

Language: English

Book: Mark

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:

This page has intentionally been left blank.

Mark 1:26

threw him down

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

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

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

Mark 1:27

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

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

A new teaching with authority!

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

He even commands the unclean spirits and they obey him!

This was evidence of Jesus' authority.

Mark 1:28

General Information:

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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

Alphaeus was Levi's father.

the tax collector's tent

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

Mark 2:15

Connecting Statement:

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

Levi's house

"the home of Levi"

sinners

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

for there were many and they followed him

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

Mark 2:16

Why does he eat with tax collectors and sinners?

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

Mark 2:17

Connecting Statement:

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

he said to them

"he said to the scribes"

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

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

strong in body

"healthy"

I did not come to call righteous people, but sinners

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

but sinners

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

Mark 2:18

Connecting Statement:

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

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

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

Some people

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

came and said to him

"came and said to Jesus"

Mark 2:19

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

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

Mark 2:20

the bridegroom will be taken away

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

away from them ... they will fast

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

Mark 2:21

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

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

Mark 2:22

Connecting Statement:

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

new wine

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

old wineskins

This refers to wineskins that have been used many times.

wineskins

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

the wine will burst the skins

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

are lost

"will be ruined"

fresh wineskins

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

Mark 2:23

Connecting Statement:

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

began picking heads of grain

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

heads of grain

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

as they made their way

"as they walked along"

Mark 2:24

Connecting Statement:

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

doing something that is not lawful on the Sabbath day

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

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

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

Look

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

Mark 2:25

Connecting Statement:

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

He said to them

"Jesus said to the Pharisees"

Have you never read what David did

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

read what David did

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

Mark 2:26

Connecting Statement:

Jesus finishes asking the question he began in verse 25.

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

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

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

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

how he went

The word "he" refers to David.

the bread of the presence

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

Mark 2:27

The Sabbath was made for mankind

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

mankind

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

not mankind for the Sabbath

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

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

Mark 2:28

General Information:

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Chapter 3

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:

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Mark 4:37

a violent windstorm arose

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

the boat was almost full of water

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

Mark 4:38

the stern

The stern is the back part of the boat.

They woke him up

The word "they" refers to the disciples.

do you not care that we are about to die?

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

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

we are about to die

The word "we" includes the disciples and Jesus.

Mark 4:39

Peace! Be still!

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

a great calm

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

Mark 4:40

Then he said to them

"And Jesus said to his disciples"

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

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

Mark 4:41

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

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

Chapter 5

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

⁹ He asked him, "What is your name?"

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

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

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

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

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

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

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

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

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

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

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

Mark 5 General Notes

Possible translation difficulties in this chapter

"Talitha, koum"

The words "Talitha, koum"

Mark 5:1

Connecting Statement:

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

They came

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

the sea

This refers to the Sea of Galilee.

Gerasenes

This name refers to the people who live in Gerasa.

Mark 5:2

with an unclean spirit

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

Mark 5:3

General Information:

This page has intentionally been left blank.

Mark 5:4

He had been bound many times

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

his shackles were shattered

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

shackles

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

No one had the strength to subdue him

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

subdue him

"control him"

Mark 5:5

cut himself with sharp stones

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

Mark 5:6

When he saw Jesus from a distance

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

bowed down

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

Mark 5:7

General Information:

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

He cried out

"The unclean spirit cried out"

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

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

Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

Son of the Most High God

This is an important title for Jesus.

I beg you by God himself

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

Mark 5:8

General Information:

This page has intentionally been left blank.

Mark 5:9

He asked him

"And Jesus asked the unclean spirit"

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

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

Mark 5:10

He begged him

"The unclean spirit begged Jesus"

not to send them

"not to send him and the other unclean spirits"

Mark 5:11

General Information:

This page has intentionally been left blank.

Mark 5:12

they begged him

"the unclean spirits begged Jesus"

Mark 5:13

he allowed them

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

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

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

about two thousand pigs

"about 2,000 pigs"

Mark 5:14

reported what had happened in the city and in the countryside

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

Mark 5:15

Legion

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

in his right mind

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

they were afraid

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

Mark 5:16

Those who had seen what happened

"The people who had witnessed what had happened"

Mark 5:17

General Information:

This page has intentionally been left blank.

Mark 5:18

the demon-possessed man

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

Mark 5:19

But Jesus did not permit him

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

Mark 5:20

Decapolis

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

everyone was amazed

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

Mark 5:21

Connecting Statement:

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

the other side

This refers to the other side of the sea

beside the sea

"on the seashore" or "on the shore"

the sea

This is the Sea of Galilee.

Mark 5:22

Jairus

This is the name of a man.

Mark 5:23

lay your hands

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

that she may be made well and live

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

Mark 5:24

So he went with him

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

pressed close around him

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

Mark 5:25

Connecting Statement:

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

Now a woman was there

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

who had a flow of blood for twelve years

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

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

for twelve years

"for 12 years"

Mark 5:26

she grew worse

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

Mark 5:27

the reports about Jesus

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

cloak

outer garment or coat

Mark 5:28

I will be healed

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

Mark 5:29

she was healed from her affliction

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

Mark 5:30

that power had gone out from him

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

Mark 5:31

this crowd pressed around you

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

Mark 5:32

General Information:

This page has intentionally been left blank.

Mark 5:33

fell down before him

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

told him the whole truth

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

Mark 5:34

Daughter

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

your faith

"your faith in me"

Mark 5:35

While he was speaking

"While Jesus was speaking"

some people came from the leader of the synagogue

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

the leader of the synagogue

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

synagogue, saying

"synagogue, saying to Jairus"

Why trouble the teacher any longer?

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

the teacher

This refers to Jesus.

Mark 5:36

the message that was spoken

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

Just believe

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

Mark 5:37

General Information:

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

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

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

He did not permit

Jesus did not permit

to accompany him

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

Mark 5:38

General Information:

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

he saw

Jesus saw

Mark 5:39

he said to them

"Jesus said to the people who were weeping"

Why are you upset and why do you weep?

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

The child is not dead but sleeps

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

Mark 5:40

They began to mock him

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

put them all outside

"sent all the other people outside the house"

those who were with him

This refers to Peter, James, and John.

went in where the child was

It may be helpful to state where the child is.

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

Mark 5:41

Talitha, koum

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

Mark 5:42

she was twelve years of age

"she was 12 years old"

Mark 5:43

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

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

He strictly ordered them

"He strongly commanded them"

Then he told them to give her something to eat.

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

Chapter 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Footnotes

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

Mark 6 General Notes

Special concepts in this chapter

"Anointed with oil"

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

Mark 6:1

Connecting Statement:

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

his hometown

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

Mark 6:2

What is this wisdom that has been given to him?

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

that he does with his hands

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

Mark 6:3

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

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

Mark 6:4

to them
"to the crowd"

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

Mark 6:5

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

Mark 6:6

General Information:
This page has intentionally been left blank.

