelewa.

Mark 8:16

Ni kwa sababu hatuna mikate
Katika sentensi hii, inaweza kuwa msaada kusema kwamba, "ni" urejea kwa kile Yesu alichokwisha sema. "Angepaswa kuwa amesema kwa sababu hatuna mikate"

hakuna mkate
Wanafunzi walikuwa na mkate mmoja, ambao haikuwa na tofauti kutokuwa na mkate kabisa. "mkate midogo kabisa"

Kwa nini mnasemezana kuhusu kutokuwa na mikate?
Hapa Yesu anawaonywa kwa ulaini wanafunzi wake kwa sababu wanguweza kuelewa alichokuwa anazungumzia. Hii inaweza kuandikwa kama sentensi. "Haupaswi kufikiri kwamba naongelea mkate halisi"

Hamjajua bado? Hamuelewi?
Maswali haya yana maana ile ile na yanatumika kwa pamoja kuisisitiza kwamba hawaelewi. Hii inaweza kuandikwa kama swali moja au sentensi. "Hamjajua bado?" au "Mnapaswa kujua na kuelewa kwa sasa mambo ninayo sema na kufanya."

Mioyo yenu imekuwa miepesi?
Mfano huu urejea kwa hao hawako wazi au kuwa tayari kuelewa Yesu alimaanisha nini. Huu unaweza kuandikwa kama sentensi. "Namna gani mioyo yenu haiko wazi kuelewa ninachosema?" au "Mioyo yenu haiko tayari kuelewa."

Mark 8:18

Mna macho, hamuoni? Mna masikio, hamsikii? Hamkumbuki?
Yesu anaendelea kukemea kwa utilivu wanafunzi. Haya maswali yanaweza kuandikwa kama sentensi. "Una macho, lakini haelewi unachokiona. Una masikio, lakini haelewi unachosikia. Lazima ukumbuke"

elfu tano
Hii urejea kwa watu 5,000 Yesu aliye walisha

mlichukua vikapu vingapi vilivyo jaa vipande vya mikate?
Hii inaweza kuwa msaada kusema wakati ambapo walichukua vipande vya vikapu. "ni vikapu vingapi"

vilivyo jaa vipande vya mikate mlichukua baada ya kila mmoja amemaliza kula"

Mark 8:20

elfu nne

Hii urejea kwa watu 4,000 waliolishwa na Yesu.

mlichukua vikapu vingapi

Hii inaweza kuwa msaada kusema wakati ambapo walivichukua. "ni vikapu vingapi vilivyo jaa vipande vya mikate mlichukua baada ya kila mmoja amemaliza kula"

Bado hamuelewi?

Yesu kwa utilivu anawakamea wanafunzi wake kwa kushindwa kuelewa. Hii inaweza kuandikwa kama sentensi. "Lazima uelewe kwa sasa mambo ninayo sema na kufanya."

Mark 8:22

Sentensi unganishi

Wakati ambapo Yesu na wanafunzi wake wanatoka katika mtumbwi wao hukpo Bethsaida, Yesu anamponya mtu kipofu.

Bethsaida

Huu ulikuwa ni mji kaskazini mwa ufuko wa bahari ya Galilaya.

akamshika

Hii inaweza kuwa msaada kusema kwa nini walitaka Yesu amguse mtu huyo. "kumgusa ili kumponya"

Alipotema mate juu ya macho yake ...alimuuliza

"Wakati ambapo Yesu alipotema mate juu ya macho yake... Yesu alimuuliza"

Mark 8:24

Alitazama juu

"Mtu alitazama juu"

Naona watu wanaonekana kama miti inatembea

Mtu anaona watu wanatembea, na bado hawakuwa vizuri kwake, hivyo aliwalinganisha na miti. "Ndiyo, naona watu! Wanatembea, lakini siwaoni vizuri. Wanaonekana kama miti"

Kisha tena

"Yesu tena"

na mtu alifungua macho yake, macho yake yaliona

Kikundi hiki cha maneno "macho yaliona" inaweza kuandikwa katika kauli tendi "Kurudisha uonaji, na mtu akafungua macho yake"

Mark 8:27

Sentensi unganishi

Yesu na wanafunzi wake wakiwa njiani kwenda vijiji vya Kaiseria ya Filipi wanazungumza juu ya Yesu ni nani na nini kitatokea kwake.

Wakamjibu na wakasema

"Wakamjibu, wakasema,"

Yohana mbatizaji

Hili lilikuwa jibu la mwanafunzi, ambalo watu walisema Yesu alikuwa nani. Hii inaweza kuonyeshwa kwa usahihi. "Baadhi ya watu wanasema wewe ni Yohana mbatizaji"

Wengine wanasema

Neno "wengine" urejea kwa watu wengine. Pia, inaweza kuwa msaada kuongeza taarifa zinazokosekana. "Watu wengine wanasema wewe ni ... watu wengine wanasema wewe ni"

Mark 8:29

Akawauliza

"Yesu akawauliza wanafunzi wake"

Yesu akawaonya wasimwambie mtu yeyote kumuhusu Yeye.

Yesu hakutaka wao wasimwambie mtu yeyote kwamba yeye ni Kristo. Hii inaweza kufanywa kwa usahihi. Pia, hii inaweza kuandikwa kama dondoo ya moja kwa moja. "Yesu aliwaonya wasimwambie mtu yeyote kuwa ye ni Kristo" au "Yesu aliwaonya, 'msimwambie mtu yeyote kwamba mimi ni Kristo"

Mark 8:31

Mwana wa Adamu

Hili ni jina muhimu sana kwa Yesu.

na atakataliwa na viongozi na makuhani wakuu, na waandishi, na atauawa, na baada ya siku tatu atafufuka.

Hii inaweza kusemwa katika kauli tendi. "na kwamba viongozi na makuhani wakuu na waandishi watamkataa, na watu hao watamuua na baada ya siku tatu atafufuka."

Alisema haya kwa uwazi

"Alisema hivi ili iwe nyepesi kuelewa"

alianza kumkemea

Petro alikemewa na Yesu kwa kusema mambo aliyosema kuwa yangetokea kwa Mwana wa Adamu. Hii inaweza kufanywa kwa usahihi. "alianza kumkemea kwa kusema mambo haya"

Mark 8:33

Sentensi unganishi

Baada ya kumkemea Petro kwa sababu hakutaka Yesu kufa na kufufuka, Yesu anawambia wanafunzi wake na umati namna ya kumfata.

Pita nyuma yangu Shetani! Hujali

Yesu anamaanisha ya kuwa Petro anafanya kama Shetani kwa sababu anajaribu kumzuia Yesu kutimiza alichotumwa na Mungu kufanya. "Pita nyuma Shetani! Nakuita Shetani kwa sababu hujali" au "Pita nyuma yangu, kwa sababu unafanya kama Shetani! Hujali"

Pita nyuma yangu
"Nipishe mimi"

nifuute mimi

Kumfuata Yesu hapa kunawakilisha kuwa mmoja wa wanafunzi wake. "kuwa mwanafunzi" au "kuwa mmoja wa wanafunzi wangu"

ajikane mwenyewe

"hawapaswi kuzitimiza tamaa zake" au "anapaswa kuziacha tamaa zake"

achukue msalaba wake, na anifuute.

"beba msalaba wake na umfuute" Msalaba huu unawakilisha mateso na kifo. Kuchukua msalaba huwakilisha kuwa tayari kutesa na kufa. "unapaswa kunitii mpaka hatua ya kuteseka na kufa"

na nifuute

Kumfuata Yesu hapa uwakilisha kumtii. "na nitii mimi"

Mark 8:35

Kwa kuwa yeyote anayetaka

"Kwa kuwa yeyote anayetaka"

maisha

Hii urejea kwa vyote maisha ya mwili na maisha ya kiroho.

kwa ajli yangu na kwa ajli ya injili

"kwa sababu yangu na kwa sababu ya injili." Yesu anazungumza juu ya watu wanaopteza maish yao kwa ajili ya kumfuata Yesu na injili. Hii inaweza kusema kwa usahihi. "kwa sababu ananifuata mimi na kuwambia wengine injili"

Inamfaidia nini mtu, kupata ulimwengu wote, na kisha kupata hasara ya maisha yake?

Hii inaweza kuandikwa kama sentensi. "Hata kama mtu anapata ulimwengu wote, haitamfaidi kama atapata hasara ya maisha yake"

kupata ulimwengu wote

Yesu anatumia kutia chumvi sana katika kusisitiza kwamba hakuna chochote ulimwenguni unachoweza kupata kwa kupoteza maisha yako. "kama anapata kila kitu katika ulimwengu"

kupoteza

"kupoteza"

Mtu anaweza kutoa nini badala ya maisha yake?

Hii inaweza kuandikwa kama sentensi. "Hakuna chochote mtu anaweza kufanya kutoa badala ya maisha yake." au " Hakuna yoyote anaweza kutoa chochote kwa badala ya maisha yake."

Mtu anaweza kutoa nini

Kama katika lugha yako "kutoa" huitaji mtu kupokea alichopewa, "Mungu" inaweza kusemwa kama mpokeaji. "Nini mtu anaweza kumpa Mungu"

Mark 8:38

Katika kizazi hiki cha zinaa na dhambi

Yesu anazungumza juu ya kizazi hiki kama "wazizi" akimaanisha kwamba si waaminifu katika mahusiano yao na Mungu. "katika kizazi hiki cha watu waliojiingiza katika uzizi kinyume na Mungu na niwazinifu" au "katika kizazi hiki cha watu wasio waaminifu kwa Mungu na ni wenye dhambi"

Mwana wa Adamu

Hili ni jina la muhimu sana kwa Yesu

atakapokuja

"atakapokuja tena"

katika utukufu wa Baba yake

Wakati ambapo Yesu anakuja atakuwa na utukufu ule ule kama wa Baba yake

pamoja na malaika watakatifu

"atafuatana na malaika watakatifu"

Chapter 9

¹ Na alisema kwao, "Hakika nasema kwenu, baadhi yenu kuna watu waliosimama hapa hawataonja mauti kabla ya kuuona ufalme wa Mungu ukija kwa nguvu." ² Na baada ya siku sita, Yesu aliwachukua Petro, Yakobo na Yohana pamoja naye mlimani, pekee yao. Ndipo alianza kubadilika mbele yao. ³ Mavazi yake yakaanza kung'aa sana, meupe zaidi, meupe kuliko mng'arishaji yeyote duniani. ⁴ Ndipo Eliya pamoja na Musa walitokea mbele yao, na walikuwa wakiongea na Yesu. ⁵ Petro alijibu akamwambia Yesu, "Mwalimu, ni vyema sisi kuwa hapa, na tujenge vibanda vitatu, kimoja kwa ajili yako, kimoja kwa ajili Musa na kingine kwa ajili ya Eliya." ⁶ (Kwa kuwa hakujua nini cha kusema, waliogopa sana.) ⁷ Wingu lilitokea na kuwafunika. Ndipo sauti ikatoka mawinguni ikisema, "Huyu ni mwanangu mpendwa. Msikieni yeye." ⁸ Ghafila, walipokuwa wakitazama, hawakumuona yeyote pamoja nao, isipokuwa Yesu tu. ⁹ Walipokuwa wanateremka kutoka mlimani, aliwaamuru kutokumwambia mtu yeyote yale yote waliyoyaona, mpaka Mwana wa Adamu atakapofufuka kutoka kwa wafu. ¹⁰ Ndipo waliyatunza mambo wao wenyewe. Lakini walijadiliana wao kwa wao ni nini maana yake "kufufuliwa kutoka kwa wafu" ¹¹ Walimwuliza Yesu, "Kwa nini waandishi husema lazima Eliya aje kwanza?" ¹² Akawaambia, "hakika Eliya atakuja kwanza kuokoa vitu vyote. Kwa nini imeandikwa Mwana wa Adamu lazima apate mateso mengi na achukiwe?" ¹³ Lakini nasema kwenu Eliya alikwisha kuja, na walimfanya kama walivyopenda, kama vile maandiko yasemavyo kuhusu yeye." ¹⁴ Na waliporudi kwa wanafunzi, waliona kundi kubwa limewazunguka na Masadukayo walikuwa wanabishana nao. ¹⁵ Na mara walipomwona, kundi lote lilishangaa na kumkimbilia kumsalimia. ¹⁶ Aliwauliza wanafunzi wake, "Mnabishana nao juu ya nini?" ¹⁷ Mmoja wao katika kundi alimjibu, "Mwalimu, nilimleta mwanangu kwako; ana roho chafu ambayo humfanya asiweze kuongea, ¹⁸ na humsababishia kutetemeka na kumwangusha chini, na kutoka povu mdomoni na kusaga meno na kukakamaa. Niliwaomba wanafunzi wako kumtoa pepo, lakini hawakuweza. ¹⁹ Aliwajibu, "Kizazi kisichoamini, nitakaa nanyi kwa muda gani? Nitachukuliana nanyi hadi lini? Mleteni kwangu." ²⁰ Walimleta mtoto wake. Roho mchafu alipomwona Yesu, ghafla ilitia katika kutetemeka. Mvulana alianguka chini na kutoa povu mdomoni. ²¹ Yesu alimwuliza baba yake, "Amekuwa katika hali hii kwa muda gani?" Baba alisema, "Tangu utoto. ²² Mara nyingine huanguka katika moto au kwenye maji, na kujaribu kumwangamiza. Kama unaweza kufanya chochote tuhurumie na utusaidie." ²³ Yesu alimwambia, "Kama uko tayari? Kila kitu kinawezekana kwa yeyote aaminiye." ²⁴ Ghafila baba wa mtoto alilia na kusema, "Naamini! Nisaidie kutokuamini kwangu." ²⁵ Wakati Yesu alipoona kundi linakimbilia kwao, alimkemea roho mchafu na kusema, "wewe roho bubu na kiziwi, nakuamuru mwache, usiingie kwake tena." ²⁶ Alilia kwa nguvu na kumhangaisha mtoto na roho alimtoka. Mtoto alionekana kama amekufa, Ndipo wengi walisema, "Amekufa," ²⁷ Lakini Yesu alimchukua kwa mkono akamwinua, na mtoto alisimama. ²⁸ Wakati Yesu alipoingia ndani, wanafunzi wake walimwuliza faragha, "Kwa nini hatukuweza kumtoa?" ²⁹ Aliwaambia, "kwa namna hii hatoki isipokuwa kwa maombi." ³⁰ Walitoka pale na kupitia Galilaya. Hakutaka mtu yeyote ajue walipo, ³¹ kwa kuwa alikuwa anafundisha wanafunzi wake. Aliwaambia, "Mwana wa Adamu atafikishwa mikononi mwa watu, na watamuua. Atakapokuwa amekufa, baada ya siku tatu atafufuka tena." ³² Lakini hawakuelewa maelezo haya, na waliogopa kumwuliza. ³³ Ndipo walifika Karperinaumu. Wakati akiwa ndani ya nyumba aliwauliza, "Mlikuwa mnajadili nini njiani?" ³⁴ Lakini walikuwa kimya. Kwani walikuwa wanabishana njiani kwamba nani alikuwa mkubwa zaidi. ³⁵ Alikaa chini akawaita kumi na wawili pamoja, na alisema nao, "Kama yeyote anataka kuwa wa kwanza, ni lazima awe wa mwisho na mtumishi wa wote." ³⁶ Alimchukua mtoto mdogo akamweka katikati yao. Akamchukua katika mikono yake, akasema, ³⁷ "Yeyote ampokeaye mtoto kama huyu kwa jina langu, pia amenipokea mimi, na ikiwa mtu amenipokea, hanipokei mimi tu, lakini pia aliyenituma." ³⁸ Yohana alimwambia, "Mwalimu tulimwona mtu anatoa pepo kwa jina lako na tukamzuia, kwa sababu hatufuati." ³⁹ Lakini Yesu alisema, "Msimzuie, kwa kuwa hakuna atakayefanya kazi kubwa kwa jina langu na ndipo baadaye aseme neno baya lolote juu yangu. ⁴⁰ Yeyote asiyekuwa kinyume nasi yuko upande wetu. ⁴¹ Yeyote atakayekupa kikombe cha maji ya kunywa kwa sababu uko na Kristo, kweli nawaambia, hatapoteza thawabu yake. ⁴² Yeyote anayewakosesha hawa wadogo waniaminio mimi, ingekuwa vyema kwake kufungiwa jiwe la kusagia shingoni na kutupwa baharini. ⁴³ Kama mkono wako ukikukosesha ukate. Ni heri kuingia katika uzima bila mkono kuliko kuingia kwenye hukumu ukiwa na mikono yote. Katika moto "usiozimika". ⁴⁴ (Zingatia: Mstari hii, "Mahali ambapo funza hawafi na moto usiozimika." haumo katika nakala za kale). ⁴⁵ Kama mguu wako ukikukosesha, ukate. Ni vyema kwako kuingia uzimani ukiwa kilema, kuliko kutupwa hukumuni na miguu miwili. ⁴⁶ (Zingatia: Mstari huu, "Mahali ambapo funza hawafi na moto usioweza kuzimika" haumo kwenye nakala za kale). ⁴⁷ Kama jicho lako likikukosesha

ling'oe. Ni vyema kwako kuingia katika Ufalme wa Mungu ukiwa na jicho moja, kuliko kuwa na macho mawili na kutupwa kuzimu. ⁴⁸ Mahali palipo na funza wasiokufa, na moto usiozimika. ⁴⁹ Kwa kuwa kila mmoja atakolezwa na moto. ⁵⁰ Chumvi ni nzuri, kama chumvi ikipoteza ladha yake, utaifanyaje iwe na ladha yake tena? Muwe na chumvi miongoni mwenu wenyewe, na muwe na amani kwa kila mmoja."

Marko 09 Maelezo ya Jumla

Dhana maalum katika sura hii

"kugeuka sura"

Maandiko mara nyingi huzungumzia utukufu wa Mungu kama mwanga mkubwa, wenye nguvu. Watu wanapooni mwanga huu, wanaogopa. Marko anasema katika sura hii kwamba mavazi ya Yesu yalikuwa na mwanga huu wa utukufu kiasi cha kuwawezesha wafuasi wake kuona kwamba Yesu kweli alikuwa Mwana wa Mungu. Wakati huo huo, Mungu aliwaambia kwamba Yesu alikuwa Mwana wake. and)

Takwimu muhimu za matamshi katika sura hii

Neno la kukaza ukweli la kupita ukweli

Yesu alisema mambo ambayo hakutarajia wafuasi wake kuelewa kwa kweli. Wakati aliposema, "Ikiwa mkono wako unakukosesha, uukate" (Marko 9:43), alikuwa akizidisha sana ili waweze kujua kwamba wanapaswa kuacha mbali na chochote kilichowaanya kutenda dhambi, hata kama ni kitu walipenda au walidhani walihitaji.