Mark 6:7

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

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

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

Mark 6:8

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

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

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

Mark 6:9

General Information:
This page has intentionally been left blank.

Mark 6:10

He said to them
"Jesus said to the twelve"

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

Mark 6:11

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

Mark 6:12

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

repent
"stop sinning"

Mark 6:13

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

Mark 6:14

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

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

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

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

Mark 6:15

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

Mark 6:16

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

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

Mark 6:17

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

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

on account of Herodias
"because of Herodias"

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

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

Mark 6:18

General Information:
This page has intentionally been left blank.

Mark 6:19

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

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

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

Mark 6:20

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

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

Listening to him
"Listening to John"

Mark 6:21

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

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

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

a dinner
a formal meal or banquet

Mark 6:22

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

came in
"came into the room"

Mark 6:23

Whatever you ask ... my kingdom

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

Mark 6:24

went out

"went out of the room"

Mark 6:25

on a wooden platter

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

Mark 6:26

because of the oath he had made

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

and because of his dinner guests

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

Mark 6:27

General Information:

This page has intentionally been left blank.

Mark 6:28

on a platter

"on a tray"

Mark 6:29

When his disciples

"When John's disciples"

Mark 6:30

Connecting Statement:

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

Mark 6:31

a deserted place

a place where there are no people

many were coming and going

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

they did not even

The word "they" refers to the apostles.

Mark 6:32

So they went away

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

Mark 6:33

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

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

on foot

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

Mark 6:34

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

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

they were like sheep without a shepherd

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

Mark 6:35

When the hour was late

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

a deserted place

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

Mark 6:36

General Information:

This page has intentionally been left blank.

Mark 6:37

But he answered and said to them

"But Jesus answered and said to his disciples"

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

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

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

two hundred denarii

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

Mark 6:38

loaves

lumps of bread dough that have been shaped and baked

Mark 6:39

green grass

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

Mark 6:40

in groups of hundreds and fifties

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

Mark 6:41

looking up to heaven

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

he blessed

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

He also divided the two fish among them all

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

Mark 6:42

General Information:

This page has intentionally been left blank.

Mark 6:43

They took up

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

broken pieces of bread, twelve baskets full

"twelve baskets full of broken pieces of bread"

twelve baskets

"12 baskets"

Mark 6:44

There were five thousand men who ate the loaves

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

five thousand men

"5,000 men"

Mark 6:45

to the other side

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

Bethsaida

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

Mark 6:46

After taking leave of them

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

Mark 6:47

General Information:

This page has intentionally been left blank.

Mark 6:48

Connecting Statement:

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

fourth watch

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

Mark 6:49

a ghost

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

Mark 6:50

General Information:

This page has intentionally been left blank.

Mark 6:51

They were completely amazed

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

Mark 6:52

what the loaves meant

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

their hearts were hardened

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

Mark 6:53

Connecting Statement:

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

Gennesaret

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

Mark 6:54

General Information:

This page has intentionally been left blank.

Mark 6:55

they ran throughout the whole region

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

they ran ... they heard

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

the sick

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

Mark 6:56

Wherever he entered

"Wherever Jesus entered"

they would put

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

the sick

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

They begged him

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

let them touch

The word "them" refers to the sick.

the edge of his garment

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

as many as

"all those who"

Chapter 7

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

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

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

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

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

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

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

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

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

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

Footnotes

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

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

Mark 7 General Notes

Structure and formatting

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

Special concepts in this chapter

Hand washing

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

Other possible translation difficulties in this chapter

"Ephphatha"

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

Mark 7:1

Connecting Statement:

Jesus rebukes the Pharisees and scribes.

gathered around him

"gathered around Jesus"

Mark 7:2

They saw

"The Pharisees and the scribes saw"

that is, unwashed

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

Mark 7:3

General Information:

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

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

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

unless they wash their hands carefully

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

elders

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

Mark 7:4

they hold to many other things they have received

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

copper vessels

"copper kettles" or "metal containers"

the couches upon which they eat
"benches" or "beds." At that time, the Jews would recline when eating.

Mark 7:5

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

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

unclean

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

bread

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

Mark 7:6

General Information:

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

with their lips

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

but their heart is far from me

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

Mark 7:7

General Information:

This page has intentionally been left blank.

Mark 7:8

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

You abandon the commandment of God

"You refuse to obey the commandment of God"

hold on to

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

Mark 7:9

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

Jesus uses this ironic statement to rebuke his listeners for forsaking God's commandment.

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

How well you reject

"How skillfully you reject"

Mark 7:10

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

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

who speaks evil of

"who curses"

Mark 7:11

General Information:

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

is Corban

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

Whatever help you would have received from me is Corban

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

a Gift

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

Mark 7:12

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

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

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

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

Mark 7:13

the word of God

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

void

canceled or done away with

many similar things you do

"you are doing many other things similar to this"

Mark 7:14

Connecting Statement:

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

He called

"Jesus called"

Listen to me, all of you, and understand

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

understand

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

Mark 7:15

nothing from outside of a person

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

It is what comes out of the person

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

Mark 7:16

General Information:

This page has intentionally been left blank.

Mark 7:17

Connecting Statement:

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

Now

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

Mark 7:18

Connecting Statement:

Jesus begins to teach his disciples by asking a question.

Are you also still without understanding?

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

Mark 7:19

Connecting Statement:

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

because ... latrine?

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

it cannot go into his heart

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

because it

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

all foods clean

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

Mark 7:20

He said

"Jesus said"

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

Mark 7:21

out of the heart, proceed evil thoughts

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

Mark 7:22

sensuality

not controlling one's lustful desires

slander

or blasphemy

Mark 7:23

come from within

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

Mark 7:24

Connecting Statement:

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

Mark 7:25

had an unclean spirit

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

fell down

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

Mark 7:26

Now the woman was a Greek, a Syrophenician by descent

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

Syrophenician

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

Mark 7:27

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

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

Let the children first be fed

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

proper

morally right

bread

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

dogs

This refers to small dogs kept as pets.

Mark 7:28

General Information:

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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:

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Mark 9:47

If your eye causes you to stumble, tear it out

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

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

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

to be thrown into hell

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

Mark 9:48

where their worm does not die

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

Mark 9:49

everyone will be salted with fire

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

will be salted with fire

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

Mark 9:50

its saltiness

"its salty taste"

how can you make it salty again?

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

salty again

"taste salty again"

Have salt among yourselves

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

Chapter 10

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

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

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

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

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

⁸ and the two will become one flesh.'

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

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

¹³ Then they brought their little children to him so that he might touch them, but the disciples rebuked them. ¹⁴ But when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid them, for the kingdom of God belongs to those who are like them. ¹⁵ Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." ¹⁶ Then he took the children into his arms and blessed them as he placed his hands on them.

¹⁷ When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I do to inherit eternal life?"

¹⁸ Jesus said, "Why do you call me good? No one is good except God alone. ¹⁹ You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.'"

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

²¹ Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give it to the poor, and you will have treasure in heaven. Then come, follow me." ²² But because of this statement he looked very sad and he went away sorrowful, because he had many possessions.

²³ Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of God!" ²⁴ The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter into the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."

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

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

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

²⁹ Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands for my sake and for the gospel ³⁰ who will not receive a hundred times as much now in this age: houses and brothers and sisters and mothers and children and lands, with

persecutions, and in the world to come, eternal life. ³¹ But many who are first will be last, and the last first."

³² They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. ³³ "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. ³⁴ They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

³⁵ James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

³⁶ He said to them, "What do you want me to do for you?"

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

³⁸ But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

³⁹ They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized. ⁴⁰ But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared." ⁴¹ When the other ten disciples heard about this, they began to be very angry with James and John. ⁴² Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them. ⁴³ But it is not this way among you. Whoever wishes to become great among you must be your servant, ⁴⁴ and whoever wishes to be first among you must be the slave of all. ⁴⁵ For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

⁴⁶ They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. ⁴⁷ When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

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

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

⁵¹ Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

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

Mark 10 General Notes

Structure and formatting

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

Special concepts in this chapter

Jesus's teaching about divorce

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

Important figures of speech in this chapter

Metaphor

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

Other possible translation difficulties in this chapter

Paradox

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

Mark 10:1

Connecting Statement:

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

Jesus left that place

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

and to the area beyond the Jordan River

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

He was teaching them again

The word "them" refers to the crowds.

he was accustomed to do

"was his custom" or "he usually did"

Mark 10:2

General Information:

This page has intentionally been left blank.

Mark 10:3

What did Moses command you

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

Mark 10:4

a certificate of divorce

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

Mark 10:5

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

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

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

because of your hard hearts that he wrote you this law

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

your hard hearts

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

Mark 10:6

God made them

"God made people"

Mark 10:7

Connecting Statement:

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

For this reason

"Therefore" or "Because of this"

be united to his wife

"join with his wife"

Mark 10:8

and the two ... one flesh

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

they are no longer two, but one flesh

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

Mark 10:9

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

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

Mark 10:10

When they were

"When Jesus and his disciples were"

were in the house

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

asked him again about this

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

Mark 10:11

Whoever

"Anyone who"

commits adultery against her

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

Mark 10:12

she commits adultery

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

Mark 10:13

Connecting Statement:

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

Then they brought

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

he might touch them

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

rebuked them

"rebuked the people"

Mark 10:14

Jesus noticed it

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

was angry

Jesus was angry with the disciples.

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

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

do not forbid

"allow"

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

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

Mark 10:15

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

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

as a little child

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

will not receive the kingdom of God

"will not accept God as their king"

definitely not enter it

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

Mark 10:16

he took the children into his arms

"he hugged the children"

Mark 10:17

to inherit eternal life

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

Mark 10:18

Why do you call me good?

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

No one is good except God alone

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

Mark 10:19

do not testify falsely

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

Mark 10:20

General Information:

This page has intentionally been left blank.

Mark 10:21

One thing you lack

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

give it to the poor

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

the poor

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

treasure

wealth, valuable things

Mark 10:22

had many possessions

"owned many things"

Mark 10:23

How difficult it is

"It is very difficult"

Mark 10:24

Jesus said to them again

"Jesus said to his disciples again"

Children, how

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

how hard it is

"it is very hard"

Mark 10:25

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

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

It is easier for a camel

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

the eye of a needle

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

Mark 10:26

They were

"The disciples were"

Then who can be saved?

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

Mark 10:27

With people it is impossible, but not with God

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

Mark 10:28

Look, we have left everything and have followed you

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

have left everything

"have left everything behind"

Mark 10:29

Truly I say to you, there is no one

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

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

or lands

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

for my sake

"for my cause" or "for me"

for the gospel

"to proclaim the gospel"

Mark 10:30

who will not receive

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

this age

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

brothers and sisters and mothers and children

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

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

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

in the world to come

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

Mark 10:31

are first will be last, and the last first

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

the last first

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

Mark 10:32

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

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

those who were following behind

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

Mark 10:33

See

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

the Son of Man will

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

the Son of Man will be given over to

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

They will condemn

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

give him over to the Gentiles

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

Mark 10:34

They will mock

"People will mock"

put him to death

"kill him"

he will rise

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

Mark 10:35

we ... us

These words refer only to James and John.

Mark 10:36

General Information:

This page has intentionally been left blank.

Mark 10:37

in your glory

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

Mark 10:38

You do not know

"You do not understand"

drink the cup which I will drink

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

be baptized with the baptism with which I will be baptized

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

Mark 10:39

We are able

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

you will drink

"you will drink as well"

Mark 10:40

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

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

but it is for those for whom it has been prepared

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

it has been prepared

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

Mark 10:41

heard about this

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

Mark 10:42

Jesus called them

"Jesus called his disciples"

those who are considered rulers of the Gentiles

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

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

dominate

have control or power over

exercise authority

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

Mark 10:43

But it is not this way among you

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

become great

"be highly respected"

Mark 10:44

to be first

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

Mark 10:45

For the Son of Man did not come to be served

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

to be served, but to serve

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

for many

"for many people"

Mark 10:46

Connecting Statement:

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

the son of Timaeus, Bartimaeus, a blind beggar

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

Mark 10:47

When he heard that it was Jesus

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

Son of David

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

"You who are the Messiah descended from King David"

Mark 10:48

Many rebuked
"Many people rebuked"

all the more
"even more"

Mark 10:49

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

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

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

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

Mark 10:50

sprang up
"jumped up"

Mark 10:51

answered him
"answered the blind man"

to receive my sight
"to be able to see"

Mark 10:52

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

he followed him
"he followed Jesus"

Chapter 11

¹ Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent out two of his disciples ² and said to them, "Go into the village opposite us. As soon as you enter it, you will find a colt that has never been ridden. Untie it and bring it to me. ³ If anyone says to you, 'Why are you doing this?' you should say, 'The Lord has need of it and will immediately send it back here.'"

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

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

¹⁰ Blessed is the coming kingdom of our father David!
Hosanna in the highest!"

¹¹ Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time being late, he went out to Bethany with the twelve. ¹² The next day while they were going out from Bethany, he was hungry. ¹³ Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came to it, he found nothing but leaves, for it was not the season for figs. ¹⁴ He spoke to it, "No one will ever eat fruit from you again." And his disciples heard it.

¹⁵ They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the temple. He turned over the tables of the money changers and the seats of those who sold pigeons. ¹⁶ He did not allow anyone to carry anything through the temple that could be sold. ¹⁷ He taught them and said, "Is it not written,

'My house will be called
a house of prayer for all the nations'?

But you have made it a den of robbers."

¹⁸ The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they feared him because the entire crowd was amazed at his teaching. ¹⁹ When evening came, they left the city.