Changamoto nyingine za kutafsiri katika sura hii

Eliya na Musa

Eliya na Musa ghafla wanaonekana kwa Yesu, Yakobo, Yohana, na Petro, na kisha kutoweka. Wote wanne waliona Eliya na Musa, na kwa sababu Eliya na Musa walizungumza na Yesu, msomaji anapaswa kuelewa kwamba Eliya na Musa walionekana kimwili.

"Mwana wa Binadamu"

Yesu anajiita mwenyewe "Mwana wa Binadamu" katika sura hii and

Kitendawili

Kitendawili ni taarifa ya kweli inayoonekana kuelezea kitu kisichowezekana. Yesu anatumia kitendawili wakati anasema, "Ikiwa mtu anataka kuwa wa kwanza, lazima awe wa mwisho na mtumishi wa wote" (Marko 9:35).

Mark 9:1

Sentensi unganishi

Yesu amekuwa akizungumza kwa watu na wanafunzi wake kuhusu kumfuata. Siku sita badae, Yesu anaenda na wanafunzi watatu juu ya mlima pale alipobadilika, kwa hiyo anaonekana kama siku moja atakavyokuwa katika ufalme wa Mungu.

Na aliwaambia

"Na Yesu aliwaambia wanafunzi wake"

ufalme wa Mungu unakuja na nguvu

Ufalme wa Mungu unakuja kumwakilisha Mungu akijionyesha yeye kama mfalme. "Mungu anajionyesha yeye mwenyewe na nguvu kuu kama mfalme"

peke yao

Mwandishi anatumia "yao" hapa kusesitiza kuwa walikuwa wao wenyewe na kwamba Yesu tu, Petro, Yakobo na Yohana welienda mlimani.

alianza kubadilika

Hii inaweza kusemwa katika kauli tendaji. "alionekana tofauti sana"

kabla yao

"mbele yao"

kung'aa sana

"kung'aa" au "inang'aa" Mavazi ya Yesu yalikuwa meupe yakitoa mwanga.

kubwa

"sana, sana"

meupe zaidi, meupe kuliko mng'arishaji yeyote duniani.
Kupausha kunaielezea mchakato wa kufanya pamba nyeupe ya kiasilia zaidi ya weupe kwa kutumia kemikali ya kupausha au amonia.

Mark 9:4

Eliya na Musa

Inaweza kuwa msaada kusema hawa wanaume ni "manabii wawili walio ishi muda kitambo, Musa na Eliya."

walikuwa wakiongea

Neno "wa" urejea kwa Eliya na Musa

Petro alimjibu na kumwambia Yesu

"Petro alimwambia Yesu." Hapa neno "alimjibu" linatumiwa kumtambulisha Petro katika mazungumzo. Petro alikuwa hajibu swali.

sisi

Hili neno urejea kwa Petro, Yakobo, na Yohana

vibanda

"mahema" Hii urejea kwa makao rahisi ya muda.

Kwa kuwa hakujua nini cha kusema, waliogopa sana
Sentensi hii iliyo kwenye mabano usema maelezo ya nyuma kuhusu Petro, Yakobo, na Yohana.

ogopa

kuogopa sana

Mark 9:7

wingu lilitokea na kuwafunika

"kutokea na kuwafunika"

Ndipo sauti ikatoka mawinguni

"Sauti" ni kirai cha Mungu. Pia, "sauti" inaelezwa kama "inatoka mawinguni", ikimaanisha kuwa walimsikia Mungu akuzungumza kutoka mawinguni. "Kisha Mungu alizungumza toka mawinguni"

Huyu ni mwanangu mpendwa. Msikieni

Mungu Baba alieleza upendo wake kwa mwanae mpendwa, Mwana wa Mungu.

Mwana mpendwa

Hili ni jina muhimu kwa Yesu. Mwana wa Mungu.

walipokuwa wakitazama

Hapa "wa" urejea kwa Petro, Yakobo, na Yohana.

Mark 9:9

aliwaamuru kutokumwambia mtu yeyote yale yote waliyoyaona, mpaka Mwana wa Adamu atakapofuka kutoka kwa wafu.

Hii inamaanisha kuwa alikuwa akiwaruhusu wawaambia watu kuhusu kile walichokiona tu baada ya kufufuka kutoka kwa wafu.

Kufufuka kutoka kwa wafu

"Kuwa unaishi tena baada ya kufa"

Waliyatunza mambo wao wenyewe.

"Hivyo hawakusema kuhusu mambo haya kwa yeyote ambaye hakuyaona pia yaliyotokea.

Mark 9:11

Eliya afanya kweli...watu watamchukia yeye?

Ijapokuwa Petro, Yakobo, na Yohana walishangaa nini Yesu angemaanisha na "kufufuka toka kwa wafu," walimuuliza badala ya ujio wa Eliya.

Walimuuliza

Neno "wa" urejea kwa Petor, Yakobo, na Yohana.

Kwa nini waandishi wanasema kuwa Eliya anapaswa kuwa kwanza?

Unabii unasemswa kwamba Elijah ambaye angekuja toka mbinguni. Kisha Masihi, ambaye ni Mwana wa Adamu, atakuja kutawala na Mwana wa Adamu atakuja kuteseka na kuchukiwa na watu. Wanafunzi wamechanganyikiwa ni kwa namna gani hivi viiwili vinaweza kweli.

kwamba Eliya anapaswa kuja wa kwanza

Waandishi walifundisha kuwa Eliya angerudi tena ulimwenguni kabla ya Masihi kuja.

Kwa nini imeandikwa...achukiwe

Kama Yesu anafundisha wanafunzi wake, anauliza swali hili na kisha kuwaambia wanafunzi wake jibu. Hii inaweza kama sentensi. "Lakini pia nataka wewe ufikirie kile kilichoandikwa kuhusu Mwana wa Adamu. Maandiko yanasema kuwa anapaswa kuteseka kwa mambo mengi na kufanyiwa vibaya kama aliyechukiwa"

apate mateso mengi na achukiwe?

Hii inaweza kusemwa katika kauli tendaji. "na watu walimtenda kama mtu aliyechukiwa"

na walimfanya kama walivyopenda

Inaweza kuwa msaada kusema nini watu walimfanya kwake. "na viongozi wetu walimfanyia vibaya, kama jinsi walivyo taka kufanya"

Mark 9:14

Sentensi unganishi

Wakati Petro, Yakobo, Yohana na Yesu walipokuja chini kutoka mlimani, waliwakuta waandishi wakibishana na wale wanafunzi wengine.

walirudi kwa wanafunzi

Yesu, Petro, Yakobo na Yohana walirudi kwa wanafunzi wengine ambao hawakuenda nao mlimani.

waandishi walikuwa wakibishana

Waandishi walikuwa wakibishana na wanafunzi ambao hawakuenda pamoja na Yesu.

linashangaa

Inaweza kuwa msaada kusema kwanini walishangaa. "walishangaa kwa kuwa Yesu alikuwa amekuja"

Mark 9:17

Sentensi unganishi

Kueleza nini waandishi na wale wanafunzi walikuwa wakibishania nini, baba wa yule kijana aliye na mapepo anamwambia Yesu kwamba amewauliza wanafunzi kutoa pepo kwa kijana, lakini hawakuweza. Yesu kisha analitoa pepo nje ya mvulana. Baadaye wanafunzi wanauliza kwa nini halishindwa kumtoa pepo.

Ana roho

Hii inamaanisha yule kijana ana roho chafu. "Ana roho chafu"

kutoka povu mdomoni

Wakati mtu anakuwa na mshtuko, wanaweza kuwa na shida ya kupumua au kuvuta hewa. Hii inasababisha kutoka povu mdomoni. Kama lugha yako ina njia kueleza hili, unaweza tumia.

anakuwa mgumu

"kuwa mwenye shingo ngumu" Inaweza kuwa msaada kusema kwamba ni mwili wake unaokuwa mgumu.

hawakuweza

Inaweza kuwa msaada kuongeza maelezo yaliyokosekana. "hawakuweza kutoa roho chafu nje yake"

Aliwajibu

Ijapokuwa alikuwa ni baba wa kijana aliyefanya ombi kwa Yesu, Yesu anaitikia kwa umati wote. Hii inaweza kusemwa kwa usahihi. "Yesu aliitikia kwa umati"

Kizazi cha wasioamini

"Nye kizazi cha wasioamini" Yesu anaita umati wake hivi, kama anavyoanza kuwajibu.

nitakaa nanyi kwa muda gani?...nitachukuliana nanyi

Yesu anatumia maswali haya kueleza kukatishwa tamaa kwake. Yote maswali yana maana ile ile. Yanaweza kuandikwa kama sentensi. "Nimechoshwa na kutoamini kwenu!" au "Kutoamini kwenu kumenichosha! Nashangaa kwa muda gani nitachukuliana nanyi."

Nitachukuliana nanyi

"nitachukuliwana nanyi" au "kuvumialiana nanyi"

Mleteni kwangu

"Mleteni mvulana kwangu"

Mark 9:20

roho

Hii urejea kwa roho chafu.

tetemeko

Hii ni hali ambayo mtu hana wa uwezo wa kujiongoza juu ya mwili wake, na mwili wake hutikikisika.

Tangu ujana wake

"Tangu alipokuwa mtoto mdogo." Inaweza kuwa msaada kusema kama sentensi nzima. "Amekuwa hivi tangu alipokuwa mtoto mdogo"

Uwe na huruma

"hisi huruma"au " uwe na wema"

Mark 9:23

Kama uko tayari?

Yesu anakemea wasiwasi wa mtu. Hii swali linaweza kuandikwa tofauti au kama sentensi. "Yesy akamwambia, "Kwanini unasema, "kama uko tayari"? au " Yesu alimwambia, 'Usingelikuwa umesema.

unaweza

Inaweza kuwa msaada kuongeza maelezo yaliyokosekana. "unaweza kufanya lolote"

Kila kitu kinawezekana kwa yeyote aminiye.

Hii inaweza kuandikwa kama dhahania dogo na katika kauli tendaji. "Mungu anaweza kufanya chochote kwa ajili ya watu wanaomwamini yeye"

kwa yeyote

"kwa yeyote mtu"

amini

Hii inarejea kwa kumwamini Mungu.

Nisaidie kutokuamini kwangu

Mwanaume anamuuliza Yesu kumsaidia kushinda kutoamini na kuongezea imani yake. "Nisaidie wakati ninashindwa kuamini" au "Nisaidie kuwa imani zaidi"

kundi linakimbilia kwao

Hii inamaanisha kuwa watu zaidi walikuwa wanakimbilia kule aliko Yesu na kundi lilikuwa linakuwa kubwa.

wewe roho bubu na kiziwi

Maneno "bubu" na "kiziwi" yanaweza kufafanuliwa. "Wewe roho chafu, wewe unaye sababisha kijana kutokuwa na uwezo wa kusikia na kuongea."

Mark 9:26

Alilia kwa nguvu

"Roho mchafu alilia kwa nguvu"

Mvulana alionekana kama aliyekuwa amekufa
Mvulana alionekana kufa" au Mvulana kama amekufa."

kumhangaisha mtoto
"kumtetemesha kijana"

alimtoka
Inaweza kuwa msaada kuongeza maelezo yaliyokosekana. "alitoka nje mwa kijana"

Mtoto alionekana kama amekufa
Muonekano wa kijana unalinganishwa na mtu aliyekufa.

ndipo wengi
"ndipo watu wengi"

alimchukua kwa mkono
Hii inamaanisha kuwa Yesu alimshika mkono mvulana kwa mkono wake.

mwinue juu
"alimsaidia kumwinua juu"

Mark 9:28

faragha
Hii inamaanisha walikuwa peke yao.

mtupe nje
"mtupe roho mchafu nje." Inaweza kuwa msaada kuongeza maelezo yaliyokosekana. "mtupe roho mchafu nje mwa kijana"

Aina hii haiwezi kuondoka isipokuwa kwa maombi
Neno, "haiwezekani" na "isipokuwa" yote yako kinyume. Katika lugha nyingine ni asili zaidi kutumia maelezo mazuri. "Aina hii inawezatu kuondolewa kwa maombi."

Aina hii
Hii inaelezea roho chafu.

Mark 9:30

Sentensi unganishi
Yesu na wanafunzi wake waliacha nyumba pale walipokuwa na Yesu baada ya kumponya kijana aliyekuwa na pepo. Anatumia muda kuwafundisha wanafunzi wake peke yao.

Kupitia
Kwenda kupitia", au "Kupitia kwa"

Walienda nje ya hapo
"Yesu na wanafunzi wake waliondoka mkoa huo"

kupitia
"alisafiri kupitia"

kwa kuwa alikuwa anafundisha wanafunzi wake
Yesu alikuwa anafundisha wanafunzi wake kwa faragha, mbali na umati.

Mwana wa Adamu
Hapa Yesu anarejea kwake mwenyewe kama Mwana wa Adamu. Hili ni jina muhimu sana kwa Yesu. "Mimi, Mwana wa Adamu,"

katika mikono ya wanaume
Hapa "mikono" ni kirai cha kuthibiti. "katika uhibiti wa wanaume"

Wakati alipouwawa, baada ya siku tatu
Hii inaweza kusemwa katika kauli tendaji. "Baada ya kumuua na siku tatu kupita."

walikuwa wameogopa kumuuliza
Walikuwa wameogopa kumuuliza Yesu hii sentensi ilikuwa ina maana gani. "walikuwa wameogopa kumuuliza ilimaanisha nini"

Mark 9:33

Sentensi unganishi
Wakati ambapo wanafika Karperinaumu, Yesu anafundisha wanafunzi wake kuwa watumishi wanyenyekevu.

walikuja
"walifika." Neno "wali" urejea kwa Yesu na wanafunzi wake.

kujadili
"wanajadili wao kwa wao"

walikuwa kimya
Walikuwa kimya kwa sababu waliona aibu kumwambia Yesu walichokuwa wanajadili. "walikuwa kimya kwa sababu waliona aibu"

nani alikuwa mkubwa
Hii inaweza kuwa msaada kuongeza taarifa iliyokosekana. "nani alikuwa mkubwa kati yao"

Kama yeyote anataka kuwa wa kwanza, ni lazima awe wa mwisho na mtumishi wa wote.
Hapa neno "kwanza" na "mwisho" ni maneno yanayo pishana. Yesu anazungumza kuwa "muhumimu zaidi" kama kuwa wa "kwanza" na kuwa "usiye wa muhimu zaidi" kama kuwa wa "mwisho" Kama yeyote anataka Mungu amjali ya kuwa yeye ni wa muhimu zaidi, anapaswa kujiona yeye kuwa asiye na umuhimu zaidi kwa wote"

kwa wote...kwa wote
"kwa watu wote...kwa watu wote"

Mark 9:36

katikati yao
"miongoni mwao" Neno "mwao" urejea kwa umati

Akamchukua katika mikono yake

Hii inamaanisha kuwa alimkumbatia mtoto au kumnyanyua na kumweka katika mapaja yake.

mtoto kama huyu

"mtoto kama huyu"

kwa jina langu

Hii inamaanisha kufanya kitu fulani kwa sababu ya upendo kwa Yesu. "kwa sababu wananipenda" au "kwa ajili yangu"

aliyenituma

Hii urejea kwa Mungu aliyemtuma kwa ulimwengu. "Mungu amenituma mimi"

Mark 9:38

Yohana alimwambia

"Yohana alimwambia Yesu"

fukuza mapepo

"Kuyaondoa mbali mapepo"

kaitika jina lako

Hapa "jina" lina husishwa na mamlaka ya Yesu na nguvu

hanifuati mimi

Hii ina maana kwamba hayuko miongoni mwa makundi ya wanafunzi

Mark 9:40

asiyekuwa kinyume nasi

"asiyetupinga sisi"

yuko upande wetu

Hii inaweza kuelezwa kwa usahihi inavyomaanisha. "ni kujaribu kupata malengo yale yale ambao tunayo"

Yeyote atakayekupa kikombe cha maji ya kunywa kwa sababu uko na Kristo

Yesu anazungumza kumpa yeyote kikombe cha maji kama mfano wa mtu anavyoweza kumsaidia mwingine. Huu mfano wa kumsaidia mwingine kwa njia yoyote.

hapotezi

Hii ni sentensi iliyo hasi inasisitiza maana ya chanya. Katika baadhi ya lugha, ni halisia zaidi kutumia sentensi chanya.

Mark 9:42

Jiwela kusagia

Jiwe kubwa juu yake husagwa nafaka kupataunga

kama mkono wako utakuwa kuzuizi

Hapa "mkono" ni kirai cha kutamani kufanya kitu kiovu ambacho utakifanya kwa mkono wako.

kuingia katika maisha bila mkono

"kukosa mkono na kisha kuingia katika masiha"

kuingia katika maisha

Kufa na kisha kuanza kuishi umilele kama inavyosemwa kuingia katika maisha.

bila mkono

kukosekana kwa kiungo cha mwili kwa matokeo ya kutolewa au kuumizwa. Hapa inarejea kwa kukosekana kwa mkono.

moto usiozimika

"mahali ambapo moto usiozimika"

Mark 9:45

na kutupwa kuzimu

na Mungu kuwatupa kuzimuni"

Mark 9:47

funza wake

"funza ambao hula miili ya waliokufa."

Mark 9:49

Kwa kuwa kila mmoja atakolezwa na moto.

Hapa Yesu anazungumzia kila moja atakaswe kwa kupitia mateso. Yesu anazungumzia mateso kama moto na kuwapa mateso watu kama inavyoweza kutumika kwa chumvi kwao. Hii inaweza kusemwa pia katika kauli tendi. "Kama chumvi inavyotakasa dhabihu, Mungu atamtakasa kila mmoja kwa kuwaruhu kuteseka"

ladha yake

"ina ladha ya chumvi"

utaifanyaje iwe na ladha yake tena?

Hii inaweza kuandikwa kama sentensi. "hauwezi kuifanya ladha yake tena."

ladha yake tena

"ladha ya chumvi tena"

Muwe na chumvi miongoni mwenu wenyewe

Yesu anazungumza kufanya mambo mazuri kwa kila mmoja kama hayo mazuri ni chumvi ambayo watu wanakuwa nayo. "Fanya vizuri kwa kila mmoja, kama chumvi iongezavyo ladha kwa chakula"

Chapter 10

¹ Yesu aliondoka eneo hilo na akaenda katika mkoa wa Uyahudi na eneo la mbele ya Mto Yorodani, na makutano walimfuata tena. Aliwafundisha tena, kama ilivyokuwa kawaida yake kufanya. ² Na Mafarisayo walikuja kumjaribu na wakamuuliza, "Ni halali kwa mwanamume kuachana na mke wake?" ³ Yesu akawajibu, "Musa aliwaamuru nini?" ⁴ Wakasema, "Musa aliruhusu kuandika cheti cha kuachana na kisha kumfukuza mwanamke." ⁵ "Ni kwa sababu ya mioyo yenu migumu ndiyo maana aliwaandikia sheria hii," Yesu aliwaambia. ⁶ "Lakini kutoka mwanzo wa uumbaji, 'Mungu aliwaumba mwanamume na mwanamke.'" ⁷ Kwa sababu hii mwanamume atamwacha baba yake na mama yake na ataungana na mke wake, ⁸ na hao wawili watakuwa mwili mmoja; Kwa kuwa si wawili tena, bali mwili mmoja. ⁹ Kwa hiyo alichokiunganisha Mungu, mwanadamu asikitenganishe." ¹⁰ Walipokuwa ndani ya nyumba, wanafunzi wake wakamwuliza tena kuhusu hili. ¹¹ Akawaambia, "Yeyote amwachaye mke wake na kumwoa mwanamke mwingine, anafanya uzinzi dhidi yake. ¹² Mwanamke naye akimwacha mme wake na kuolewa na mwanamme mwingine, anafanya uzinzi." ¹³ Nao walimletea watoto wao wadogo ili awaguse, lakini wanafunzi wakawakemea. ¹⁴ Lakini Yesu alipotambua hilo, hakufurahishwa nalo kabisa akawaambia, "Waruhusuni watoto wadogo waje kwangu, na msiwazuie, kwa sababu walio kama hawa ufalme wa Mungu ni wao. ¹⁵ Ukweli nawaambia, yeyote asiyeupokea ufalme wa Mungu kama mtoto mdogo hakika hawezi kuingia katika ufalme wa Mungu. ¹⁶ Kisha akawachukua watoto mikononi mwake na akawabariki akiwawekea mikono yake juu yao. ¹⁷ Na alipoanza safari yake mtu mmoja alimkimbilia na akapiga magoti mbele yake, akamwuliza, "Mwalimu Mwema, nifanye nini ili niweze kurithi uzima ya milele?" ¹⁸ Na Yesu akasema, "Kwa nini unaniita mwema? Hakuna aliye mwema, isipokuwa Mungu peke yake. ¹⁹ Unazijua amri: 'Usiue, usizini, usiibe, usishuhudie uongo, usidanganye, mheshimu baba na mama yako'." ²⁰ Mtu yule akasema, "Mwalimu, haya yote nimeyatii tangu nikiwa kijana." ²¹ Yesu alimwangalia na kumpenda. Akawaambia, "Unapungukiwa kitu kimoja. Unapaswa kuuza vyote ulivyo navyo na uwape masikini, na utakuwa na hazina mbinguni. Ndipo uje unifuata." ²² Lakini alikata tamaa kwa sababu ya maelezo haya; aliondoka akiwa mwenye huzuni, kwa kuwa alikuwa na mali nyingi. ²³ Yesu akatazama pande zote na kuwaambia wanafunzi wake, "Ni jinsi gani ilivyo vigumu kwa tajiri kuingia katika ufalme wa Mungu! ²⁴ Wanafunzi walishangazwa kwa maneno haya. Lakini Yesu akawaambia tena, "Watoto, ni jinsi gani ilivyo vigumu kuingia katika ufalme wa Mungu! ²⁵ Ni rahisi kwa ngamia kupita kwenye tundu la sindano, kuliko mtu tajiri kuingia katika ufalme wa Mungu." ²⁶ Walishangazwa sana na wakasemezana, "Hivyo nani ataokoka?" ²⁷ Yesu akawaangalia na kusema, "Kwa binadamu haiwezekani, lakini sio kwa Mungu. Kwa kuwa katika Mungu yote yanawezekana." ²⁸ Petro akaanza kuzungumza naye, "Angalia tumeacha vyote na tumekufuata." ²⁹ Yesu akasema, "Ukweli nawaambia ninyi, hakuna aliyeacha nyumba, au kaka, au dada, au mama, au baba, au watoto, au ardhi, kwa ajili yangu, na kwa ajili ya Injili, ³⁰ ambaye hatapokea mara mia zaidi ya sasa hapa duniani: nyumba, kaka, dada, mama, watoto, na ardhi, kwa mateso, na ulimwengu ujao, uzima wa milele. ³¹ Lakini wengi walio wa kwanza watakuwa wa mwisho na walio wa mwisho watakuwa wa kwanza." ³² Walipokuwa njiani, kwenda Yerusalemu, Yesu alikuwa amewatangulia mbele yao. Wanafunzi walishangaa, na wale waliokuwa wanafuata nyuma waliogopa. Ndipo Yesu akawatoa pembeni tena wale kumi na wawili na akaanza kuwaambia ambacho kitamtokea hivi karibuni: ³³ "Tazama, tunakwenda mpaka Yerusalemu, na Mwana wa Adamu atafikishwa kwa makuhani wakuu na waandishi. Watamhukumu afe na watamtoa kwa watu wa Mataifa. ³⁴ Watamdhihaki, watamtemea mate, watampiga fimbo, na watamwua. Lakini baada ya siku tatu atafufuka." ³⁵ Yakobo na Yohana, wana wa Zebedayo, walikuja kwake na kusema, "Mwalimu, tunakuhitaji utufanyie chochote tukuombacho." ³⁶ Aliwaambia, "Mnataka niwatendee nini?" ³⁷ Wakasema, "Turuhusu tukae nawe katika utukufu wako, mmoja katika mkono wako wa kuume na mwingine mkono wako wa kushoto." ³⁸ Lakini Yesu aliwajibu, "Hamjui mnachoomba. Mnaweza kukinywea kikombe ambacho nitakiywea au kustahimili ubatizo ambao nitabatizwa?" ³⁹ Wakamwambia, "Tunaweza" Yesu akawaambia, "Kikombe nitakachokinywea, mtakinywea. Na ubatizo ambao kwao nimebatizwa, mtaustahimili. ⁴⁰ Lakini atakayekaa mkono wangu wa kuume au mkono wangu wa kushoto sio mimi wa kutoa, lakini ni kwa wale ambao kwao imekwisha andaliwa." ⁴¹ Wale wanafunzi wengine kumi waliposikia haya, wakaanza kuwakasirikia Yakobo na Yohana. ⁴² Yesu akawaita kwake na kusema, "Mnajua kuwa wale wanaodhaniwa kuwa watawala wa watu wa Mataifa huwatawala, na watu wao mashuhuri huwaonyesha mamlaka juu yao." ⁴³ Lakini haipaswi kuwa hivi kati yenu. Yeyote atakaye kuwa mkubwa kati yenu lazima awatumikie, ⁴⁴ na yeyote atakaye kuwa wa kwanza kati yenu ni lazima awe mtumwa wa wote. ⁴⁵ Kwa kuwa Mwana wa Adamu hakuja kutumikiwa bali kutumika, na kuyatoa maisha yake kuwa fidia kwa wengi." ⁴⁶ Wakaja Yeriko. Alipokuwa akiondoka

Yeriko na wanafunzi wake na kundi kubwa, mwana wa Timayo, Batimayo, kipofu mwombaji, alikaa kando ya barabara. ⁴⁷ Aliposikia kuwa ni Yesu Mnazareti, alianza kupiga kelele na kusema, "Yesu, Mwana wa Daudi, nihurumie!" ⁴⁸ Wengi walinkemea yule kipofu, wakimwambia anyamaze. Lakini alilia kwa sauti zaidi, "Mwana wa Daudi, nihurumie!" ⁴⁹ Yesu alisimama na kuamuru aitwe. Walimwita yule kipofu, wakisema, "Kuwa shujaa! Inuka! Yesu anakuita." ⁵⁰ Akalitupa pembeni koti lake, akakimbia zaidi, na kuja kwa Yesu. ⁵¹ Yesu akamjibu na kusema, "Unataka nikufanyie nini?" Yule mwanaume kipofu akamjibu, "Mwalimu, ninataka kuona." ⁵² Yesu akamwambia, "Nenda. Imani yako imekuponya." Hapo hapo macho yake yakaona; na akamfuata Yesu barabarani.

Marko 10 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka nukuu kutoka kwenye Agano la Kale kwa upande wa kulia zaidi kuliko maandishi yote. ULB inafanya hivyo kwa nukuu zilizotajwa katika 10:7-8.

Dhana maalum katika sura hii

Mafundisho ya Yesu kuhusu talaka

Mafarisayo walitaka kutafuta njia ya kumlazimisha Yesu aseme kwamba ni vizuri kuvunja sheria ya Musa, hivyo wakamwuliza kuhusu talaka. Yesu anaelezea jinsi Mungu aliyepanga ndoa kwa mwanzo, kwa kuonyesha kosa la mafundisho ya talaka ya Mafarisayo.

Takwimu muhimu za matamshi katika sura hii

Mfano

Wasemaji hutumia mifano kama picha ya vitu vinavyoonekana kwa kueleza ukweli usiyoonekana. Wakati Yesu aliposema juu ya "kikombe nitakachokunywa," alikuwa akizungumzia juu ya maumivu atakapoteswa nayo msalabani kuwa mfano wa kinywaji ya uchungu na sumu katika kikombe.

Changamoto nyingine za kutafsiri katika sura hii

Kitendawili

Kitendawili ni taarifa ya kweli inayoonekana kuelezea kitu kisichowezekana. Yesu anatumia kitendawili wakati anasema, "Yeyote anayetaka kuwa mkuu kati yenu lazima awe mtumishi wenu" (Marko 10:43).

Mark 10:1

Sentensi unganishi

Baada ya Yesu na wanafunzi wake kuondoka Karpenaumu, Yesu anawakumbusha Mafarisayo, pamoja na wanafunzi wake, nini Mungu anategemea katika ndoa na talaka

Yesu aliondoka eneo hilo

Wanafunzi wa Yesu walikuwa wakisafiri pamoja naye. Walikuwa wakiondoka Kapernaumu. "Yesu na wanafunzi wake waliondoka Kapernaumu"

na eneo la mbele ya Mto Yorodani

"hii ilikuwa mbele ya Mto Yorodani" au "ilikuwa ng'ambo ya Mto Yorodani"

Aliwafundisha tena

Neno "ali" urejea kwa umati

ilivyokuwa kawaida yake kufanya

"ilikuwa kawaida yake" au "alikuwa desturi yake kufanya"

Musa aliwaamuru nini

Musa alitoa sheria kwa mababu zake, ambazo walipaswa kuzifuata. "Musa aliwaamuru nini mababu wetu katika hili"

cheti cha kuachana

Hii ilikuwa ni karatasi kusema kuwa mwanamke hakuwa tena mke wake.

Mark 10:5

Mioyo yenu migumu

Wakaidi ninyi

Mark 10:7

Sio mwili tena, bali mwili mmoja

Hili ni fumbo kuonyesha muungano wa kimwili wa karibu kama mme na mke.

Mark 10:10

Walipokuwa ndani

"Wakati ambapo Yesu na wanafunzi walikuwa"

ndani ya nyumba

Wanafunzi wake Yesu walikuwa wakizungumza naye kwa faragha. walikuwa peke yao ndani ya nyumba"

wakamwuliza tena kuhusu hili

Neno "hili" urejea kwa mazungumzo aliyokuwa nayo Yesu pamoja na Mafarisayo kuhusu talaka.

Yeyote

"kama mtu yeyote"

anafanya uzinzi dhidi yake

Hapa "yake" urejea kwa mwanamke aliyemuoa kwanza

anafanya uzinzi

Inaweza kuwa msaada kuongeza taarifa zilizosahaulika. "anafanya uzinzi dhidi yake" au "anafanya uzinzi dhidi ya mme wa kwanza"

Mark 10:13

Waruhusu ni waatoto wadogo waje kwangu, na msiwazuie

Sentensi hizi mbili zina maana sawa, zimerudiwa kwa ajili ya msisitizo. Katika lugha zingine ni asili zaidi kuisitiza kwa njia nyingine. AT: "Muwe na uhakika wa kuwaruhusu watoto wadogo kuja kwangu."

Msizuie

Hii ni hasi mbili. Katika baadhi ya lugha ni asili zaidi kutumia taarifa chanya. AT: "ruhusu"

Mark 10:15

yeyote

"kama yeyote"

kama mtoto mdogo

Yesu analinganisha namna gani watu wanapaswa kuupokea ufalme wa Mungu na namna watoto wanavyoweza kuupokea. "katika tabia hiyo kama mtoto angefanya"

asiyeupokea ufalme wa Mungu

"hawataweza kumpokea Mungu kama mfalme wao"

hakika hawezi kuingia

Neno "kuui" urejea kwa ufalme wa Mungu.

Kisha akawachukua watoto mikononi mwake

"aliwakumbatia watoto"

Mark 10:17

Kwanini unaniita mwema

AT: Unapaswa kufikiria kwa umakini unacho ashiria (AU, kile ambacho unaashiria nilivyo) kwa kuniita mwema, kwa sababu Mungu pekee ndiye mwema!

Mark 10:20

Unapungukiwa kitu kimoja

"Kuna kitu kimoja unapngukiwa." Hapa Yesu anazungumza juu ya tendo la kutofanya kitu fulani" kama "kupungukiwa." "Kuna kimoja ambacho haujafanya"

unapungukiwa

hauna kitu fulani

uwape masikini

Hapa neno "u" urejea kwa vitu anavyouza na ni kifungu cha maneno kinachosimama badala ya pesa mtu anayopokea anapouza. "wape masikini pesa"

masikini

Hii urejea kwa masikini. "watu masikini"

hazina

"utajiri"

alikuwa na miliki nyingi

"alimiliki vitu vingi"

Mark 10:23

Ni rahisi kwa Ngamia kupita kwenye jicho la sindano, kuliko tajiri kuingia kwenye ufaulme wa Mungu.

Haiwezekani kwa Ngamia kuingia kwenye jicho la sindano. Ni ngumu zaidi kwa watu matajiri kuamua kumruhusu Mungu atawale maisha yao."

Jicho la sindano

"Jicho la sindano" ni shimo lililo juu ya sindano.

Mark 10:26

Ni nani atakaye okolewa?

"Hivyo hakuna atakaye okolewa."

Mark 10:29

hayupo mmoja ambaye amebaki...ambaye hatapokea

"yeyote aliye acha...atapokea."

kwa ajili yangu

"kwa faida yangu" au "kwa yangu tena"

Dunia hii

"maisha haya" au "umri huu uliopo"

Dunia ijayo

"maisha yajayo" au "umri ujao"

Mark 10:32

Mwana wa Mtu atatolewa

"watu watamtoa Mwana wa Mtu" au "watu watamwachilia Mwana wa Mtu."

Mark 10:35

tu...tu

Haya maneno urejea peke yake kwa Yakobo na Yohana

katika utukufu wako

"wakati ambapo unatukuzwa." Maneno haya "utukufu wako" urejea wakati Yesu anatumizwa na kutawala katika ufalme wake. "wakati ambapo unaongoza katika ufalme wako"

Mark 10:38

kikombe nitakacho kinywea

Yesu anatumia maneno haya kurejea kwenye mateso ambayo yuko karibu kuyapitia.

ubatizo ambao nitabatizwa kwao

Yesu anatumia maneno haya kurejea kwenye mateso ambayo yuko karibu kuyapitia.

Mark 10:41

wale wanaokusudiwa utawala

"wale wanaofikiriwa kuwa watawala"

Kutawala

"kudhibiti" "kuwa na nguvu juu ya"

zoezi

"kufanya matumizi ya"

Mark 10:43

kuwa mkubwa

"kuwa katika heshima" au "Kupongezwa"

yeyote

mtu yeyote

kwa kuwa Mwana wa Mtu hakuja kutumikiwa

"Kwa kuwa Mwana wa Mtu hakuja kwa watu ili wamtumikie"

Mark 10:46

Batimausi

jina la mtu

Timausi

Hili lilikuwa ni jina la baba yake na kipofu mwombaji.