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

²² Jesus answered them, "Have faith in God. ²³ Truly I say to you that if anyone says to this mountain, 'Get up and cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is what God will do. ²⁴ Therefore I say to you: Everything you pray and ask for, believe that you received it, and it will be yours. ²⁵ When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in heaven will also forgive you your trespasses." ²⁶^[1]

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

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

Then Jesus said to them, "Neither will I tell you by what authority I do these things."

Footnotes

11:26 ^[1]The best ancient copies of Mark do not have this sentence:

Mark 11 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 11:9-10, 17, which is from the Old Testament.

Special concepts in this chapter

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on a donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that there were both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in the ULB without trying to make them all say exactly the same thing. (See: [Matthew 21:1-7](#) and [Mark 11:1-7](#) and [Luke 19:29-36](#) and [John 12:14-15](#))

Mark 11:1

Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives
 "When Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany, near the Mount of Olives" They have come to Bethphage and Bethany in the vicinity of Jerusalem.

Bethphage

This is the name of a village.

Mark 11:2

opposite us
 "ahead of us"

a colt

This refers to a young donkey that is large enough to carry a man.

that has never been ridden

This can be written in active form. Alternate translation: "that no one has ever ridden"

Mark 11:3

Why are you doing this

It can be written clearly what the word "this" refers to. Alternate translation: "Why are you untying and taking the colt"

has need of it
 "needs it"

will immediately send it back here

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it"

Mark 11:4

They went

"The two disciples went"

colt

This refers to a young donkey that is large enough to carry a man. See how you translated this in Mark 11:2.

Mark 11:5

What are you doing, untying that colt?

The people wanted to know why the two men were untying the colt. They may have been concerned that the two men were doing something they should not have been doing. Alternate translation: "Why are you untying that colt?"

Mark 11:6

They spoke

"They responded"

as Jesus told them

"as Jesus had told them to respond." This refers to how Jesus had told them to respond to people's questions about taking the colt.

let them go their way

This means that they allowed them to continue doing what they were doing. Alternate translation: "let them take the donkey with them"

Mark 11:7

They brought the colt to Jesus

The word "They" refers to the two disciples.

threw their cloaks on it, and he sat on it

"laid their cloaks on its back and Jesus sat on it." It is easier to ride a colt or a horse when there is a blanket or something similar on its back. In this case, the disciples put their cloaks on it.

cloaks

"coats" or "robes"

Mark 11:8

Many people spread their garments on the road

It was a tradition to lay garments on the road in front of important people to honor them. This can be made explicit. Alternate translation: "Many people spread their garments on the road to honor him"

others spread branches they had cut from the fields

It was a tradition to lay palm branches on the road in front of important people to honor them. Alternate translation: "others spread on the road branches that they had cut from the fields to honor him"

Mark 11:9

who followed

"who followed him"

Hosanna

This word means "save us," but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write "Hosanna" using your language's way of spelling that word. Alternate translation: "Praise God"

Blessed is the one

This is referring to Jesus. This can be stated clearly. Alternate translation: "Blessed are you, the one"

in the name of the Lord

This is a metonym for the Lord's authority. Alternate translation: "with the authority of the Lord"

Blessed is

"May God bless"

Mark 11:10

Blessed is the coming kingdom of our father David

"Blessed is our father David's coming kingdom." This refers to Jesus coming and ruling as king. The word "blessed" can be translated as an active verb. Alternate translation: "Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"

of our father David

Here David's descendant who will rule is referred to as David himself. Alternate translation: "of the greatest descendant of our father David" or "that David's greatest descendant will rule"

Hosanna in the highest

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

the highest

Here heaven is spoken of as "the highest." Alternate translation: "the highest heaven" or "heaven"

Mark 11:11

the time being late

"because it was late in the day"

he went out to Bethany with the twelve

"he and his twelve disciples left Jerusalem and went to Bethany"

Mark 11:12

he was hungry

"Jesus was hungry"

Mark 11:13

Connecting Statement:

This happens while Jesus and his disciples are walking to Jerusalem.

if he could find any fruit on it

"if there was any fruit on it"

he found nothing but leaves

This means that he did not find any figs. Alternate translation: "he found only leaves and no figs on the tree"

the season

"the time of year"

Mark 11:14

He spoke to it, "No one will ever eat fruit from you again
Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him.

He spoke to it
"He spoke to the tree"

his disciples heard it
The word "it" refers to Jesus speaking to the fig tree.

Mark 11:15

They came
"Jesus and his disciples came"

began to cast out the sellers and the buyers in the temple
Jesus is driving these people out of the temple. This can be written clearly. Alternate translation: "began to drive the sellers and buyers out of the temple"

the sellers and the buyers
"the people who were buying and selling"

Mark 11:16

to carry anything through the temple that could be sold
"to carry anything that could be sold through the temple"

Mark 11:17

General Information:
God had said earlier in his word, through the prophet Isaiah, that his temple would be a house of prayer for all the nations.

Is it not written, 'My house will be called ... the nations'?
Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

But you have made it a den of robbers
Jesus compares the people to robbers and the temple to a robbers' den. Alternate translation: "But you are like robbers who have made my house into a robbers' den"

a den of robbers
"a cave where robbers hide"

Mark 11:18

they looked for a way
"they sought a way" or "they tried to find a way"

to destroy him
"to kill him"

Mark 11:19

When evening came
"In the evening"

they left the city
"Jesus and his disciples left the city"

Mark 11:20

Connecting Statement:
Jesus uses the example of the fig tree to remind the disciples to have faith in God.

walked by
"were walking along the road"

they saw the fig tree withered away to its roots
Translate this statement to clarify that the tree died. Alternate translation: "they saw that the fig tree had withered away down to its roots and died"

withered away
"dried up"

Mark 11:21

Peter remembered
It may be helpful to state what Peter remembered. Alternate translation: "Peter remembered what Jesus had said to the fig tree"

Mark 11:22

Jesus answered them
"Jesus replied to his disciples"

Mark 11:23

Truly I say to you
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

if he does not doubt in his heart but believes
Here "heart" is a metonym for a person's mind or inner being. Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes"

God will do
"God will make happen"

Mark 11:24

Therefore I say to you
"So I tell you"

it will be yours

It is understood that this will happen because God will provide what you ask for. This can be stated clearly. Alternate translation: "God will give it to you"

Mark 11:25

When you stand and pray

It is common in Hebrew culture to stand when praying to God. Alternate translation: "When you pray"

whatever you have against anyone

"whatever grudge you have against anyone." Here the word "whatever" refers to any grudge you hold against someone for sinning against you or any anger you have against someone.

Mark 11:26

General Information:

This page has intentionally been left blank.

Mark 11:27

Connecting Statement:

The next day when Jesus returns to temple, he gives the chief priests, scribes, and elders an answer to their question about his casting the money changers out of the temple area, by asking them a question that they were not willing to answer.

They came to

"Jesus and his disciples came to"

Jesus was walking in the temple

This means that Jesus was walking around inside of the temple; he was not walking into the temple.