Mark 10:49

aliamuru aitwe

"aliamuru wengine wamwite"

kuwa jasiri

"usiogope"

Mark 10:51

Kuona

"uwezo wa kuona"

Chapter 11

¹ Wakati huo walipokuja Yerusalemu, walipokaribia Bethfage na Bethania, katika Mlima wa Mizeituni, Yesu aliwatuma wawili miongoni mwa wanafunzi wake ² na aliwaambia, "Nendeni katika kijiji kinachokabiliana nasi. Mara mtakapoingia humo, mtamkuta mwanapunda ambaye hajapandwa. Mfungueni na mmlete kwangu. ³ Na kama yeyote akiwaambia, 'Kwa nini mnafanya hivi?', mnapaswa kusema, 'Bwana anamhitaji na mara atamrudisha hapa'." ⁴ Walikwenda na kumkuta mwanapunda amefungwa nje mlangoni kwenye mtaa ulio wazi, nao walimfungua. ⁵ Na baadhi ya watu walikuwa wamesimama pale na waliwaambia, "Mnafanya nini, kumfungua mwanapunda huyo?" ⁶ Waliwaambia kama Yesu alivyowaambia, na watu wakawaacha waende. ⁷ Wanafunzi wawili walimleta mwanapunda kwa Yesu na walitandika mavazi yao juu yake ili Yesu aweze kumpanda. ⁸ Watu wengi wakatandika mavazi yao barabarani, na wengine wakatandika matawi waliyoyakata kutoka mashambani. ⁹ Wale waliokwenda mbele yake na wale waliomfuata walipiga kelele, "Hosana! Amebarikiwa anayekuja kwa jina la Bwana. ¹⁰ Ubarikiwe ufalme unaokuja wa baba yetu Daudi! Hosana kwa aliye juu" ¹¹ Ndipo Yesu aliingia Yerusalemu na alikwenda hekaluni na alitazama kila kitu. Sasa, wakati ulikuwa umeenda, alikwenda Bethania pamoja nao kumi na wawili. ¹² Siku iliyofuata, wakati walipokuwa wakirudi kutoka Bethania, alikuwa na njaa. ¹³ Na akaona mti wa mtini uliokuwa na majani kwa mbali, alikwenda kutazama kama angeweza kupata chochote juu yake. Na wakati alipokwenda kwa huo, hakupata chochote isipokuwa majani, kwa kuwa haikuwa majira ya mtini. ¹⁴ Aliuambia, "Hakuna yeyote atakayekula tunda kutoka kwako tena". Na wanafunzi wake wakasikia. ¹⁵ Walikuja Yerusalemu, naye aliingia hekaluni na kuanza kuwatoa nje wauzaji na wanunuzi ndani ya hekalu. Alizipindua meza za wabadilishaji wa fedha na viti vya wale waliokuwa wakiuza njiwa. ¹⁶ Hakumruhusu yeyote kubeba chochote hekaluni kilichoweza kuuzwa. ¹⁷ Aliwafundisha na akasema, "Je haikuandikwa, 'nyumba yangu itaitwa nyumba ya sala kwa mataifa yote'? Lakini mmeifanya pango la wanyang'anyi". ¹⁸ Makuhani wakuu na waandishi walisikia alivyokuwa amesema, nao walitafuta njia ya kumwua. Hata hivyo walimwogopa kwa sababu umati ulishangazwa na mafundisho yake. ¹⁹ Na kila wakati jioni ilipofika, waliondoka mjini. ²⁰ Walipokuwa wakitembea asubuhi, waliuona mti wa mtini umekauka mpaka kwenye mizizi yake. ²¹ Petro alikumbuka na kusema, "Rabi! Tazama, mti wa mtini ulioulala umekauka". ²² Yesu aliwajibu, "Muwe na imani katika Mungu. ²³ Amini nawaambia kwamba kila auambiaye mlima huu, 'Ondoka, na ukajitupe mwenyewe baharini, 'na kama hana mashaka moyoni mwake lakini anaamini kwamba alichokisema kitatokea, hivyo ndivyo Mungu atakavyofanya. ²⁴ Kwa hiyo ninawaambia: kila kitu muombacho na kuuliza kwa ajili yake, aminini kwamba mmepokea, navyo vitakuwa vyenu. ²⁵ Wakati mnaposimama na kuomba, mnapaswa kusamehe chochote mlichonacho dhidi ya yeyote, ili kwamba Baba yenu aliye mbinguni awasamehe pia ninyi makosa yenu. ²⁶ (Zingatia: Mstari huu, "Lakini msiposamehe, wala Baba yenu aliye mbinguni hatasamehe dhambi zenu" haumo kwenye nakala za kale). ²⁷ Walikuja Yerusalemu tena. Na Yesu alipokuwa akitembea hekaluni, makuhani wakuu, waandishi na wazee walikuja kwake. ²⁸ Walimwambia, "Kwa mamlaka gani unafanya mambo haya?" Na ni nani aliyekupa mamlaka kuyafanya haya?" ²⁹ Yesu aliwaambia, "Nitawauliza swali moja. Niambieni na mimi nitawaambia kwa mamlaka gani ninayafanya mambo haya. ³⁰ Je, ubatizo wa Yohana ulitoka mbinguni au ulitoka kwa wanadamu? Nijibuni." ³¹ Walijadiliana miongoni mwao na kushindana na kusema, "Kama tukisema, 'Kutoka mbinguni,' atasema, 'Kwa nini basi hamkumwamini?' ³² Lakini kama tukisema, 'Kutoka kwa wanadamu,'..." Waliwaogopa watu, kwa kuwa wote walishikilia kwamba Yohana alikuwa Nabii. ³³ Ndipo walimjibu Yesu na kusema, "Hatujui. Ndipo Yesu akawaambia, "Wala mimi sitawaambia ni kwa mamlaka gani nayafanya mambo haya.

Marko 11 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi kwa upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB hufanya hivi kwa mashairi katika 11:9-10,17, ambayo ni maneno kutoka Agano la Kale.

Dhana maalum katika sura hii

Punda na mwana-punda

Yesu aliingia Yerusalemu juu ya mnyama. Kwa njia hii alikuwa kama mfalme aliyeingia mjini baada ya kushinda vita muhimu. Pia, katika Agano la Kale, wafalme wa Israeli walikuwa wanapanda punda. Wafalme wengine walipanda farasi. Kwa hiyo Yesu alikuwa akionyesha kwamba alikuwa mfalme wa Israeli lakini hakukuwa kama wafalme wengine.

Mathayo, Marko, Luka, na Yohana wote waliandika juu ya tukio hili. Mathayo na Marko waliandika kwamba wanafunzi walimletea Yesu punda. Yohana aliandika kwamba Yesu alipata punda. Luka aliandika kwamba walimletea mwana-punda. Mathayo tu aliandika kwamba kulikuwa punda pamoja na mwana-punda. Hakuna anayejua hakika ikiwa Yesu alipanda punda au mwana-punda. Ni bora kutafsiri kila maneno haya kama yanoyoonekana katika ULB bila kujaribu kuwafanya wote wanasema jambo sawa. (Ona: Mathayo 21:1-7 na Marko 11:1-7 na Luka 19:29-36 na Yohana 12:14-15)

Mark 11:1

Bethfage
ni jina la kijiji

Mark 11:4

Walikwenda
"Wanafunzi wawili walikwenda"

mwanapunda
Hii urejea kwa punda mdogo aliye na uwezo wa kubeba mtu.

Walizungumza
"Waliitikia"

kama Yesu alivyowaambia
"kama Yesu alivyowaambia kuitikia." Hii inarejea namna Yesu alivyokwisha waambia kuitikia kwa maswali ya watu kuhusu kumchukua mwanapunda.

wakawaacha waende
Hii inamaanisha kuwa waliwaruhusu kuendelea kufanya walichokuwa wakifanya"

Mark 11:7

Hosana
Maana ya neno hili haiko wazi, bali kwa uhakika lilitafsiriwa vizuri zaidi kama kuelezea ukaribisho na kusifu, kama ndani "Chini" au "Kumsifu Mungu"

Mark 11:11

wakati ulikuwa umeenda
"kwa sababu ilikuwa jioni"

alikwenda Bethania pamoja nao kumi na wawili
"yeye na wanafunzi wake walikwenda Yerusalemu na kwenda Bethania"

walipokuwa wakirudi kutoka Bethania
"wakati walipokuwa wakirudi Yerusalemu kutoka Bethania"

Mark 11:13

Sentensi unganishi
Hii ilitokea wakatik Yesu na wanafunzi wake wanatembea kuelekea Yerusalemu.

kama angeweza kupata chochote juu yake
"kama kulikuwa na tunda lolote juu yake"

hakupata chochote isipokuwa majani
Hii inamaanisha kuwa hakupata mtini wowote. "alipata majani peke yake na hakuna mtini katika mti"

majira
"wakati wa mwaka"

Aliuambia, "Hakuna yeyote atakayekula tunda kutoka kwako tena
Yesu anauambie kwa mtini na kuulaani. Anazungumza nao ili wanafunzi wake wasikie.

Anauambia mti
"Alizungumza na mtu"

Na wanafunzi wake wakasikia
Neno "wa" urejea kwa Yesu anazungumza kwa mtini.

Mark 11:15

Walikuja
"Yesu na wanafunzi wake walikuja"

kuanza kuwatoa nje wauzaji na wanunuzi ndani ya hekalu
Yesu anawafukuza watu hawa nje ya hekalu. Hii inaweza kuandikwa kwa usahihi. "kuanza kuwatoa wauzaji na wanunuzi nje ya hekalu"

wauzaji na wanunuzi
"watu waliokuwa wakinunua na kuuza"

Mark 11:17

Je haikuandikwa, 'Nyumba yangu itaitwa nyumba ya sala kwa mataifa yote'?

"Imeandikwa ndani ya maandiko kwamba Mungu alisema, 'Ninataka nyumba yangu kuitwa nyumba mahali watu kutoka mataifa yote wanapaswa kusali', lakini ninyi majambazi mmeifanya kama pango mahali mnakoweza kujificha! Ninyi mnajua hivyo!"

Mark 11:20

Mti wa mtini ulikauka mpaka kwenye mizizi yake
"mti wa mtini ulikauka mpaka kwenye mizizi yake na ulikufa."

Mark 11:22

kama hatakuwa na mashaka moyoni mwake lakini huamini

"kutokuwa na mashaka" ina maana mbili hasi "hakika amini." Vifungu hivi vyote vina maana sawa iliyorudiwa kwa mkazo. Lugha zingine zimesisitiza kwa njia tofauti. Wakati: Kama hakika huamini"

Mark 11:24

Wakati mnaposimama na kusali

Ni kawaida kwa desturi za kiyahudi kusimama wakati tusalipo kwa Mungu.

Mark 11:27

Kwa mamlaka gani mnafanya mambo haya

Maneno "mambo haya" yanalejea kwa Yesu kupindua meza za wauzaji hekaluni na kuzungumza dhidi ya vitu walivyofanya na walichofundisha.

Kwa mamlaka gani mnafanya mambo haya, na ni nani aliyewapa ninyi mamlaka ya kuyafanya.

"Hamna mamlaka kufanya mamba haya kwa sababu hatujawapa ninyi mamlaka."

Mark 11:29

Ubatizo wa Yohana, ulitoka mbinguni au ulitoka kwa watu?

Pamoja na kwamba Yesu alilijua jibu la swali hili, aliwauliza kuwajaribu viongozi wa dini sababu ya kumuuliza yeye.

Mark 11:31

Kama tukisema, 'Kutoka mbinguni'

Inaweza kuwa msaada kuongoza taarifa zilizokosekana. "Kama tukisema 'ilitoka mbinguni"

Kutoka mbinguni

Hapa "mbinguni" urejea kwa Mungu. "Kutoka kwa Mungu"

hamkumwamini

Neno "ham" urejea kwa Yohana mbatizaji.

Lakini kama tukisema 'Kutoka kwa wanadamu,'

Inaweza kuwa msaada kuongeza taarifa zinazokosekana katika majibu yao. "Lakini kama tukisema, 'kutoka kwa wanadamu"

Kutoka kwa wanadamu

"Kutoka kwa watu"

Kama tukisema, 'Kutoka kwa wanadamu;...

Viongozi wa dini hawasemi kuwa tatizo lingeweza kuwa kama wangetoa jibu hilo, lakini walifikiri juu yake. "Lakini kama tukisema, 'Kutoka kwa wanadamu, hiyo haitakuwa vizuri" au "Lakini hatutaki kusema kutoka kwa wanadamu"

Waliwaogopa watu

Mwandishi, Mariko, anaeleza kwanini viongozi wa dini hawakutaka kusema kuwa ubatizo wa Yohana ulitoka kwa wanadamu. Hii inaweza kusemwa kwa usahihi. "Walisema wao kwa wao kwa sababu waliwaogopa watu" au "Hawakutaka kusema kuwa ubatizo wa Yohana ulitoka kwa wanadamu kwa sababu waliwaogopa watu.

wote walishika

"watu waliamini"

Hatujui

Hii inaweza kuwa msaada kuongoza taarifa zinazokosekana. "Hatujui ubatizo wa Yohana ilitoka wapi"

Chapter 12

¹ Kisha Yesu alianza kuwafundisha kwa mifano. Akasema, "Mtu alipanda shamba la mizabibu, akalizungushia uzio, na akachimba shimo la kusindika mvinyo. Akajenga mnara na kisha akalipangisha shamba la mizabibu kwa wakulima wa mizabibu. Kisha alisafiri safari ya mbali. ² Wakati ulipofika, alimtuma mtumishi kwa wakulima wa mizabibu kupokea kutoka kwao baadhi ya matunda ya shamba la mizabibu. ³ Lakini walimkamata, wakampiga, na wakamfukuza bila chochote. ⁴ Akamtuma kwao mtumishi mwingine, wakamjeruhi kichwani na kumtendea mambo ya aibu. ⁵ Bado alimtuma mwingine, na huyu mmoja walimwua. Waliwatendea wengine wengi mambo kama hayo hayo, wakiwapiga na wengine kuwaua. ⁶ Alikuwa bado na mtu mmoja zaidi wa kumtuma, mwana mpendwa. Naye alikuwa wa mwisho aliyetumwa kwao. Akisema, "Watamheshimu mwanangu". ⁷ Lakini wapangaji walisemezana wao kwa wao, "Huyu ndiye mrithi. Njoni, hebu na tumwue, na urithi utakuwa wetu." ⁸ Walimvamia, wakamuua na kumtupa nje ya shamba la mizabibu. ⁹ Kwa hiyo, Je! Atafanya nini mmiliki wa shamba la mizabibu? Atakuja na kuwaangamiza wakulima wa mizabibu na atalikabidhi shamba la mizabibu kwa wengine. ¹⁰ Hamjapata kusoma andiko hili? "Jiwe ambalo wajenzi walilikataa, limekuwa jiwe la pembeni. ¹¹ Hili lilitoka kwa Bwana, na ni la ajabu machoni petu." ¹² Walitafuta kumkamata Yesu, Lakini waliwaogopa makutano, kwani walijua kuwa alikuwa amenena mfano huo dhidi yao. Hivyo walimwacha na wakaenda zao. ¹³ Kisha wakawatuma baadhi ya mafarisayo na maherodia kwake ili kumtega kwa maneno. ¹⁴ Walipofika, wakamwambia, "Mwalimu, tunajua kwamba hujali maoni ya yeyote na huonyeshi upendeleo kati ya watu. Unafundisha njia ya Mungu katika ukweli. Je! Ni haki kulipa kodi kwa Kaisari au la? Je! Twaweza kulipa au la? ¹⁵ Lakini Yesu alijua unafiki wao na kuwaambia, "Kwa nini mnanijaribu? Nipeni dinari niweze kuitazama." ¹⁶ Wakaleta moja kwa Yesu, Akawaambia, "Je! ni sura ya nani na maandishi yaliyopo hapa ni ya nani? Wakasema, "Ya Kaisari." ¹⁷ Yesu akawaambia, "Mpeni Kaisari vitu vya Kaisari na Mungu vitu vya Mungu." Wakamstaajabia. ¹⁸ Kisha Masadukayo, wasemao hakuna ufufuo, walimwendea. Wakamuwuliza, wakisema, ¹⁹ "Mwalimu, Musa alituandikia kuwa, 'Ikiwa ndugu ya mtu akifa na kumwacha mke nyuma yake, lakini hakuacha mtoto, mtu atamchukua mke wa ndugu yake, na kujipatia watoto kwa ajili ya ndugu yake.' ²⁰ Kulikuwa na ndugu saba, wa kwanza alitwaa mke na kisha akafa, hakuacha watoto. ²¹ Kisha wa pili alimchukua naye akafa, hakuacha watoto. Na wa tatu hali kadhalika. ²² Na wa saba alikufa bila kuacha watoto. Mwishowe na mwanamke pia akafa. ²³ Wakati wa ufufuo, watakapofufuka tena, Je! Atakuwa mke wa nani? Kwani wale ndugu wote saba walikuwa waume wake." ²⁴ Yesu aliwaambia, "Je! Hii si sababu kuwa mmepotoshwa, kwa sababu hamjui maandiko wala nguvu za Mungu?" ²⁵ Wakati wa kufufuka toka kwa wafu, hawataoa wala kuingia katika ndoa, bali watakuwa kama malaika wa mbinguni. ²⁶ Lakini, kuhusu wafu ambao wanafufuliwa, Je! Hamkusoma kutoka katika kitabu cha Musa, katika habari za kichaka, jinsi Mungu alivyosema na kumwambia, 'Mimi ni Mungu wa Abrahamu, na Mungu wa Isaka, na Mungu wa Yakobo?' ²⁷ Yeye si Mungu wa wafu, bali wa walio hai. Ni dhahiri mmepotoka." ²⁸ Mmoja wa maandishi alikuja na kuyasikia mazungumzo yao; aliona kwamba Yesu aliwajibu vema. Alimwuliza, "Je! ni amri ipi iliyo ya muhimu zaidi katika zote?" ²⁹ Yesu alimjibu, "Iliyo ya muhimu ni hii, 'Sikia, Israeli, Bwana Mungu wetu, Bwana ni mmoja. ³⁰ Lazima umpende Bwana Mungu wako, kwa moyo wako yote, kwa roho yako yote, kwa akili yako yote, na kwa nguvu zako zote.' ³¹ Amri ya pili ni hii, 'Lazima umpende jirani yako kama unavyojipenda mwenyewe.' Hakuna amri nyingine kuu zaidi ya hizi." ³² Mwandishi akasema, "Vema Mwalimu! Umesea kweli kwamba Mungu ni mmoja, na kwamba hakuna mwingine zaidi yake. ³³ Kumpenda yeye kwa moyo wote, na kwa ufahamu wote na kwa nguvu zote, na kumpenda jirani kama mwenyewe, ni muhimu mno kuliko matoleo na dhahibu za kuteketeza." ³⁴ Wakati Yesu alipoona ametoa jibu la busara, alimwambia, "Wewe hauko mbali na ufalme wa Mungu." Baada ya hapo hakuna hata mmoja aliye thubutu kumwuliza Yesu maswali yoyote. ³⁵ Na Yesu alijibu, wakati alipokuwa akifundisha katika hekalu, akasema, "Je! maandishi husemaje kuwa Kristo ni mwana wa Daudi? ³⁶ Daudi mwenyewe katika Roho Mtakatifu, alisema, 'Bwana alisema kwa Bwana wangu, keti katika mkono wangu wa kuume, mpaka niwafanye maadui wako kuwa chini ya miguu yako.' ³⁷ Daudi mwenyewe humwita Kristo, 'Bwana' Je! ni mwana wa Daudi kwa jinsi gani?" Na kusanyiko kuu lilimsikiliza kwa furaha. ³⁸ Katika mafundisho yake Yesu alisema, "Jihadharini na maandishi, wanaotamani kutembea na kanzu ndefu na kusalimiwa kwenye masoko ³⁹ na kuketi kwenye viti vya wakuu katika masinagogi na katika sikukuu kwa maeneo ya wakuu. ⁴⁰ Pia wanakula nyumba za wajane na wanaomba maombi marefu ili watu wawaone. Hawa watu watapokea hukumu iliyo kuu." ⁴¹ Kisha Yesu aliketi chini karibu na sanduku la sadaka ndani ya eneo la hekalu; alikuwa akitazama watu waliokuwa wakitia pesa zao ndani ya sanduku. Watu wengi matajiri waliweka kiasi kikubwa cha pesa. ⁴² Kisha mwanamke mjane maskini alikuja na kutia vipande viwili, thamani ya senti. ⁴³ Kisha akawaita wanafunzi wake na

kuwaambia, "Amini nawaambia, mwanamke huyu mjane ametia kiasi kikubwa zaidi ya wote ambao wameshatoa katika sanduku la sadaka. ⁴⁴ Kwani wote wametoea kutokana na wingi wa mapato yao. Lakini mwanamke mjane huyu, kutoka katika umaskini wake, katia pesa yote ambayo alipaswa kuitumia kwa maisha yake."

Marko 12 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi kwa upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hivyo kwa mashairi katika 12:10-11,36, ambayo ni maneno kutoka Agano la Kale.

Takwimu muhimu za matamshi katika sura hii

Hali ya Kudhania

Hali za kudhania ni hali ambazo hazikutendeka. Watu huelezea hali hizi ili waweze kujifunza kile wasikilizaji wao wanafikiri ni nzuri na mbaya au sahihi na zisizo sahihi.