Mark 11:28

They said to him

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

By what authority do you do these things, and who gave you the authority to do them?

Possible meanings: 1) Both of these questions have the same meaning and are asked together to strongly question Jesus's authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

you do these things

The words "these things" refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught.

Alternate translation: "things like those you did here yesterday"

Mark 11:29

Tell me

"Answer me"

Mark 11:30

The baptism of John

"The baptism that John performed"

was it from heaven or from men

"was it authorized by heaven or by men"

from heaven

Here "heaven" refers to God. Alternate translation: "from God"

from men

"from people"

Mark 11:31

If we say, 'From heaven,'

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'"

From heaven

Here "heaven" refers to God. See how you translated this in [Mark 11:30]

not believe him

The word "him" refers to John the Baptist.

Mark 11:32

But if we say, 'From men,'

The religious leaders imply that they will suffer from the people if they give this answer. This refers to the source of the baptism of John. Alternate translation: "But if we say, 'The baptism of John was from men,'" or "But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

From men

"It came from a person"

They were afraid of the people

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. This can be stated clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people"

Mark 11:33

"We do not know where the baptism of John came from"

We do not know

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

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 metonymy. Possible meanings are 1) Alternate translation: "claiming my authority" or 2) Alternate translation: "claiming that God sent them."

I am he

"I am the Christ"

Mark 13:7

hear of wars and rumors of wars

"hear of wars and reports about wars." Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

but the end is not yet

"but it is not yet the end" or "but the end will not happen until later" or "but the end will be later"

the end

This probably refers to the end of the world.

Mark 13:8

will rise against

This idiom means to fight against one another. Alternate translation: "will fight against"

kingdom against kingdom

The words "will rise" are understood from the previous phrase. Alternate translation: "kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

These are the beginnings of birth pains

Jesus speaks of these disasters as the beginnings of birth pains because more severe things will happen after them. Alternate translation: "These events will be like the first pains a woman suffers when she is about to bear a child"

Mark 13:9

Be on your guard

"Be ready for what people will do to you"

will give you over to councils

"take you and put you under the control of councils"

you will be beaten

This can be stated in active form. Alternate translation: "people will beat you"

You will stand before

This means to be put on trial and judged. Alternate translation: "You will be put on trial before" or "You will be brought to trial and judged by"

for my sake

"because of me" or "on account of me"

as a testimony to them

This means they will testify about Jesus. This can be made clear. Alternate translation: "and testify to them about me" or "and you will tell them about me"

Mark 13:10

But the gospel must first be proclaimed to all the nations

Jesus is still speaking about things that must happen before the end comes. This can be made clear. Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come"

Mark 13:11

hand you over

Here this means to put people under the control of the authorities. Alternate translation: "give you over to the authorities"

but the Holy Spirit

The words "who will speak" are understood from the previous phrase. Alternate translation: "but the Holy Spirit, who will speak through you"

Mark 13:12

Brother will deliver up brother to death

"One brother will put another brother under the control of people who will kill him" or "Brothers will put their brothers under the control of people who will kill them." This will happen many times to many different people. Jesus is not speaking of just one person and his brother.

Brother ... brother

This refers to both brothers and sisters. Alternate translation: "People ... their siblings"

a father his child

The words "will deliver up to death" are understood from the previous phrase. This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: "fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

Children will rise up against their parents

This means that children will oppose their parents and betray them. Alternate translation: "Children will oppose their parents"

cause them to be put to death

This means that the authorities will sentence the parents to be put to death. This can be stated in active form. Alternate translation: "cause the authorities to sentence the parents to die" or "the authorities will kill the parents"

Mark 13:13

You will be hated by everyone

This can be stated in active form. Alternate translation: "Everyone will hate you"

because of my name

Jesus uses the metonym "my name" to refer to himself. Alternate translation: "because of me" or "because you believe in me"

whoever endures to the end, that person will be saved

This may be stated in active form. Alternate translation: "whoever endures to the end, God will save that person" or "God will save whoever endures to the end"

whoever endures to the end

Here "endures" represents continuing to be faithful to God even while suffering. Alternate translation: "whoever suffers and stays faithful to God to the end"

to the end

Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"

Mark 13:14

the abomination of desolation

This phrase is from the book of Daniel. Jesus's audience would have been familiar with this passage and the prophecy about the abomination entering the temple and defiling it. Alternate translation: "the shameful thing that defiles the things of God"

standing where it should not be standing

Jesus's audience would have known that this refers to the temple. This can be made explicit. Alternate translation: "standing in the temple, where it should not be standing"

let the reader understand

Mark added this to get the readers' attention, so that they would think about what Jesus meant when he spoke about the abomination of desolation standing where it should not be standing. Alternate translation: "may everyone who reads this understand what it means"

Mark 13:15

on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

Mark 13:16

not return

This refers to returning to his house. This can be made explicit. Alternate translation: "not return to his house"

to take his cloak

"to get his cloak"

Mark 13:17

those who are nursing infants

women who give babies breast milk

Mark 13:18

Pray that it

"Pray that these times" or "Pray that these things"

the winter

"the cold season" or "the cold, rainy season." This refers to the time of year when it is cold and unpleasant and difficult to travel.

Mark 13:19

such as has not been from the beginning

"greater than there has ever been since the beginning of the world." This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

the beginning of creation, which God created

the beginning of creation, when God created the world

no, nor ever will be again

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

Mark 13:20

Unless the Lord had shortened the days

The writer uses past tense to describe a future event. Alternate translation: "If the Lord had not decided that he would shorten those days"

had shortened the days

"had shortened the time." It may be helpful to specify which "days" are referred to. Alternate translation: "had reduced the days of suffering" or "had shortened the time of suffering"

no flesh would be saved

The word "flesh" refers to people, and "saved" refers to physical salvation. Alternate translation: "no one would be saved" or "everyone would die"

for the sake of the elect

"in order to help the elect"

the elect, those whom he chose

The phrase "those whom he chose" means the same thing as "the elect." Together, they emphasize that God chose these people.

Mark 13:21

General Information:

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UDB.