Mark 12:1

pangisha shamba la mizabibu

Mwenye shamba aliwapangisha wengine kuitunza mizabibu.

Mark 12:4

Akamtuma kwao

"mumiliki wa shamba la mzabibu alituma waotesaji wa mzabibu"

wakamjeruhi kichwani

Hii inaweza kuandikwa kwa usahihi. "walimpiga huyo moja kwenye kichwa, na kumuumiza vibaya"

bado mwingine...wengine wengi

Haya maneno urejea kwa watumishi wengine. "bado mtumishi mwingine...watumishi wengine wengi"

Waliwatendea wengine wengi mambo kama hayo hayo.

Hii inarejea kwa watumishi waliotumwa na mwenye shamba. Maneno "haya hayo" urejea kwa jinsi walivyotendewa. Hii inaweza kuandikwa kwa usahihi. "Waliwatendea watumishi wengine wengi waliotumwa na mwenye shamba"

Mark 12:6

Watumishi ya shamba

Wakulima wa mizabibu waliokuwa wamapangishwa shamba la mizabibu kutoka kwa mwenye shamba.

Mark 12:8

Kwahiyo, Je! Atafanya nini mmiliki wa shamba la mizabibu?

"Hivyo nitawaambia kile mwenye shamba la mizabibu atakavyofanya."

Mark 12:10

Hamjapata kusoma andiko hili?

"Sasa fikiri kwa uangalifu kuhusu haya maneno, ambayo umeshayasoma katika maandiko."

Mark 12:13

Kwanini mnanijaribu

"Ninajua mnachojaribu cha kunifanya niseme jambo lililo kinyume ili mpate nafasi ya kunishitaki."

dinari

Ni sarafu iliyokuwa na thamani ya mshahara wa siku.

Mark 12:16

Walimletea moja

"Mafarisayo na Maherodia walimletea sarafu ya serikali ya Kirumi"

Mpeni Kaisari kwa vitu vya kaisari

"Toeni kwa serikali ya Roma vitu ambavyo vinamilikiwa na serikali ya Roma"

Mark 12:18

Musa alituandikia kuwa, ikiwa ndugu ya mtu...kuwa na mtoto kwa ajili ya ndugu yake.

Musa aliandika kuwa kama ndugu wa mtu akifa... ndugu yake ajipatie mtoto kwa mke aliyeachwa kwa ajili ya ndugu yake.

Mark 12:20

Wakati wa ufufuo, watakapofufuka tena, atakuwa mke wa nani?

"Katika ufufuo, watakapofufuka tena, haitawezekana tena kuwa mke wa hao ndugu saba!"

Mark 12:24

Je! Hii siyo sababu kuwa mmopotoshwa...nguvu za Mungu?

"Mmekoseshwa kwasababu hamjui maandiko wala nguvu za Mungu."

Mark 12:26

wanafufuliwa

"Mungu anawafufua"

Mark 12:28

Sentensi unganishi

Mwandishi anamuuliza Yesu swali la akili, ambalo Yesu analijibu.

Alimuuliza

"Mwandishi alimuuliza Yesu"

iliyo ya muhimu zaidi katika zote..iliyo ya muhimu ni hii
Taarifa inayokosekana inaweza kuongozwa. "amri iliyo ya muhimu zaidi katika zote...amri iliyo ya muhimu anasema"

Sikia, Israeli, Bwana Mungu wetu, Bwana ni mmoja.
"Sikiliza, Israeli! Bwana Mungu wetu ni Bwana mmoja"

kwa moyo wako yote, kwa roho yako yote
"Moyo" na "roho" ni mifano ya utu wa ndani na tamaa zake na hisia. "kwa chote unachotaka na kujisikia"

kwa akili yako yote, na kwa nguvu zako zote
"akili" urejea kwa namna mtu anavyofikiri na "nguvu" urejea kwa nguvu za mtu kufanya mambo. "kwa yote unavyofikiri, na kwa yote unavyofanya"

umpende jirani yako kama unavyojipenda mwenyewe
Yesu anatumia mfanano kulinganisha namna watu wanavyopaswa kupendana wao kwa wao kwa upendo ule ule kama wanavyojipenda wenyewe"

zaidi ya hizi
Hapa neno "hizi" urejea kwa amri mbili ambazo Yesu alikuwa amewambia watu.

Mark 12:32

Sentensi unganishi

Yesu anamsifu mwandishi juu ya mawazo yake juu ya kila alichosema Yesu.

Vema

"Jibu zuri"

Mungu ni mmoja

Hii inamaanisha kuwa kuna Mungu mmoja tu.

hakuna mwingine

Iliyokosekana inaweza kuongezewa. "hakuna Mungu mwingine"

kwa moyo wote...kwa ufahamu wote... kwa nguvu zote
"Moyo" ni mfano utu wa ndani wa mtu na tamaa zake na hisia. "Ufahamu" urejea kwa kufikiri na "nguvu" urejea kwa nguvu za mtu kufanya.

ule moyo...ule ufahamu...zile nguvu

Neno "ule" limewekwa katika maumbo yai ambapo neno "ako" limeachwa. Linaweza kuongezwa.

kumpenda jirani kama mwenyewe

Mfanano huu unalinganishwa namna watu wanavyopaswa kupendana wao kwa wao kwa upendo ule ule wanavyojipenda wenyewe.

ni muhimu mno kuliko

Lugha hii inamaanisha kuwa kitu fulani ni muhimu mno kuliko kitu kingine. Kwa hali hii, amri hizi mbili ni zaidi ya kumfurahisha Mungu kwamba matoleo ya kuteketeza na dhahihu.

Wewe hauko mbali na ufalme wa Mungu

Hii inaweza kusemwa katika mtindo wa chanya. Hapa Yesu anazungumza juu ya mtu aliye tayari kujitoa kwa Mungu kama mfalme kama aliye karibu kimwili kwa ufalme wa Mungu, kama inavyofananishwa na eneo halisi.

hakuna hata mmoja aliye thubutu

Hii inaweza kusemwa katika mtindo wa chanya. "kila moja aliogopa"

Mark 12:35

Je! Ni kwa jinsi gani waandishi husema Kristo ni mwana wa Daudi?

"Hawa watu hufundisha sheria ya kiyahudi lazima hawako sahihi wanaposema kwamba Kristo ni mtu tu wa kawaida wa uzao wa Mfalme Daudi!"

mwana wa Daudi

Neno "mwana" limetumika hapa kuelezea ukoo.

Ni kwa jinsi gani mwana wa Daudi?

"hivyo hawezi kuwa mwana wa Daudi!"

Mark 12:38

salamu walizopokea kwenye masoko

Nomino "salamu" inaweza kuelezwa pamoja na kitendo "salimu". Hizi salamu zilionyesha kuwa watu waliwaheshimu waandishi. "na kusalimiwa kwa heshima kwenye masoko" au "na kwa watu kuwasalimu kwa heshima kwenye masoko"

Wanakula nyumba za wajane

Hapa Yesu anawaeleza wandishi wakiwadanganya wajane na kuiba nyumba zao kama kula nyumba zao.

Hawa watu watapokea hukumu iliyo kuu

Hii inaweza kusemwa katika kauli tendaji. "Mungu hakika atawahukumu kwa hukumu kuu" au "Mungu kwa hakika atawahukumu kwa ukali"

watapokea hukumu kuu kuliko

Neno "kuliko" humaanisha kulinganisha. Hapa kulinganisha ni watu wengine waliohukumiwa. "watapokea hukumu kuu kuliko watu wengine"

Mark 12:41

sarafu ndogo mbili

"sarafu mbili ndogo", ni sarafu yenye thamani kidogo

Mark 12:43

Amini nawaambia

Ni hakika ya kile ninachowaambia

sanduku la sadaka

sanduku hili lilikuwa na kukusanyia sadaka za watu wote hekaluni

vingi

vingi zaidi

umasikini

"upungufu" au "Kutokuwa na chochote"

Chapter 13

¹ Yesu alipokuwa akitembea kutoka hekaluni, mmoja wa wanafunzi wake akamwuliza, "Mwalimu, tazama mawe haya yakushangaza na majengo!" ² Akamwambia, Unaona majengo haya makubwa? Hakuna hata jiwe moja litakalo salia juu ya jingine ambalo halitaangushwa chini". ³ Naye alipokuwa amekaa juu ya Mlima wa Mizeituni nyuma ya hekalu, Petro, Yakobo, Yohana na Andrea wakamwuliza kwa siri, ⁴ "Tuambie, mambo haya yatakuwa lini? Ni nini dalili ya mambo haya kutokea?" ⁵ Yesu alianza kuwaambia, "Kuweni makini kwamba mtu yoyote asiwapotoshe. ⁶ Wengi watakuja kwa jina langu wakisema, 'Mimi ndiye', na watawapotosha wengi. ⁷ Mtakaposikia vita na tetesi za vita, msiogope; mambo haya hayana budi kutokea, lakini mwisho bado. ⁸ Taifa litainuka kinyume na taifa jingine, na ufalme kinyume na ufalme. Patakuwa na matetemeko sehemu mbalimbali, na njaa. Huu ni mwanzo wa utungu. ⁹ Iweni macho. Watawapeleka hadi mabarazani, na mtapingwa katika masinagogi. Mtasimamishwa mbele ya watawala na wafalme kwa ajili yangu, kama ushuhuda kwao. ¹⁰ Lakini injili lazima kwanza ihubiriwe kwa mataifa yote. ¹¹ Watakapo wakamata na kuwakabidhi, msiogope kuhusu kile mtakachosema. Ndani ya muda huo, mtapewa nini cha kusema; hamtakuwa ninyi mtakaoongea, bali Roho Mtakatifu. ¹² Ndugu atamshitaki ndugu kuuawa, baba na mtoto wake. Watoto watasimama kinyume cha baba zao na kuwasababisha kuuawa. ¹³ Mtachukiwa na kila mtu kwa sababu ya jina langu. Lakini atakayevumilia mpaka mwisho, mtu huyo ataokoka. ¹⁴ Mtakapoona chukizo la uharibifu limesimama pale lisipotakiwa kusimama (asomaye na afahamu), ndipo walioko ndani ya Yuda wakimbilie milimani, ¹⁵ naye aliyeko juu ya nyumba asishuke chini ya nyumba, au kuchukua chochote kilichoko nje, ¹⁶ na aliyeko shambani asirudi kuchukua vazi lake. ¹⁷ Lakini ole wao wanawake wenye mimba na wanyonyeshao katika siku hizo! ¹⁸ Ombeni kwamba isitokee wakati wa baridi. ¹⁹ Kwani patakuwa na mateso makubwa, ambayo hayajawahi kutokea, tangu Mungu alipoumba ulimwengu, mpaka sasa, hapana, wala haitatokea tena. ²⁰ Mpaka Bwana atakapopunguza siku, hakuna mwili utakaokoka, lakini kwa ajili ya wateule, atakaowachagua, atapunguza namba za siku. ²¹ Wakati huo kama mtu yeyote atawaambia, Tazama, Kristo yuko hapa!' au 'Tazama, yuko pale!' msiamini. ²² Kwani Wakristo wa uongo na manabii wa uongo watatokea na watatoa ishara na maajabu, ili kwamba, wawadanganye, yamkini hata wateule. ²³ Iweni macho! Nimekwisha wambia haya yote kabla ya wakati. ²⁴ Lakini baada ya mateso ya siku hizo, jua litatiwa giza, mwezi hautatoa mwanga wake, ²⁵ nyota zitaanguka kutoka angani, na nguvu zilizoko mbinguni zitatikisika. ²⁶ Ndipo watakapomwona Mwana wa Adamu akija mawinguni kwa nguvu kubwa na utukufu. ²⁷ Ndipo atatuma malaika zake na atawakusanya pamoja wateule wake kutoka pande kuu nne za dunia, kutoka mwisho wa dunia mpaka mwisho wa mbingu. ²⁸ Kwa mtini jifunzeni. Kama tawi liwezavyo kutoa na kuweka haraka majani yake, ndipo mtajua kwamba kiangazi kiko karibu. ²⁹ Ndivyo ilivyo, mtakapoona mambo haya yakitokea, jueni kwamba yuko karibu, na malango. ³⁰ Kweli, nawambieni, hiki kizazi hakitapita mbali kabla mambo haya hayajatokea. ³¹ Mbingu na nchi zitapita, lakini maneno yangu hayatapita kamwe. ³² Lakini kuhusu siku hiyo au saa, hakuna ajuaye, hata malaika wa mbinguni, wala Mwana, ila Baba. ³³ Iweni macho, Tazama, kwa sababu hamjui ni muda gani yatatokea. (Zingatia: Mstari huu, "Muwe waangalifu, Tazameni na ombeni kwa sababu..." haumo kwenye nakala za kale). ³⁴ Ni kama mtu anayeenda safarini: akaacha nyumba yake, na kumweka mtumwa wake kuwa mtawala wa nyumba, kila mmoja na kazi yake. Na kumwamuru mlinzi kukaa macho. ³⁵ Kwa hiyo iweni macho! Kwani hamjui ni lini bwana wa nyumba atakaporudi nyumbani, yawezekana ni jioni, usiku wa manane, wakati jogoo atakapowika, au asubuhi. ³⁶ Kama akija ghafla, asikukute umelala. ³⁷ Kile nikisemacho kwako nakisema kwa kila mtu: Kesheni!"

Marko 13 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hivyo kwa mashairi katika 13:24-25, ambayo ni maneno kutoka Agano la Kale.

Dhana maalum katika sura hii

Kurudi kwa Kristo

Yesu alisema mengi juu ya kile kitatokea kabla ya kurudi kwake (Marko 13:6-37). Aliwaambia wafuasi wake kwamba mambo mabaya yatatokea ulimwenguni na mambo mabaya yatawatokea kabla ya kurudi, lakini walistahili kuwa tayari kwa kurudi kwake wakati wowote.

Mark 13:1

Maelezo ya ujumla

Walipoondoka eneo la hekaluni, Yesu anawambia wanafunzi wake nini kitatokea badae katika hekalu zuri ambalo Herode mkuu alilijenga.

mawe haya yakushangaza na majengo

"Mawe" urejea kwa mawe yaliyotumiwa kujenge.
""majengo yakushangaza na mawe yalitokana nayo"

Unaona majengo haya makubwa? Hakuna hata jiwe moja
Hii swali linatumia kuleta umakini kwa majengo. Hii inaweza kuandikwa kama sentensi. "Tazama haya majengo makubwa sasa, lakini hakuna jiwe hata moja"

Hakuna hata jiwe moja litakalo salia juu ya jingine ambalo halitaangishwa chini.

Hii inamaanisha kuwa maadui wa kijeshi wataangusha mawe. Hii inaweza kusemwa katika kauli tendaji. "Hakuna jiwe hata moja litakalo salia juu ya jingine, kwa kuwa maadui wa kijeshi watakuja na kubomoa majengo haya."

Mark 13:3

Sentensi unganishi

Katika kujibu maswali ya wanafunzi kuhusu kubomolewa kwa hekalu na nini kitatokea, Yesu anawambia nini kitatokea badae.

Naye alipokuwa amekaa juu ya Mlima wa Mizeituni nyuma ya hekalu, Petro

Walipokuwa wamefika kwenye Mlima wa Mizeituni, na Yesu kuwa amekiti chini. Taarifa zinaweza kufanya kwa usahihi. "Baada ya kufika kwenye Mlima Mizeituni, ambao ulikuwa nyuma ya hekalu, Yesu chini.

faraga

"wakati ambapo walikuwa peke yao"

haya mambo yanatokea...yako karibu kutokea

Hii inarejea kwa kile Yesu amekwisha sema kitatokea kwa mawe ya hekalu. Hii inaweza kufanywa wazi. "haya mambo hutokea kwa majengo ya hekalu... yako karibu kutokea kwa majengo ya hekalu"

wakati ambapo haya yote

"kwamba haya yote"

Mark 13:5

kwao

"kwa wanafunzi wake"

kuwapotosha

Yesu anawaonya wanafunzi wake wasidaganywe na yeyote nini kitatokea. Hapa "kuwapotosha" ni mfano wa kudanganya.

kwa jina langu

Maana talajiwa ni 1) kudai mamlaka yangu" au 2) kudai kuwa Mungu amewatuma"

Mimi ndiye

"Mimi ni Kristo"

watawapotosha wengi

Hapa "kuwapotosha" ni mfano ukimaanisha kudanganya. "nitawadanganya watu wengi"

Mark 13:7

Mtakaposikia vita na tatesi za vita

Maana talajiwa ni 1) "sikia sauti halisi ya vita ikiwa karibu na taarifa za vita kwa mbali" au 2) sikia vita ambavyo ni halisia vinatokea na watu kusema kuwa vita vinaenda kuana"

tatesi

maneno ambayo siyo rahisi kugundua kama yako sahihi au hapana

lakini mwisho bado

Hii inarejea kwa mwisho wa ulimwengu. Taarifa zinazokosekana zinaweza kuongezewa. "lakini siyo mwisho wa ulimwengu. "

litainuka kinyume

Lugha hii inamaanisha kupigana na mtu mwingine. "nitapigana kinyume"

Taifa litainuka kinyume na taifa jingine

Taarifa zinazokosekana zinaweza kuongezwa. "taifa litainuka kinyume na taifa" au "taifa litapigana kinyume na taifa"

Huu ni mwanzo wa utungu.

Yesu anazungumza juu ya maafa kama mwanzo wa utungu kwa sababu mambo makali yatatokea baada ya hayo. "Haya matokeo yatakuwa kama utungu wa kwanza wa mwanamke anaposumbuka wakati anapozaa mtoto. Watasumbuka zaidi baada ya hayo"

Mark 13:9

Iweni macho

"Iweni tayari kwa yale watu watawafanyia"

watawapeleka hadi

Hii inamaanisha kuwafunga watu fulani na kuwaweka chini ya usimamizi wa mtu mwingine.

mtapigwa

Hii inaweza kusemwa katika kauli tendaji. "watu watawapiga"

Mtasimamishwa mbele

Hii inamaanisha kuwekwa katika kujaribiwa na kuhukumiwa. "Mtawekwa katika kujaribiwa kabla" au "Mtaletwa katika kujaribiwa na kuhukumiwa"

kwa ajli yangu

"Kwa sababu yangu" au "kusababishwa na mimi"

kama ushuhuda kwao

Hii inamaanisha watashuhudia kuhusu Yesu. Hii inaweza kufanywa wazi. "na kuwashuhudia kuhusu mimi" au "na mtawambia kuhusu mimi"

Lakini injili lazima kwanza ihubiriwe kwa mataifa yote.

Yesu bado anazungumza juu ya mambo ambayo lazima yatatokea kabla ya mwisho kuja. Hii inaweza kufanywa wazi. "Lakini injili ihubiriwe kwanza kwa mataifa yote kabla mwish haujaja"

Mark 13:11

kuwakabidhi

Hii inamaanisha kuwaweka chini ya usimamizi wa mtu mwingine. Kwa jambo hili, chini ya uzimamizi wa mamlaka.

lakini Roho Mtakatifu

Taarifa zinazokosekana zinaweza kuongezewa. "lakini Roho Mtakatifu atazungumza kupitia wewe"

Ndugu atamshitaki ndugu kuuawa

Ndugu atamshitaki ndugu kuuawa "Ndugu atamshitaki ndugu yake kuuawa" Hii inamaanisha kuwa ndugu atamsaliti ndugu yake na kusaliti huku kutasababisha ndugu yake kuuawa

Ndugu...ndugu

Hii inarejea kwa wote ndugu na dada

baba na mtoto

Hii inamaanisha kuwa baba atamsaliti mtoto wake na kusaliti huku kutasababisha mtoto kuuawa. "baba atamshitaki mtoto wake "auwawe" au baba atamsaliti mtoto wake, kumwaacha auwawe"

Watoto watasimama kinyume cha baba zao

Hii inamaanisha kuwa watoto watawapinga wazazi wao na kuwasaliti.

kuwasababisha kuuawa

Hii inamaanisha kuwa mamlaka yatasema wauwawe. Hii inaweza kusemwa katika kauli tendaji.

Mtachukiwa na kila mtu

Hii inaweza kusemwa katika kauli tendaji. "Kila mmoja atawachukia"

kwa sababu ya jina langu

Yesu anatumia kirai "jina langu" kurejea kwake mwenyewe. "kwa sababu yangu" au "kwa sababu mnaniamini mimi"

atakayevumilia mpaka mwisho, mtu huyo ataokoka.

Hii inamaanisha kuwa mwaminifu kwa Mungu mpaka mwisho wa maisha ya mtu. Hii inaweza kusemwa katika kauli tendaji. "Mungu atamuokoa yeyote aliye mwaminifu kwake, kuvumilia majaribu, mpaka mwisho wa maisha yake"

Mark 13:14

chukizo la uharibifu

Haya maneno yanatoka kitabu cha Daniel. Wasikilizaji wake wangekuwa na uelewa wa aya na unabii uhusio chukizo kuingia katika hekalu kulinjisi. "mambo ya aibu yanayo najisi vitu vya Mungu.

limesimama pale lisipotakiwa kusimama

Wasikilizaji wa Yesu wangekuwa wamejua kuwa hii inarejea kwa hekalu. Hii inaweza kufanywa kwa usahihi. "kusimama katika hekalu pale lisipotakiwa"

asomaye na afahamu)

Si Yesu anazungumza. Mathayo aliongeza kwa hii kupata umakini wa wasomaji, ili waweze kusikiliza onyo hili. "ikiwezekana kila mmoja asomaye awe makini kwa onyo hili"

aliyeke juu ya nyumba

Juu ya nyumba ambapo Yesu aliishi ilikuwa tambarare, na watu wangepoteza kusimama juu yake.

asirudi

Hii urejea kwa kurudi nyumbani kwake. Hii inaweza kufanywa kwa usahihi. "hakuna kurudi nyumbani mwake"

kuchukua vazi lake

"kuchukua vazi lake"

Mark 13:17

wana mtoto

Hii njia ya upole kusema kwa mtu kuwa ni mwenye mimba.

Ombeni kwamba

Ombeni kwamba wakati huu" au " Ombeni kwamba mambo haya"

baridi

"majira ya baridi" au "baridi, majija ya mvua" Hii urejea kipindi cha mwaka wakati ambapo ni baridi na isiyofurahisha

hayajawahi kutokea

"kubwa zaidi kuliko haijawahi tokea." Hii inaelezea namna ilivyo kubwa na mbaya mateso makubwa.

hayajawahi kutokea

hayajawahi kutokea "na kubwa zaidi haitatokea tena"

atakapopunguza siku

Inaweza kuwa msaada kuweka wazi "siku" zipi zinaongelewa. "atapunguza siku za mateso" au "atapunguza wakati wa mateso"

atapunguza

Hili neno halimaanishi kuwa siku zitakuwa chini ya masaa 24 kila moja, lakini zitakuwa siku chache za mateso.

hakuna mwili utakaokoka

Neno "mwili" urejea kwa watu. Hapa "kuokoka" urejea kwa wakovu wa kimwili. "hakuna yeyote atakayeokoka" Pia, maneno haya yanaweza kusemwa katika mtindo chanya. "kila mmoja atakufa"

kwa ajili ya

ustawi wa

wateule, ambao aliwachagua

kikundi cha maneno "wale aliowachagua" humaanisha kitu kile kile kama "wateule" Kwa pamoja, wanasisitiza kuwa Mungu aliwachagua watu hawa.

Mark 13:21

Maelezo ya ujumla

Biblia ya UDB hutumia mstari kama daraja kuunganisha mistari ya 21 na 22, kusema maelezo anayowambia watu ili kwamba iwe rahisi kuelewa.

Wakristo wa uongo

"watu wanaodai kuwa wao ni Kristo"

ili kwamba wa kuwadanganya

Neno linalokosekana linaweza kuongezwa. "ili kwamba kuwadanganya watu"

kama inawezekana, hata wateule

Maelezo yanayokosekana yanaweza kuongezwa. "Kama inawezekana, hata wanaweza kuwadanganya wateule" au "hata wataweza kujaribu kuwadanganya watu ambao Mungu amekwisha wachagua."

Iweni macho

"Iweni macho"

Nimwekwisha wambia haya yote kabla ya wakati

Yesu aliwambia mambo haya kuwaonya. "Nimewambia nyinyi haya yote kabla ya wakati kuwaonya"

Mark 13:24

jua litatiwa giza

Hii inaweza kuwa kati hali tendaji. "jua litatiwa giza"

mwezi hautatoa mwanga wake

Hapa mwezi umeongelewa kama ulikuwa hai na waweza kutoa kitu chochote kwa mtu fulani. "mwezi hautato mwanga" au "mwezi utatiwa giza"

nyota zitaangika kutoka angani

Hii haيمانishi kwamba zitaanguka chini lakini ni kwamba zitaanguka kutoka pale zilipo kwa sasa.

nguvu zilizoko mbinguni zitatikisika

Hii inaweza kuwa kati hali tendaji. "Mungu ataitingisha nguvu zilizoko mbinguni"

nguvu

Hili ni jina la maelezo juuya sayari na linaweza kuwa pamoja na nyote.

mawinguni

"mawinguni"

Kisha watamuona

"Kisha watu watamuona"

kwa nguvu kubwa na utukufu

"nguvu na utukufu"

atawakusanya

Neno "ata" urejea kwa Mungu na kirai kwa malaika wake, kama wao watakao kusanya wateule. "watawakusanya" au "malaika wake watawakusanya"

pande kuu nne

Ulimwengu wote umesemwa kuwa kama "pande kuu nne" ambazo zinarejea kwa pande nne: kaskazini, kusini, mashariki, na magharibi.

kutoka mwisho wa dunia mpaka mwisho wa mbingu.

Huku kulikokithiri kumetolewa msisitizo kwamba wateule watakusanywa kutoka ulimwengu wote. "kutoka kila eneo ulimwenguni"

Mark 13:28

Sentensi unganishi

Yesu anatoa mifano mifupi hapa kuwakumbusha watu kufahamu lini mambo aliyokuwa anaongelea yanatokea

tawi liwezavyo kutoa

Kifungu "tawi" urejea kwa matawi ya mtini. "matawi yake yanaweza kutoa"

kutoa

"ukijani na laini"

kuweka majani

Hapa majani ya mtini yanaongelewa kama yalikuwa hai na yanaweza kuwa tayari kusababisha majani yake kukua. "majani yake huanza kuchipua"

kiangazi

sehemu ya mwaka ni joto au majira ya kukua

mambo haya

Hii inarejea kwa siku za mateso. "mambo haya nimekwisha kueleza"

yuko karibu

"Mwana wa Adamu yuko karibu"

karibu na malango

Nahau hii inamaanisha kwamba yuko kairba na karibu ameshafika, urejea kwa msafiri kuwa karibu kufika katika mlango. "na yuko karibu hapo"

Mark 13:30

Kweli, nawambieni

Hii huonyesha kwamba sentensi inayofuata hasa ni kweli na muhimu.

hakitapita

Ni njia ya kistaarabu kusema juu ya mtu fulani kufa. "hatakufa" au "hatakoma"

mambo haya hayajatokea

Kifungu "mambo haya" urejea kwa siku za mateso.

Mbingu na nchi

Huku kulikokithiri kunarejea mbingu zote, pamoja na jua, mwezi, nyote, na sayari na ulimwengu wote.

zitapita

"itakoma kuishi" Kifungu hiki urejea kwa mwisho wa ulimwengu.

maneno yangu hayatapita kamwe

Yesu huzungumza maneno yakutopoteza nguvu zao kama wangukuwa kitu fulani ambacho kamwe

hakitakufa. "maneno yangu kwamwe hayatawapotezea nguvu zao"

siku hiyo au saa hiyo

Hii urejea kwa wakati ambapo Mwana wa Adamu atarudi. "siku hiyo au saa hiyo ambapo Mwana wa Adamu atarudi" au "siku hiyo au saa hiyo ambapo nitarudi"

hata malaika wa mbinguni, wala Mwana

Haya yametajwa kati ya wale wasiojua lini Mwana wa Adamu atarudi. "hata malaika mbinguni au Mwana anajua"

malaika mbinguni

Hapa "mbinguni" urejea kwenye eneo ambalo Mungu huishi.

ila Baba

Ni vizuri kutofasiri "Baba" na neno hilo ambalo lugha yako ya asili hutumia kurejea kwa baba wa kibinadamu. Pia, hii ni umboyai ambayo husema kwamba Baba anajua lini Mwana atarudi. "ila ni Baba anajua"

Mark 13:33

muda gani yatatokea

Inaweza kuanishwa waziwazi nini "muda" urejea kwa. "wakati ambapo muda utakuja wakati ambapo matukio yote haya yatatokea"

kila mmoja na kazi yake

"kuwaambia kila moja kazi gani anapaswa kufanya"

Mark 13:35

kama ni jioni

Hii urejea kwa kurudi kwa bwana. "kama atarudi jioni"

jogoo atakapowika

Jogoo ni ndege anayeita asubuhi na mapema. Sauti kubwa anayofanya ni "kuwika"

asikukute umelala

Hapa Yesu anazungumza kutokuwa tayari kama "kulala" "asikukute hauko tayari kwa kurudi kwake"

Chapter 14

¹ Ilikuwa siku mbili tu baada ya sikukuu ya Pasaka na ya Mikate Isiyotiwa Chachu. Makuhani wakuu na waandishi walikuwa wakitafuta namna ya kumkamata Yesu kwa hila na kumuua. ² Kwa kuwa walisema, "Sio wakati huu wa sikukuu, watu wasije wakafanya ghasia." ³ Wakati Yesu alipokuwa Bethania nyumbani kwa Simoni mkoma, na alipokuwa akielekea mezani, mwanamke mmoja alikuja kwake akiwa na chupa ya marashi ya nardo safi yenye gharama kubwa sana, aliivunja chupa na kuimimina juu ya kichwa chake. ⁴ Lakini kulikuwa na baadhi yao waliokasirika. Waliambiana wao kwa wao wakisema, "Ni nini sababu ya upotevu huu?" ⁵ Manukato haya yangeweza kuuzwa kwa zaidi ya dinari mia tatu, na wakupewa maskini." Nao walimkemea. ⁶ Lakini Yesu alisema, "Mwacheni peke yake. Kwa nini mnamsumbua? Amefanya jambo zuri kwangu." ⁷ Siku zote maskini mnao, na wakati wowote mnapotamani mnaweza kufanya mazuri kwao, lakini hamtakuwa nami wakati wote. ⁸ Amefanya kile anachoweza: ameupaka mwili wangu mafuta kwa ajili ya maziko. ⁹ Kweli nawaambia, kila mahali injili inapohubiriwa katika ulimwengu wote, kile alichofanya mwanamke huyu kitazungumzwa kwa ukumbusho wake. ¹⁰ Kisha Yuda Iskariote, mmoja wa wale kumi na wawili, alikwenda kwa wakuu wa makuhani ili kwamba apate kumkabidhi kwao. ¹¹ Wakati wakuu wa Makuhani waliposikia hivyo, walifurahi na wakaahidi kumpa fedha. Alianza kutafuta nafasi ya kumkabidhi kwao. ¹² Katika siku ya kwanza ya mkate usiyotiwa chachu, wakati walipotoa mwanakondoo wa pasaka, wanafunzi wake walimwambia, "Unataka twende wapi tukaandae ili upate kula mlo wa Pasaka?" ¹³ Aliwatuma wanafuzi wake wawili na kuwaambia, "Nendeni mjini, na mwanamume ambaye amebeba mtungi ataonana nanyi. Mfuateni. ¹⁴ Nyumba atakayoingia, mfuateni na mmwambie mwenye nyumba hiyo, 'Mwalimu asema, 'Kiko wapi chumba cha wageni mahali nitakapokula Pasaka na wanafunzi wangu?'" ¹⁵ Atawaonesha chumba cha juu kikubwa chenye samani ambacho kiko tayari. Fanyeni maandalizi kwa ajili yetu pale." ¹⁶ Wanafunzi waliondoka wakaenda mjini; walikuta kila kitu kama alivyokuwa amewaambia, na wakaandaa mlo wa Pasaka. ¹⁷ Wakati ilipokuwa jioni, alikuja na wale Kumi na wawili. ¹⁸ Na walipokuwa wakiikaribia meza na kula, Yesu alisema, "Kweli nawaambia, mmoja kati yenu anayekula pamoja nami atanisaliti." ¹⁹ Wote walisikitika, na mmoja baada ya mwingine walimwambia, "Hakika siyo mimi?" ²⁰ Yesu alijibu na kuwaambia, "Ni mmoja wa Kumi na wawili kati yenu, mmoja ambaye sasa anachovya tonge katika bakuli pamoja nami. ²¹ Kwa kuwa Mwana wa Adamu atakwenda kama vile maandiko yasemavyo juu yake. Lakini ole wake mtu yule ambaye kupitia yeye Mwana wa Adamu atasalitiwa! Ingekuwa vizuri zaidi kwake kama mtu yule asingezaliwa." ²² Na walipokuwa wakila, Yesu alichukua mkate, akaubariki, na kuumega. Aliwapa akisema, "Chukueni. Huu ni mwili wangu." ²³ Alichukua kikombe, akashukuru, na akawapatia, na wote wakakinywea. ²⁴ Aliwaambia, "Hii ni damu yangu ya agano, damu imwagikayo kwa ajili ya wengi. ²⁵ Kweli nawaambia, sitakunywa tena katika zao hili la mzabibu mpaka siku ile nitakapokunywa mpya katika ufalme wa Mungu." ²⁶ Walipokwisha kuimba wimbo, walikwenda nje katika Mlima wa Mizeituni. ²⁷ Yesu aliwaaambia, "Ninyi nyote mtajitenga mbali kwa sababu yangu, kwa kuwa imeandikwa, 'Nitampiga mchungaji na kondoo watatawanyika.'" ²⁸ Lakini baada ya kufufuka kwangu, nitawatangulia mbele yenu Galilaya." ²⁹ Petro alimwambia, "Hata kama wote watakuacha, mimi sitakuacha." ³⁰ Yesu alimwambia, "Kweli nakuambia, usiku huu, kabla jogoo hajawika mara mbili, utakuwa umenikana mara tatu." ³¹ Lakini Petro alisema, "Hata itanilazimu kufa pamoja nawe, sitakukana." Wote walitoa ahadi ile ile. ³² Walikuja kwenye eneo lililoitwa Gethsemane, na Yesu akawaambia wanafunzi wake, "Kaeni hapa wakati nasali." ³³ Aliwachukua Petro, Yakobo, na Yohana pamoja naye, akaanza kuhuzunika na kutaabika sana. ³⁴ Aliwaambia, "Nafsi yangu ina huzuni sana, hata kufa. Bakini hapa na mkeshe." ³⁵ Yesu alienda mbele kidogo, akaanguka chini, akaomba, kama ingewezekana, kwamba saa hii ingemwepuka. ³⁶ Alisema, "Aba, Baba, Mambo yote kwako yanawezekana. Niondolee kikombe hiki. Lakini siyo kwa mapenzi yangu, bali mapenzi yako." ³⁷ Alirudi na kuwakuta wamelala, na akamwambia Petro, "Simoni, je umelala? Hukuweza kukesha hata saa moja?" ³⁸ Kesheni na muombe kwamba msije mkaingia katika majaribu. Hakika roho i radhi, lakini mwili ni dhaifu." ³⁹ Alienda tena na kuomba, na alitumia maneno yaleyale. ⁴⁰ Alikuwa tena akawakuta wamelala, kwa kuwa macho yao yalikuwa mazito na hawakujua nini cha kumwambia. ⁴¹ Alikuwa mara ya tatu na kuwaambia, "Bado mmelala na kupumzika? Yatasha! Saa imefika. Tazama! Mwana wa Adamu atasalitiwa mikononi mwa wenye dhambi. ⁴² Amkeni, twendeni. Tazama, yule anayenisaliti yuko karibu." ⁴³ Mara tu alipokuwa bado anaongea, Yuda, mmoja wa wale kumi na wawili, alifika, na kundi kubwa kutoka kwa wakuu wa makuhani, waandishi na wazee wenye mapanga na marungu. ⁴⁴ Wakati huo msaliti wake alikuwa amewapa ishara, akisema, Yule nitakayembusu, ndiye. Mkamateni na kumpeleka chini ya ulinzi." ⁴⁵ Wakati Yuda alipofika, moja kwa moja alienda kwa Yesu na kusema, "Mwalimu!" Na akambusu. ⁴⁶