Mark 13:22

false Christs

"people who claim they are Christ"

so as to deceive

"in order to deceive" or "hoping to deceive" or "trying to deceive"

so as to deceive, if possible, even the elect

The phrase "even the elect" implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect. Alternate translation: "in order to deceive people, and even deceive the elect, if that is possible"

the elect

"the people whom God has chosen"

Mark 13:23

Be on guard

"Be watchful" or "Be alert"

I have told you all these things ahead of time

Jesus told them these things to warn them. Alternate translation: "I have told you all these things ahead of time to warn you"

Mark 13:24

the sun will be darkened

This can be stated in active form. Alternate translation: "the sun will become dark"

the moon will not give its light

Here the moon is spoken of as if it were alive and able to give something to someone else. Alternate translation: "the moon will not shine" or "the moon will be dark"

Mark 13:25

the stars will fall from the sky

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: "the stars will fall from their places in the sky"

the powers that are in the heavens will be shaken

This can be stated in active form. Alternate translation: "the powers in the heavens will shake" or "God will shake the powers that are in the heavens"

the powers that are in the heavens

"the powerful things in the heavens." These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

in the heavens

"in the sky"

Mark 13:26

Then they will see

"Then people will see"

with great power and glory

"powerfully and gloriously"

Mark 13:27

he will gather

The word "he" refers to God and is a metonym for his angels, as they are the ones who will gather the elect. Alternate translation: "they will gather" or "his angels will gather"

the four winds

The whole earth is spoken of as "the four winds," which refer to the four directions: north, south, east, and west. Alternate translation: "the north, south, east, and west" or "all parts of the earth"

from the ends of the earth to the ends of the sky

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: "from every place on earth"

Mark 13:28

Connecting Statement:

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen.

the branch becomes tender and puts out its leaves

The phrase "the branch" refers to the branches of the fig tree. Alternate translation: "its branches become tender and put out their leaves"

tender

"green and soft"

puts out its leaves

Here the fig tree is spoken of as if it were alive and able to willingly cause its leaves to grow. Alternate translation: "its leaves begin to sprout"

summer

the warm part of the year or the growing season

Mark 13:29

these things

This refers to the days of tribulation. Alternate translation: "these things I have just described"

recognize that he is near

Many modern translations read, "you recognize" or "you know." It is not clear whether Jesus is stating a fact or issuing a command.

he is near

"the Son of Man is near"

close to the gates

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: "and is almost here"

Mark 13:30

Truly I say to you

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

will not pass away

"Pass away" is a polite way of saying "die."
Alternate translation: "will not die" or "will not end"

until all of these things

The phrase "these things" refers to the days of tribulation.

Mark 13:31

Heaven and earth

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them"

will pass away

"will cease to exist." Here this phrase refers to the world ending.

my words will never pass away

Jesus speaks of words not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power"

Mark 13:32

that day or that hour

This refers to the time that the Son of Man will return. Alternate translation: "that day or that hour that the Son of Man will return" or "the day or the hour that I will return"

no one knows, not even the angels in heaven, nor the Son, but the Father

These words specify some of those who do not know when the Son of Man will return, different from the Father, who does know. Alternate translation: "no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

the angels in heaven

Here "heaven" refers to the place where God lives.

but the Father

It is best to translate "Father" with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: "but only the Father knows"

Mark 13:33

what time it is

It can be stated clearly what "time" refers to here. Alternate translation: "when all these events will happen"

Mark 13:34

each one with his work

"telling each one what work he should do"

Mark 13:35

it could be in the evening

"he could return in the evening"

rooster crows

The rooster is a bird that "crows" very early in the morning by making a loud call.

Mark 13:36

find you sleeping

Here Jesus speaks of not being ready as "sleeping." Alternate translation: "find you not ready for his return"

Mark 13:37

General Information:

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Chapter 14

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"

Prophesy

They mocked him, asking him to prophesy who was hitting him. Alternate translation: "Prophesy 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:

This page has intentionally been left blank.

Mark 16:3

General Information:

This page has intentionally been left blank.

Mark 16:4

the stone had been rolled away

This can be stated in active form. Alternate translation: "someone had rolled away the stone"

Mark 16:5

General Information:

This page has intentionally been left blank.

Mark 16:6

He is risen!

The angel is emphatically stating that Jesus has risen from the dead. This can be translated in active form. Alternate translation: "He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

Mark 16:7

General Information:

This page has intentionally been left blank.

Mark 16:8

General Information:

This page has intentionally been left blank.

Mark 16:9

Connecting Statement:

Jesus appears first to Mary Magdalene, who tells the disciples, then he appears to two others as they walk in the country, and later he appears to the eleven disciples.

on the first day of the week

"on Sunday"

Mark 16:10

General Information:

This page has intentionally been left blank.

Mark 16:11

They heard

"They heard Mary Magdalene say"

he had been seen by her

This can be stated in active form. Alternate translation: "Mary Magdalene had seen him" or "she had seen him"

Mark 16:12

he appeared in a different form to two of them

The "two of them" saw Jesus, but he looked different from how he had looked previously.

two of them

"two of his disciples"

Mark 16:13

they did not believe them

The rest of the disciples did not believe what the two who had been walking in the country said.

Mark 16:14

Connecting Statement:

When Jesus meets with the eleven, he rebukes them for their unbelief and tells them to go out into all the world to preach the gospel.

the eleven

These are the eleven apostles who remain after Judas has left them.

they were reclining at the table

This is a metonym for eating, which was the usual way people in that day ate meals. Alternate translation: "they were eating a meal"

reclining

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

hardness of heart

Jesus is rebuking his disciples because they would not believe in him. Translate this idiom so it is understood that the disciples were not believing Jesus. Alternate translation: "refusal to believe"

Mark 16:15

Go into all the world

Here "the world" is a metonym for the people in the world. Alternate translation: "Go everywhere there are people"

the entire creation

This is an exaggeration and a metonym for people everywhere. Alternate translation: "absolutely everybody"

Mark 16:16

He who believes and is baptized will be saved

The word "He" refers to anyone. This sentence can be made active. Alternate translation: "God will save all people who believe and allow you to baptize them"

he who does not believe will be condemned

The word "he" refers to anyone. This clause can be made active. Alternate translation: "God will condemn all people who do not believe"

Mark 16:17

These signs will go with those who believe

Mark speaks of miracles as though they were people going along with the believers. Alternate translation: "People watching those who believe will see these things happen and know that I am with the believers"

In my name they

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

In my name

Here "name" is associated with Jesus's authority and power. See how "in your name" is translated in [Mark 9:38]

Mark 16:18

General Information:

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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: Tok Pisin