Kisha wakumtia chini ya ulinzi na kumkamata. ⁴⁷ Lakini mmoja kati yao aliyesimama karibu naye alichomoa upanga wake akampiga mtumishi wa kuhani mkuu na kumkata sikio. ⁴⁸ Yesu aliwaambia, "Mmekuja kunikamata kwa mapanga na marungu kama mnyang'anyi?" ⁴⁹ Wakati kila siku nilikuwa nanyi na nikifundisha hekaluni, hamkunikamata. Lakini hili limefanyika ili maandiko yatimie. ⁵⁰ Na wale wote waliokuwa na Yesu walimwacha na kukimbia. ⁵¹ Kijana mmoja alimfuata, aliyekuwa amevaa shuka tu aliyokuwa amejifunika kumzunguka; walimkamata lakini ⁵² aliwaponyoka akaiacha shuka pale akakimbia uchi. ⁵³ Walimwongoza Yesu kwa kuhani mkuu. Pale walikusanyika pamoja naye makuhani wakuu wote, wazee, na waandishi. ⁵⁴ Petro naye alimfuata Yesu kwa mbali, kuelekea kwenye ua wa kuhani mkuu. Aliketi pamoja na walinzi, waliokuwa karibu na moto wakiota ili kupata joto. ⁵⁵ Wakati huo makuhani wakuu wote na Baraza lote walikuwa wakitaifuta ushahidi dhidi ya Yesu ili wapate kumwua. Lakini hawakuupata. ⁵⁶ Kwa kuwa watu wengi walileta ushuhuda wa uongo dhidi yake, lakini hata ushahidi wao haukufanana. ⁵⁷ Baadhi walisimama na kuleta ushahidi wa uongo dhidi yake; wakisema, ⁵⁸ "Tulimsikia akisema, 'Nitaliharibu hekalu hili lililotengenezwa kwa mikono, na ndani siku tatu nitajenga lingine lisilotengenezwa kwa mikono.'" ⁵⁹ Lakini hata ushahidi wao haukufanana. ⁶⁰ Kuhani mkuu alisimama katikati yao na akamwuliza Yesu, "Je, huna jibu? Watu hawa wanashuhudia nini dhidi yako?" ⁶¹ Lakini alikaa kimya na hakujibu chochote. Mara Kuhani mkuu alimwuliza tena, "Je wewe ni Kristo, mwana wa Mbarikiwa?" ⁶² Yesu alisema, "Mimi ndiye. Na utamwona Mwana wa Adamu ameketi mkono wa kulia wa nguvu akija na mawingu ya mbinguni." ⁶³ Kuhani mkuu alirarua mavazi yake na kusema, "Je, bado tunahitaji mashahidi?" ⁶⁴ Mmesikia kufuru. Uamuzi wenu ni upi?" Na wote walimhukumu kama mmoja aliyestahili kifo. ⁶⁵ Baadhi wakaanza kumtemea mate na kumfunika uso na kumpiga na kumwambia, "Tabiri!" Maafisa walimchukua na kumpiga. ⁶⁶ Na Petro alipokuwa bado yuko chini uani, mtumishi mmoja wa wasichana wa kuhani mkuu alikuja kwake. ⁶⁷ Alimwona Petro alipokuwa amesimama akiota moto, na alimtazama kwa kumkaribia. Kisha alisema, "Nawe pia ulikuwa na Mnazareti, Yesu". ⁶⁸ Lakini alikataa, akisema, "Sijui wala sielewi kuhusu kile unachosema!" Kisha alitoka akaenda nje uani. (Zingatia; Mstari huu, "Na jogoo akawika" haumo kwenye nakala za kale). ⁶⁹ Lakini mtumishi wa kike pale, alimwona na alianza kuwaambia tena wale ambao walikuwa wamesimama pale, "Mtu huyu ni mmoja wao!" ⁷⁰ Lakini alikana tena. Baadaye kidogo wale waliokuwa wamesimama pale walikuwa wakimwambia Petro, "Hakika wewe ni mmoja wao, kwa maana wewe pia ni Mgalilaya." ⁷¹ Lakini alianza kujiweka mwenyewe chini ya laana na kuapa, "Simjui mtu huyu mnayemsema." ⁷² Kisha jogoo aliwika mara ya pili. Kisha Petro alikumbuka maneno ambayo Yesu aliyokuwa amemwambia: "Kabla jogoo hajawika mara mbili, utanikana mara tatu." Na alianguka chini na kulia.

Marko 14 Maelezo ya Jumla

Muundo na upangiliaji

Baadhi ya tafsiri huweka kila mstari wa mashairi kwa upande wa kulia zaidi kuliko maandiko yote ili iwe rahisi kusoma. ULB inafanya hivyo kwa mashairi katika 14:27,62, ambayo ni maneno kutoka Agano la Kale.

Dhana maalum katika sura hii

Kula mwili na damu

Marko 14:22-25 inaelezea chakula cha mwisho cha Yesu na wafuasi wake. Wakati huu, Yesu aliwaambia kwamba kile walichokuwa wakila na kunywa kilikuwa mwili wake na damu yake. Karibu makanisa yote ya kikristo huadhimisha "Meza ya Bwana," "Ekaristi", au "Mkutano wa Kikawa" kukumbuka chakula hiki.

Changamoto nyingine za kutafsiri katika sura hii

Abba, Baba

"Abba" ni neno la Kiaramu ambalo Wayahudi walitumia kuzungumza na baba zao. Marko analiandika kama linavyotamkwa na kisha kulifasiri.

"Mwana wa Mwanadamu"

Yesu anajiita mwenyewe "Mwana wa Binadamu" katika sura hii and

Mark 14:1

Sentensi unganishi

Siku mbili tu kabla ya pasaka, makuhani wakuu na waandishi walikuwa wakitafuta kwa hila namba ya kumuua Yesu.

hila

pasipo watu kugundua

Kwa kuwa walisema

Neno "wa" urejea kwa makuhani wakuu na waandishi.

Sio wakati huu wa sikukuu

Inaweza kuwa msaada kuongoze taarifa zilizokosekana. "Hatuwezi kufanya wakati wa sikukuu"

Mark 14:3

Simoni Mkoma

Huyu mtu alikuwa na ukoma hapo awali lakini hakuwa mgonjwa tena.

alabaster

Hili ni laini, "jiwe jeupe."

Nini sababu ya upotevu huu?

Hakuna sababu nzuri kupoteza manukato ghali namna ile.

Manukato haya yangeweza kuuzwa

"Tungeza manukato haya." au Angeweza kuuza manukato haya

dinari mia tatu

"dinari 300." Dinari ni sarafu za Kirumi.

Mark 14:6

Kwa nini mnampa shida?

Hampaswi kumpa shida

Mark 14:10

Sentensi unganishi

Baada ya mwanamke kumpaka mafuta Yesu kwa manukato, Yuda anaahidi kumkabidhi kwa mahuni wakuu.

ili kwamba apate kumkabidhi kwao

Yuda hakumkabidhi Yesu kwao bado, badala yake alienda kufanya mipango nao. "ili kufanya mpango nao kumkabidhi Yesu kwao"

Wakati wakuu wa Makuhani waliposikia hivyo

Inaweza kuwa msaada kusema waziwazi nini makuhani wakuu walisikia. "Wakati ambapo makuhani wakuu walisikia nini alichotaka kufanya kwa ajili yao"

Mark 14:12

chumba cha wageni

chumba cha ziada kwa ajili ya watembeleaji

Mark 14:15

Fanyeni maandalizi kwa ajili yetu pale

Walipaswa kufanya maandalizi ya chakula cha Yesu na wanafunzi wake kula. "Andaa chakula kwa ajili yetu hapo"

wanafunzi waliondoka

"Wanafunzi wawili waliondoka"

alivyokuwa amewaambia

"kama Yesu alivyokuwa amesema"

Mark 14:17

Karibia meza

Ilikuwa desturi kuwa na meza fupi ikiwa na mito ambapo wageni wangeweza kukaa mbele katika mkao wa nusu kulala kwenye meza wakati wa karamu ya chakula.

mmoja baada ya mwingine

Hii ina maana kwamba "mmoja kwa muda wake" kila mwanafunzi alimwuliza yeye.

Hakika si mimi?

"Hakika, haiwezi kuwa mimi ninayesaidia adui zako kukukamata!"

Mark 14:20

Ni moja wa kumi na wawili kati yetu

"Yeye ni mmoja wa kumi na wawili, mmoja kwa sasa"

anachovya tonge katika bakuli pamoja nami.

Katika utamaduni wa Yesu, wate wangeweza kula mara chache mkate, kuchovyo katika bakuli la mchuzi.

Kwa kuwa Mwana wa Adamu atakwenda kama vile maandiko yasemavyo juu yake

Hapa Yesu urejea kwa maandiko kutabiri kuhusu kifo chake. Kama una njia ya kistaraabu kusema kuhusu kifo katika kabila lako, tumia hapa. "Kwa kuwa Mwana wa Adamu atakufa kama yasemavyo maandiko"

kupitia yeye Mwana wa Adamu atasalitiwa

Hii inaweza kuanishwa zaidi moja kwa moja. "nani anamsaliti Mwana wa Adamu"

Mark 14:22

mkate

Huu ulikuwa ni mkate ulio bapa ambao haujatiwa chachu, ambao uliliwa kama sehemu ya chakula cha pasaka

kuumega

Hii inamaanisha kwamba aliumega katika vipande ili kwamba watu wale.

Alichukua kikombe

Hapa "kikombe" ni kirai cha mvinyo. "Alichukua kikombe cha mvinyo"

Hii ni damu yangu ya agano, damu imwagikayo kwa ajili ya wengi

Agano ni kwa ajili ya msamaha wa dhambi. Hii inaweza kuandikwa kwa uwazi zaidi. "Hii ni damu yangu ambayo inathibitisha agano, damu imwagikayo ili kwamba wengi wapokee msamaha wa dhambi"

Hii ni damu yangu

"Mvinyo huu ni damu yangu. Ni vizuri kutofasiri kihalisia, ijapokuwa wengi huelewa hii kumaanisha kwamba mvinyo unawakilisha damu ya Yesu na huo mvinyo si damu halisi.

Kweli nawaambia

Hii inaonyesha kuwa sentensi inayofuata hasa ni kweli na muhimu.

zao hili la mzabibu

"mvinyo" Hii ni njia ya maelezo inayorejea kwa mvinyo.

mpya

Maana zinazowekana ni 1) "tena" au 2)"kwa njia mpya"

Mark 14:26

wimbo

Wimbo ni aina ya wimbo. Ilikuwa desturi yao kuimba Zaburi toka Agano la Kale katika haua hii.

Mark 14:28

Hata kama wote watajitenga, mimi sitaku

"Sitaku" ni kifupi cha sitajitenga nawe. Maneno "jitenga nawe" yanarudia kinyume chake mara mbili na humaanisha "nitabaki na wewe."

Mark 14:30

kunikana

"sema kwamba hunijui mimi"

Mark 14:32

roho

Neno "roho" limetumika wakati mwingine kimfano kurejea kwa mtu kamili siyo sehemu yake tu.

Mark 14:35

saa hii ingempita

"apewe nguvu ya kushinda mateso aliyokuwa anayapitia.

Aba

Abba ni neno la Kiyunanai ambalo linatumika na watoto kumtaja baba yao. Inaashiria uhusiano wa karibu. Kwa kuwa tayari inamtaja Baba, ni muhimu kuhifadhi neno la Kiyunani "Abba."

Niondolee kikombe hiki

Kikombe hurejea kwenye ghadhabu ya Mungu ambayo ilikuwa lazima Yesu aivumilie.

Alisema, Aba,... Baba, ... Niondolee kikombe hiki. Lakini siyo kwa matakwa yangu, bali matakwa yako."

Yesu alimwomba Baba yake kuondoa mateso ambayo angeweza kuyavumilia juu ya msalaba kufa kwa ajili ya dhambi zote za mwanadamu, kwa muda wote. Lakini Baba alihitaji dhabihu ya Mwana wake, mkamilifu wa pekee kukidhi utakatifu wake wa Kimungu. Kwa hiyo, Yesu alikwenda msalabani.

Baba

Hii ni kichwa muhimu kwa ajili ya Mungu.

Mark 14:37

akawakuta wamelala

"na akamkuta Petro, Yakobo, na Yohana wamelala"

Simoni, je umelala

"Simoni, umelala wakati nilipokuambia kukesha."

Hukuweza kukesha... saa?

"Ungeweza hata kukesha."

Roho inataka kabisa, lakini mwili ni dhaifu.

"Miili yenu haiwezi kufanya kile ambacho akili zenu zinataka ninyi kufanya."

mwili

"mwili unaoonekana"

Mark 14:40

aliwakuta wamelala

"aliwakuta Petro, Yohana, na Yakobo wamelala"

Bado mmelala na kupumzika

bado mmelala! mmepumzika!

Mark 14:43

wakamkamata
wakamkamata kwa nguvu

Mark 14:47

Je mmekuja kunikamata kwa mapanga na marungu kama mimi ni mnyang'anyi?
mnakuja kwangu, kama dhidi ya mwizi, kwa mapanga na marungu kunikamata

Mark 14:51

shuka zito la kujifunika
nguo nzito iliyotengenezwa kutokana na mmea

Mark 14:53

Sentensi unganishi
Baada ya umati wa makuhani wakuu, waandishi, na wazee kumuongoza Yesu kwa kuhani mkuu, Petro anamtazama kwa mbali wakati wengine wanasimama kushuhudia uongo kinyume na Yesu.

Pale walikusanyika pamoja naye makuhani wakuu wote, wazee, waandishi.
Hii inaweza kupangiliwa kwa upya ili kwamba inakuwa rahisi zaidi kuelewa. "Makuhani wakuu wote, wazee, na waandishi walikuwa wamekusanyika hapa kwa pamoja"

Sasa
Neno hili linatumika hapa kuweka alama ya badiliko katika hadidhi kama mwandishi anavyoanza kusema kuhusiana na Petro.

kuelekea kwenye ua wa kuhani mkuu.
Kama Petro alivyomfuata Yesu, alisimama katika uwanja wa kuhani mkuu. Hii inaweza kuandikwa waziwazi. "na alienda mpaka uwanja wa kuhani mkuu"

Aliketi pamoja na walinzi
Petro aliketi pamoja na walinzi waliokuwa wakifanya kazi katika uwanja. "Aliketi katika uwanja pamoja na walinzi"

Mark 14:55

Sasa
Hili neno limetumika kuweka alama kwa badiliko katika hadithi kama mwandishi anavyoendelea kutuambia kuhusu Yesu kuwekwa kwenye majaribio.

wapate kumwua
Hapakuwa wenyewe ambao wangemwadhibu kifo Yesu; badala yake, wangemuomba mwingine kufanya. "wangemwadhibu kifo Yesu" au "wangeweza kupata mwingine kumwadhibu kifo Yesu"

Lakini hawakuupata
Hawakupata ushuhuda kinyume dhidi ya Yesu ambao wangemtia hatiani na kumwua.

walileta ushuhuda wa uongo dhidi yake
Hapa anaongea ushuhuda wa uongo unoelezwa kama ilikuwa kama kitu halisi ambacho mtu anaweza kubeba. "Mshitaki kwa kusema ushuhuda wa uongo dhidi yake"

hata ushahidi wao haukufanana
Hii inaweza kuandikwa kwa mtindo wa chanya. "lakini ushuhuda wao haukufanana"

Mark 14:57

Tulimsikia
Neno "tu" hurejea kwa watu walioeta ushahidi wa uongo dhidi ya Yesu.

Mark 14:60

alisimama katikati yao
"alisimama kati ya wakuu wa makuhani, waandishi na wazee"

Mimi nipo
Hili ndilo jina Mungu alijiita mwenyewe katika Agano la Kale.

Mark 14:63

alirarua vazi lake
ishara ya hasira juu ya kile ambacho Yesu alikuwa amesema

Wote walimhukumu
"Wajumbe wote wa Baraza walimhukumu Yesu"

Mark 14:66

Sentensi unganishi
Kama Yesu alivyokuwa ametabiri, Petro anamkana Yesu mara tatu kabla ya jogoo hajawika.

chini ya uani
"nje ya uani"

mmoja wa wasichana wa kuhani mkuu
Mtumishi wa kike alimtumikia kuhani mkuu. "moja wa watumishi wa kike waliomtumikia kuhani mkuu"

alimkana
Hii inamaanisha kudai kwamba kitu fulani si sahihi. Katika hali hii, Petro alikuwa akisema kwamba alichosema mtumishi wa kike kuhusu yeye hakikuwa sahihi.

Sijui wala sielewi kuhusu kile unachosema
Ote, "kujua" na "kuelewa" zina maana ile ile hapa. Maana imerudiwa kuongeza msisitizo kwa kile

alichokuwa akisema Petor. "Hakika sikuelewi unachoongelea"

Mark 14:69

mmoja wao
mmoja wa wanafunzi wa Yesu

Mark 14:71

naye alihuzunika na kulia
Petro alihuzunika sana na kushitushwa sana na kuanza kulia