Book: Mark

Mark

Sapta 1

¹ Dispela em i stat bilong gutnius bilong Jisas Krais Pikinini bilong God. ² Olsem tok i stap long buk bilong profet Asaia na i tok, "Lukim, mi salim wanpela man i go pas long yu, em dispela man husat bai i stretim rot bilong yupela." ³ Wanpela nek i singaut i kam long ples drai na i tok olsem, 'stretim rot bilong bikpela, stretim rot bilong em kamap i gutpela.'" ⁴ Jon i wok long baptaisim ol manmeri long ples i drai nating na i autim tok bilong God long ol man i mas tanim bel na kisim baptais long rausim sin bilong ol. ⁵ Olgeta manmeri bilong Juda na long Jerusalem i go na lukim em. Olsem na ol i autim sin na Jon i baptaisim ol long wara Jodan. ⁶ Jon i werim klos ol i bin wokim long skin bilong kamel na pasim let long bel bilong em na em i save kaikai grasopa na wel hani bilong bus. ⁷ Em tokaut strong olsem, "wanpela man bai i kam bihain long mi, strong bilong em i antap moa long strong bilong mi. Na mi no gutpela long rausim rop i pasim sendal bilong em." ⁸ Mi baptaisim yupela long wara, tasol em bai baptaisim yupela long strong bilong Holi Spirit." ⁹ Orait em i bin kamap long dei we, Jisas i kam long Nasaret insait long Galili na Jon i baptaisim em long wara Jodan. ¹⁰ Taim Jisas i baptais pinis, orait em i lukim heven i op na Holi Spirit i kam daun long em olsem wanpela pisin balus. ¹¹ Wanpela nek i kam long heven na tok olsem, dispela em i pikinini tru bilong mi, mi laikim em tumas. Mi save amamas tru long em. ¹² Na bihain Holi Spirit i kisim em i go long ples i nogat man. ¹³ Em i stap long ples i nogat man inap long 40-pela dei na Satan i kam na traim em. Em i stap wantaim ol wel animol bilong bus na ensel i kam na helpim em. ¹⁴ Na taim ol i kalabusim Jon bilong baptais pinis long kalabus, Jisas i kam kamap long Galili na autim gutnius bilong God, ¹⁵ na i tok olsem, "taim i kamap nau, na Kingdom bilong God bai i kamap klostu, Yupela i mas tanim bel na bilip long gutnius." ¹⁶ Taim Jisas i wakabaut i kam arere long raun wara Galili, em i lukim tupela brata, Saimon na Andru. Tupela i wok long tromoi umben i go long wara long wanem ol i man bilong kisim pis. ¹⁷ Jisas i tokim tupela olsem, yutupela kam na bihainim mi, na bai mi lainim yutupela long kisim man. ¹⁸ Na hariap tru, tupela i lusim umben bilong tupela na bihainim em. ¹⁹ Taim Jisas i wokabaut i go longwe liklik, em i lukim Jems, pikinini bilong Sebedi, na Jon brata bilong Jems. Tupela i wok long stretim umben bilong ol. ²⁰ Jisas i singautim tupela na tupela i lusim papa bilong tupela Sebedi wantaim ol wokman bilong em, na ol i bihainim em. ²¹ Na ol i kam long taun Kapernaum long dei Sabat, na Jisas i go insait long haus lotu bilong ol Juda na skulim ol. ²² Ol i kirap nogut long skul tok bilong em olsem em wanpela man husat i gat namba, em i skulim ol olsem man husat i gat namba, na i no olsem saveman bilong lo. ²³ Bihain wanpela man husat i save stap insait long haus lotu bilong ol Juda, em i gat spirit nogut na i singaut strong tru, ²⁴ na i tok olsem, mipela bai i mekim wanem long yu, Jisas bilong Nasaret? Ating yu kam bilong bagarapim mipela a? Mipela save yu husat. Yu Holi Pikinini bilong God. ²⁵ Jisas i singaut strong long ol spirit nogut na i tokim ol, yupela i noken toktok, lusim em na kam autsait. ²⁶ Na dispela spirit nogut i tromoi em i go daun long graun, na i lusim em na i go aut wantaim strongpela singaut. ²⁷ Olgeta manmeri i lukim ol dispela samting na ol i kirap nogut, na askim ol yet olsem, dispela em i wanem samting? "Ating em i niupela toktok bilong em? Ol spirit nogut tu i harim tok bilong em na ol i go!" ²⁸ Dispela toktok i go aut long olgeta ples i stap insait long Galili. ²⁹ Bihain ol i kam aut long haus lotu bilong ol Juda, ol i kam insait long haus bilong Saimon na Andru wantaim Jems na Jon. ³⁰ Nau ol disaipel i tokim Jisas, mama bilong meri bilong Saimon i sik nogut tru na i slip i stap. ³¹ Olsem na Jisas i kam na holim han bilong em na kirapim em. Wan tu tasol sik i lusim em na em i wok long redim kaikai bilong ol. ³² Dispela taim, san i go daun pinis, ol bringim kainkain sik manmeri husat i gat sik na spirit nogut i kam long em. ³³ Olgeta manmeri bilong taun i kam na bung long dua bilong dispela haus. ³⁴ Jisas i oraitim planti manmeri husat i gat kainkain sik, na rausim ol spirit nogut i kam autsait, tasol em i no larim ol spirit nogut long toktok, bilong wanem ol i save long em. ³⁵ Jisas i kirap long moning tru, taim tulait i no bruk yet, em i go long wanpela ples na beten i stap. ³⁶ Saimon na ol arapela husat i stap wantaim Jisas i painim Em. ³⁷ Ol i lukim em na tokim em olsem, "olgeta manmeri i painim yu." ³⁸ Jisas i tok olsem, yumi go long narapela taun, bai mi ken autim tok bilong God, long wanem i gat as na mi bin kam long hia. ³⁹ Jisas i go aut long olgeta hap bilong taun Galili na autim tok bilong God, insait long haus

lotu bilong ol Juda na rausim ol spirit nogut. ⁴⁰ Wapela man i gat sik lepra i kam long em, brukim skru na askim em olsem, sapos yu laik, yu ken mekim mi i klin. ⁴¹ Wantaim bel sori, Jisas i putim han antap long em na tokim em olsem, Mi laikim tru long mekim, yu kamap i klin. ⁴² Orait wantu tasol sik lepra i lusim em na em i kamap klin. ⁴³ Na Jisas i toktok strong long em na salim em i go. ⁴⁴ Jisas i tokim em, "noken tokim narapela long dispela samting i bin kamap long yu, tasol go na soim skin bilong yu long prist na givim ofa long skin bilong yu i bin kamap orait, olsem Moses i bin tok, na em bai i olsem testimoni i go long ol." ⁴⁵ Tasol em i go aut na tokim olgeta lain manmeri long samting Jisas i bin mekim long en. Olsem na Jisas i no go insait long wapela taun. Tasol em i go stap long wapela ples long we long taun na planti manmeri bilong olgeta hap i kam long em.