Chapter 15

¹ Asubuhi na mapema wakuu wa makuhani walikutana pamoja na wazee na waandishi na baraza zima la wazee. Kisha wakamfunga Yesu wakampeleka kwa Pilato. Pilato akamwuliza, "wewe ni Mfalme wa Wayahudi?" ² "Akamjibu, "Wewe umesema hivyo." ³ Wakuu wa makuhani wakaeleza mashitaka mengi juu ya Yesu. ⁴ Pilato akamwuliza tena, "Hujibu chochote? Huoni jinsi wanavyokushtaki kwa mambo mengi?" ⁵ Lakini Yesu hakumjibu Pilato, na hiyo ilimshangaza. ⁶ Kwa kawaida wakati wa sikukuu humfungulia mfungwa mmoja, mfungwa waliyemwomba. ⁷ Kulikuwapo wahalifu gerezani, miongoni mwa wauaji kati ya walioasi wanaotumikia makosa yao. Alikuwapo mtu mmoja aitwaye Baraba. ⁸ Umati ulikuja kwa Pilato, na kumwomba afanye kama alivyofanya huko nyuma. ⁹ Pilato akawajibu na kusema, "Mnataka niwafungulie Mfalme wa Wayahudi?" ¹⁰ Kwa kuwa alijua ni kwa sababu ya wivu wakuu wa makuhani walimkamata Yesu na kumleta kwake. ¹¹ Lakini wakuu wa makuhani walichochea umati kupiga kelele kwa sauti kwamba afunguliwe Baraba badala yake. ¹² Pilato akawajibu tena na kusema, "Nimfanye nini Mfalme wa Wayahudi?" ¹³ Wakapiga kelele tena, "Msulibishe!" ¹⁴ Pilato akasema, "Amefanya jambo gani baya?" Lakini wakazidi kupiga kelele zaidi na zaidi "Msulibishe." ¹⁵ Pilato akitaka kuwaridhisha umati, akawafungulia Baraba. Akampiga Yesu mijeledi kisha akamtoa ili asulibiwe. ¹⁶ Askari walimwongoza hadi ndani ya ua (ule ulio ndani ya kambi) na walikusanyika pamoja kikosi cha askari. ¹⁷ Wakamvika Yesu kanzu ya rangi ya zambarau, na wakasokota taji ya miiba wakamvika. ¹⁸ Wakaanza kumdhihaki na kusema, "Salam, Mfalme wa Wayahudi!" ¹⁹ Wakampiga kichwani kwa mwanzi na kumtemea mate. Wakapiga magoti mbele yake kwa kumheshimu. ²⁰ Hata wakiisha kumdhihaki, wakamvua ile kanzu ya rangi ya zambarau na kumvika mavazi yake, na wakamtoa nje kwenda kumsulibisha. ²¹ Wakamlazimisha mpita njia kumsaidia, aliyekuwa anaingia mjini kutoka shamba. Aitwaye Simoni Mkirene (baba yake Iskanda na Rufo); wakamlazimisha kubeba msalaba wa Yesu. ²² Askari wakampeleka Yesu mahali paitwapo Goligotha (maana ya tafsiri hii ni, Sehemu ya Fuvu la kichwa). ²³ Wakampa mvinyo iliyochanganywa na manemane, lakini hakunywa. ²⁴ Wakamsulibisha na wakagawana mavazi yake, wakayapigia kura kuamua kipande atakachopata kila askari. ²⁵ Yapata saa tatu asubuhi walipomsulibisha. ²⁶ Wakaweka juu yake ubao ulioandikwa shitaka, "Mfalme wa Wayahudi." ²⁷ Walimsulibisha pamoja na majambazi wawili, mmoja upande wake wa kulia na mwingine kushoto kwake. ²⁸ (Zingatia: Mstari huu, "Na maandiko yakatimia yalinyonena" haumo katika nakala za kale). ²⁹ Nao waliokuwa wakipita walimtukana, wakitikisa vichwa vyao wakisema, "Aha! wewe utakayevunja hekalu na kulijenga kwa siku tatu, ³⁰ jiokoe mwenyewe na ushuke chini toka msalabani!" ³¹ Kwa namna ile ile wakuu wa makuhani walimdhihaki wakisemezana, pamoja na waandishi na kusema, "Aliwaokoa wengine, lakini hawezi kujiokoa mwenyewe. ³² Kristo Mfalme wa Israel, shuka chini sasa toka msalabani, ili tuweze kuona na kuamini." Na wale waliosulubiwa pamoja naye pia walimdhihaki. ³³ Ilipofika saa sita, giza likaja juu ya nchi yote hadi saa tisa. ³⁴ Wakati wa saa tisa, Yesu alipiga kelele kwa sauti kubwa, "Eloi, Eloi, lama sabaktani?" ikiwa na maana "Mungu wangu, Mungu wangu, kwa nini umeniacha?" ³⁵ Baadhi ya hao waliosimama waliposikia wakasema, "Tazama, anamwita Eliya." ³⁶ Mtu mmoja akakimbia, akajaza siki katika sponji na kuiweka juu ya mti wa mwanzi, akampa ili anywe. Mtu mmoja akasema, "Ngoja tuone kama Eliya atakuja kumshusha chini." ³⁷ Kisha Yesu akalia kwa sauti kubwa na akafa. ³⁸ Pazia la hekalu likagawanyika vipande viwili toka juu mpaka chini. ³⁹ Ofisa mmoja aliyekuwa amesimama akimwelekea Yesu, alipoona amekufa kwa jinsi ile, akasema, "Kweli huyu mtu alikuwa Mwana wa Mungu." ⁴⁰ Walikuwepo pia wanawake waliokuwa wakitazama kwa mbali. Miongoni mwao alikuwepo Mariamu Magdalena, Mariamu (mama yake Yakobo mdogo wa Yose), na Salome. ⁴¹ Wakati alipokuwa Galilaya walimfuata na kumtumikia. Na wanawake wengine wengi pia waliambatana naye hadi Yerusalemu. ⁴² Kulipokuwa jioni, na kwa kuwa ilikuwa siku ya maandalio, siku kabla ya Sabato, ⁴³ Yusufu wa Arimathaya alikuja pale. Alikuwa ni mjumbe wa Baraza anayeheshimiwa mtu anayeutarajia Ufalme wa Mungu. Kwa ujasiri akaenda kwa Pilato, na kuuomba mwili wa Yesu. ⁴⁴ Pilato akashangazwa kwamba Yesu tayari amekufa; akamwita yule afisa akamwuliza kama Yesu amekufa. ⁴⁵ Alipopata uhakika kwa afisa kwamba amekufa, alimruhusu Yusufu kuuchukua mwili. ⁴⁶ Yusufu alikuwa amenunua sanda. Akamshusha toka msalabani, akamfunga kwa sanda, na kumweka ndani ya kaburi lililochimbwa katika mwamba. Kisha akalivingirisha jiwe mlangoni mwa kaburi. ⁴⁷ Mariamu Magdalena na Mariamu mama yake Yose waliona sehemu alipozikwa Yesu.

Marko 15 Maelezo ya Jumla

Dhana maalum katika sura hii

"Pazia la hekalu likagawanyika mara mbili"

Pazia la hekalu lilikuwa ni ishara muhimu ambalo lilionyesha kwamba watu walihitaji kuwa na mtu anayeongea na Mungu kwa niaba yao. Hawangeweza kuzungumza na Mungu moja kwa moja kwa sababu watu wote ni wenye dhambi na Mungu huchukia dhambi. Mungu akagawanya pazia ili kuonyesha kwamba watu wa Yesu wanaweza sasa kuzungumza na Mungu moja kwa moja kwa sababu Yesu amelipia dhambi zao.

Takwimu muhimu za matamshi katika sura hii

Kudhihaki

Kwa kujifanya kumwabudu Yesu

Changamoto nyingine za kutafsiri katika sura hii

Eloi, Eloi, lama sabakthani?

Hili ni tamko katika Kiaramu. Marko hutafsiri sauti zake kwa kuandika kwa kutumia herufi za Kigiriki. Halafu anaelezea maana yake.

Mark 15:1

Wewe umesema hivyo
"Wewe mwenyewe umesema hivyo."

Mark 15:9

funguliwa
"Alimpeleka mbali" au "basi nenda"

Mark 15:14

Walimpiga Yesu
Walimpiga Yesu hasa kwa fimbo

yeye alimtoa
Ona jinsi ulivyotafsiri mstari huu katika

Mark 15:16

kambini
Hii ni sehemu wanaokaa maaskari.

kikosi
"Idadi kubwa" au "wengi"

Wakamvika Yesu vazi la zambarau
Hii ilikuwa tendo la kejeli. Zambarau ilikuwa rangi inayoonesha mamlaka na kumvalisha ni namna ya kudhihaki cheo chake, "Mfalme wa Wayahudi."

Wakaanza kumpigia kumdhihaki na kusema, "salaam, Mfalme wa Wayahudi!"
Maaskari walimdhihaki Yesu kwa sababu hawakuamini kwamba alikuwa Mfalme wa Wayahudi.

Mark 15:25

majambazi
"wezi kila upande"

Mark 15:36

siki mvinyo
"siki"

Pazia la hekalu liligawanyika mara mbili
Mungu aligawa pazia la hekalu mara mbili

Mark 15:39

Mwana wa Mungu
Hii ni cheo muhimu kwa Yesu.

Salome
Ni jina.

Mark 15:45

kaburi lile lililochimbwa katika mwamba
"awali lile kaburi lilichimbwa na mtu katika mwamba imara"

sanda
vazi lililotengenezwa kwa kitani inayopandwa kama ilivyotafsiriwa katika 14:51-52

mahali pale alipozikwa Yesu
"mahali pale ambapo Yusuifu na wengine waliuzika mwili wa Yesu"

Chapter 16

¹ Wakati sabato ilipokwisha, Mariamu Magdalena na Mariamu mama yake na Yakobo, na Salome, walinunua manukato mazuri, ili waweze kuja na kuupaka mafuta mwili wa Yesu kwa ajili ya maziko. ² Asubuhi na mapema siku ya kwanza ya juma, walienda kwenye kaburi wakati jua lilipochomoza. ³ Wakisemezana wao kwa wao, "Nani ataliviringisha jiwe kwa ajili yetu ili tuingie kaburini?" ⁴ Wakati walipotazama, walimuona mtu amekwisha kulivingirisha jiwe, ambalo lilikuwa kubwa sana. ⁵ Wakaingia kwenye kaburi na wakamwona kijana amevaa joho jeupe, ameketi upande wa kulia, na wakashangazwa. ⁶ Akawaambia, "Msiogope. Mnamtafuta Yesu, wa Nazareti, aliyesulibiwa. Amefufuka! Hayupo hapa. Tazama mahali pale walipokuwa wamemweka. ⁷ Nendeni, mkawaambie wanafunzi wake na Petro ya kuwa amewatangulia kuelekea Galilaya. Huko mtamwona, kama alivyokua amewaambia." ⁸ Wakaondoka na kukimbia kutoka kwenye kaburi; walitetemeka na walishangazwa. Hawakusema chochote kwa mtu yeyote sababu waliogopa sana. ⁹ (Zingatia: Nakala za kale hazina Marko 16: 9-20) Mapema katika siku ya kwanza ya juma, baada ya kufufuka, alimtokea kwanza Mariamu Magdalena, ambaye kutoka kwake alimtoa mapepo saba. ¹⁰ Aliondoka na kuwaambia wale ambao walikuwa pamoja naye, wakati walipokuwa wakihuzunika na kutoa machozi. ¹¹ Walisikia kwamba ni mzima na ameonekana naye, lakini hawakumwamini. ¹² (Zingatia: Nakala za kale hazina Marko 16: 9-20) Baada ya hayo, akajitokeza katika namna tofauti kwa watu wengine wawili, wakati walipokuwa wakitembea kutoka katika nchi. ¹³ Walienda na kuwaambia wanafunzi wengine waliobaki, lakini hawakuwaamini. ¹⁴ (Zingatia: Nakala za kale hazina Marko 16: 9-20) Yesu baadaye akajitokeza kwa wale kumi na mmoja walipokuwa wameegama katika meza, na akawakemea kwa kutokuamini kwao na ugumu wa mioyo, kwa sababu hawakuwaamini wale waliomwona baada ya kufufuka kutoka kwa wafu. ¹⁵ Akawaambia, "Enendeni ulimwenguni mwote, na kuhubiri injili kwa viumbe vyote. ¹⁶ Yeyote aaminiye na kubatizwa ataokolewa, na yule asiyeamini atahukumiwa. ¹⁷ (Zingatia: Nakala za kale hazina Marko 16: 9-20) Ishara hizi zitaambatana na wote waaminio. Kwa jina langu watatoa pepo. Watasema kwa lugha mpya. ¹⁸ Watashika nyoka kwa mikono yao, na hata wakinywa kitu chochote cha kufisha hakitawadhuru. Wataweka mikono kwa wagonjwa, nao watakuwa wazima". ¹⁹ Baada ya Bwana kusema nao, akachukuliwa juu mbinguni na ameketi mkono wa kuume wa Mungu. ²⁰ Wanafunzi wakaondoka na kuhubiri kila mahali, wakati Bwana akifanya kazi nao na kulithibitisha neno kwa miujiza na ishara zikifuatana nao.

Marko 16 Maelezo ya Jumla

Dhana maalum katika sura hii

Kaburi

Kaburi ambamo Yesu alizikwa (Yohana 19:41) lilikuwa ni aina ya kaburi ambalo familia za Kiyahudi za matajiri zilizika maiti yao. Kilikuwa chumba halisi kilichokatwa kutoka kwenye mwamba. Kilikuwa na eneo bapa upande mmoja ambapo wangeweza kuweka mwili baada ya kuupaka mafuta na manukato na kuufunga kwa nguo. Kisha wangeuweka mwamba mkubwa mbele ya kaburi ili yeyote asiweze kuona ndani au kuingia.

Changamoto nyingine za kutafsiri katika sura hii

Kijana mmoja aliyevalia vazi nyeupe

Mathayo, Marko, Luka, na Yohana wote waliandika juu ya malaika waliovalia nguo nyeupe wakiwa na wanawake katika kaburi la Yesu. Waandishi wawili kati yao waliwaita wanaume, lakini ilikuwa tu ni kwa sababu tu malaika walikuwa katika hali ya kibinadamu. Waandishi wawili kati yao waliandika kuhusu malaika wawili, lakini wale waandishi wengine wawili waliandika juu ya mmoja tu. Ni bora kutafsiri kila moja ya vifungu hivi kama inavyoonekana katika ULB bila kujaribu kufanya vifungu vyote kufanana. (See: Matthew 28:1-2 and Mark 16:5 and Luke 24:4 and John 20:12)

Mark 16:1

Sentensi unganishi

Siku ya kwanza ya wiki, wanawake walikuja asubuhi kwa sababu walitegemea kutumia kitoweo kuupaka mafuta mwili wa Yesu. Walishangaa kumuona kijana ambaye anawambia kuwa Yesu yu hai, lakini wanaogopa na hawamwambii mtu yeyote.

Wakati sabato ilipokwisha

Hii ni kwamba, wakati jua lilipochomoza siku ya saba na siku ya kwanza ya wiki kuanza.

Mark 16:3

jiwe lilikuwa limevingirishwa

Hii inaweza kusemwa katika kauli tendaji. "mtu amekwisha kulivingirisha jiwe"

Mark 16:5

Amefufuka!

Malaika kwa mkazo anatangaza kuwa Yesu amekwishafufuka. Hii inaweza kutofasiriwa katika kauli tendaji. "Alinuka!" au "Mungu alimwinua kutoka mauti!"

Mark 16:8

kaburi,sehemu ya kuzikia

Neno "kaburi" inarejea kwenye eneo ambapo watu wanaweka mwili wa mtu aliyekufa. "Sehemu ya kuzikia" ni neno la kiumla ambalo linarejea kwa:

- Wakati mwingine Wayahudi walitumia mapango kama makaburi, na wakati mwingine walichimba mapango kwenye mawe sehemu ya milima.
- Katika Agano Jipya, ilikuwa ni kawaida kusukuma jiwe kubwa na zito mbele ya kaburi lililo wazi ili kufunga.
- Kama neno kaburi linaweza kurejea kama shimo ambapo mwili unawekwa chini ya ardhi, njia zingine za kutofasiri inaweza kuwa, "pango" au "shimo" ndani ya sehemu ya mlima
- Neno "kaburi" nadra hutumiwa kwa ujumla na kwa usemi urejea kwa hali ya kufa au eneo ambalo roho za watu zinakuwa.

walishangazwa

Haya maneno urejea kwa kushangazwa kwa sababu ya kitu cha ajabu kilichofanyika.

- Baadhi ya maneno haya yametofasiriwa kwa usemi wa Kigiriki ambayo unamaanisha "kumpiga kwa kushangaza" au "kusimama nje ya mtu" usemi huu unaeleza namna ilivyo ya kushangaza ua mshtuko wa mtu alivyojisikia. Lugha zingine zinaweza kuwa na usemi wa kueleza hili
- Kawaida tukio ambalo limesababisha maajabu na mshangao lilikuwa na miujiza,

jambo ambalo Mungu mwenyewe angelifanya.

- Maana ya maneno haya inaweza pia kujumuisha hisia za kuchanganyikiwa kwa sababu kilichofanyika hakikutegemewa.
- Njia zingine za kutofasiri maneno haya inaweza, "kushangazwa kupita kiasi" au "kushitushwa sana"
- Maneno yanayohusiana hujumuisha: "ajabu"
- Kwa ujumla, maneno haya ni chanya na yanaeleza kuwa watu walikuwa na furaha kuhusu kilichokwisha tokea.

Mark 16:9

Sentensi unganishi

Yesu anaonekana mara ya kwanza kwa Mariamu Magidalena, ambaye anawambia wanafunzi, kisha anajitokeza kwa wengine wawili kama wanavyokuwa wakitembea, na badae anatokea kwa wanafunzi kumi na mmoja.

siku ya kwanza ya juma

"jumapili"

Walisikia

"Walimsikia Mariamu Magidalena akisema"

Mark 16:12

akajitokeza katika namna tofauti

Yesu alikuwa ni mtu ambaye "wale wawili" waliona, lakini walichokiona hakikuonekana kama Yesu, kwa hiyo hawakujua walikuwa wakimtazama Yesu

wengine wawili

wawili "wale walikuwa naye"

hawakuwaamini

Wanafunzi wengine hawakuwaamini wale wawili walikuwa wakitembea walichosema.

Mark 16:14

Sentensi unganishi

Wakati ambapo Yesu anakutana na kumi na moja, anawakemea kwa kutokuwa na imani na kuwambia waende kwa ulimwengu wote kuhubiri injili.

kumi na moja

Hawa ni wanafunzi kumi na moja ambao walibaki baada ya Yuda kuwaacha.

walikuwa wameegama katika meza

Hiki ni kirai cha kula, ambacho kilikuwa ni njia ya kawaida siku zile wakati wa kula. "walikuwa wanakula chakula"

kueegama

Walikuwa wameegama chini upande wa kushoto, wakitumia mkono wao wa kula chakula kwenye meza.

mioyo migumu

Yesu anakemea wanafunzi wake kwa sababu wasingeweza kumwamini. Tofasiri usemi huu ili ieleweke kuwa wanafunzi hawakumwamini Yesu. "kukataa kuamini"

Nenda katika ulimwengu

Hapa "ulimwengu" ni kirai kwa watu katika ulimwengu. "Nenda kila sehemu kuna watu"

ulimwengu wote

Hii ni kutia chumvi na kirai kwa ajili ya watu "ulimwengu wote"

Yeye abatizae na akabatizwa ataokolewa

Neno "a" urejea kwa yeyote. Sentensi hii inaweza kufanywa katika kauli tendaji. "Mungu atawaokoa watu wote ambao wanaamini na kukuruhu wewe uwabatize"

yeye asiye amini atahukumiwa

Neno "a" urejea kwa yeyote. Hii inaweza kusemwa katika kauli tendaji. " Mungu atahukumu watu wote ambao hawaamini."

Mark 16:17

Ishara hizi zitaambatana na wote waaminio

Mariko anasema juu ya miujiza kama vile watu wanaenda pamoja na wakristo. "Watu

wanawatazama wale wanaomini wataona mambo haya kutokea na kujua niko pamoja na wakristo"

Kwa jina langu

Maana zinaweza kuwa 1) Yesu anataja orodha ya kiujumla: "Katika jina langu watafanya mambo kama haya: Wa" au 2) Yesu anatoa orodha sahihi: "Haya ni mambo watakayo fanya katika jina langu"

Katika jina

Hapa "jina" linahusishwa na mamlaka ya Yesu na nguvu. "Kwa nguvu ya jina langu" au " Kwa nguvu za jina langu"

Mark 16:19

akachukuliwa juu mbinguni na ameketi

Hii inaweza kuwa kusemwa katika kauli tendaji. "Mungu alimchukua juu mbinguni, na ameketi"

mkono wa kuume wa Mungu

"sehemu ambapo Mungu umpe kuketi kwa heshima na nguvu"

kulithibitisha neno

"kulionyesha kuwa maneno yake, ambayo yalikuwa yakizunguzwa, yalikuwa kweli"