Sapta 2

¹ Bihain long sampela dei taim Jisas i go bek long Kaperneam, ol manmeri i harim olsem em i stap insait long haus. ² Na planti manmeri i kam bung na i nogat moa rum long insait na arere long dua tu i nogat inap rum. Jisas i autim gutnius long ol. ³ Sampela lain i kam long Jisas na kisim wanpela man lek na han i dai olgeta; 4-pela man i putim em long bet na karim em i kam. ⁴ Ol i no inap i go insait long haus long wanem planti manmeri i bung, olsem na ol go antap long haus, wokim hol long haus na daunim bet, wan taim man i gat lek, han dai pinis i go daun long ples Jisas i sanap long en. ⁵ Jisas i bin lukim bilip bilong 4-pela man olsem na em i tokim dispela man lek na han i dai pinis, "Pikinini, mi lusim sin bilong yu." ⁶ Tasol i gat sampela saveman bilong raitim lo i bin sindaun long hap ol i wok long tingting insait long bel bilong ol, ⁷ "Bilong wanem na dispela man i mekim kain tok olsem? Em i mekim tok bilas long God! Nogat wanpela man i ken lusim sin, em God wanpela tasol?" ⁸ Kwiktaim Jisas i save insait long bel bilong em wanem samting ol i tingting namel long ol yet, Na em i tokim ol, "Bilong wanem yupela wok long tingting long dispela tok insait long bel bilong yupela?" ⁹ Wanem em isi long tokim man lek na han i dai olgeta, 'Mi lusim sin bilong yu' o tok 'Yu kirap kisim bet bilong yu na wakabaut?' ¹⁰ Tasol yupela i mas save olsem Pikinini bilong Man i gat olgeta strong long dispela graun na em inap long lusim sin, Em i tokim dispela man lek na han i dai pinis olsem," ¹¹ Mi tokim yu, kirap, kisim mat bilong yu, na i go long haus bilong yu." ¹² Em i kirap na kwiktaim em kisim mat bilong em, na wakabaut i go autsait long haus long ai bilong olgeta lain. Olsem na olgeta i kirap nogut na givim biknem long God, na ol i tok olsem, "Mipela i no save lukim dispela kain samting." ¹³ Jisas i lusim dispela ples na i go long raun wara, na bikpela lain manmeri i kam long em, na em autim gutnuis long ol. ¹⁴ Taim em i wakabaut i go yet, em i lukim Livai pikinini man bilong Alfius, husat i sindaun long ples bilong kisim takis na Jisas i tokim em olsem, "Kam bihainim mi." Em kirap na bihainim Jisas. ¹⁵ Taim Jisas i kaikai i stap long haus bilong Livai, planti ol man bilong kisim takis na ol sin manmeri wantaim ol disaipel tu i kaikai wantaim Jisas, bilong wanem planti manmeri i bin bihainim em. ¹⁶ Na ol saveman bilong raitim lo, na ol lain Farisi i lukim olsem taim Jisas i kaikai wantaim ol man bilong mekim sin na ol man bilong kisim takis, ol tokim ol disaipel bilong em olsem, "Bilong wanem na em i wok long kaikai wantaim ol man bilong kisim takis na ol man bilong mekim sin?" ¹⁷ Taim Jisas i harim dispela tok em i tokim ol olsem, "Ol manmeri husat bodi bilong ol i strong ol i no nidim dokta; em ol manmeri husat i sik em ol tasol mas i go lukim dokta. Mi no kam bilong singautim ol stretpela manmeri, Nogat. Mi kam long ol sin manmeri." ¹⁸ Ol disaipel bilong Jon na ol Farisi i tambu long kaikai. Ol i kam na tokim em, "long wanem na ol disaipel bilong Jon na disaipel bilong ol Farisi i save tambu long kaikai, tasol ol disaipel bilong yu i no save tambu long kaikai?" ¹⁹ Na Jisas i tokim ol olsem, "Sapos man i laik maritim meri ol lain bilong em i no inap tambuim kaikai taim em i stap yet wantaim ol? Em i no taim bilong tambuim kaikai taim man bilong maritim i stap wantaim ol. ²⁰ Tasol bihain taim ol i kisim dispela man bilong maritim i go longwe long ol, na long dispela dei, ol bai tambuim kaikai. ²¹ Nogat man bai i samapim nupela klos i go long olupela klos, long wanem nupela klos bai pulim olupela klos na mekim hul i kamap bikpela. ²² I nogat man inap kapsaitim nupela wain na putim i go insait long olupela skin bilong wain, sapos em i wokim olsem bai skin bilong wain bai bruk na wain bai bagarap, na wain skin tu bai bagarap. Tasol em i mas putim nupela wain na kapsaitim i go insait long nupela ol wain skin." ²³ Long dei sabat Jisas i wakabaut insait long gaden wit, na ol disaipel bilong em i stat long pikim ol pikinini bilong wit na kaikai. ²⁴ Na ol Farisi i tokim Jisas olsem, "Lukim, bilong wanem na ol i wok long mekim ol samting we i tambu long mekim long dei sabat?" ²⁵ Na Jisas i tokim ol olsem, "Ating yupela i no bin ritim wanem samting Devit i bin wokim taim em wantaim ol man bilong em i stap hangre?" ²⁶ Devit i bin go insait long haus bilong God taim Abiata i bin stap hetpris, na em i kaikai bret i stap insait, long ai bilong God, we ol hetpris tasol inap long kaikai na i no olgeta manmeri; tasol em i givim tu long ol lain husat i bin stap wantaim em?" ²⁷ Na Jisas i tok moa olsem, "dei Sabat i bilong ol manmeri, i no manmeri i bilong dei Sabat. ²⁸ Olsem na Pikinini bilong Man em tu i Bikpela na bosim dei Sabat."

Sapta 3

¹ Long arapela dei, Sabat Jisas i go insait long haus lotu bilong Juda gen, na wanpela man husat han bilong em i dai em i sindaun long dispela hap. ² Sampela man i putim ai sapos Jisas inap oraitim em long dei Sabat. Dispela ol lain i painim wei long kotim em. ³ Jisas i tokim dispela man han bilong en i dai, "kirap na sanap namel long ol man." ⁴ Bihain em i askim ol manmeri, "Em i tambu long wokim gutpela long Sabat, o givim bagarap; long sevim laip, o kilim i dai?" Tasol ol i stap isi. ⁵ Jisas i lukim ol wantaim belhat, na tu em i bel sori gen long ol long wanem, bel bilong ol i pas. Na em i tokim dispela man, "stretim han bilong yu i go aut." Dispela man em i stretim han, na Jisas i oraitim em. ⁶ Taim ol Farisi lukim dispela, ol i go hariap long ol lain bilong Herot na pasim tok long kilim Jisas. ⁷ Bihain long dispela, Jisas i go long nambis wantaim ol disaipel bilong em. Tasol planti lain manmeri long Galili na Judea, ⁸ long Jerusalem, Idumea na i go hapsait long Jodan na lain insait long Taia na Sidon ol i bihainim em. Planti lain ol i harim wanem samting Jisas i wokim na ol i kam long em. ⁹ Jisas i tokim ol disaipel long redim wanpela liklik bout long wanem planti manmeri i kam yet long lukim em, nogut ol bai paspas na pusim em. ¹⁰ Em i oraitim planti manmeri, na olgeta lain husat i gat kainkain sik ol i pusim ol yet i kam long em, long wanem ol i ting long holim em. ¹¹ Taim ol spirit nogut i lukim em, ol i pundaun long ai bilong em, na ol singaut na tok, "Yu Pikinini man bilong God." ¹² Tasol em i toktok strong long ol bai noken mekim em i kamap ples klia. ¹³ Em i go antap long maunten na singautim ol lain em i bin laikim na ol i kam long em. ¹⁴ Long hap em i makim 12-pela man na em i kolim ol aposel, olsem na ol bai stap wantaim em, na em salim ol i go long autim gutnius, ¹⁵ na tu givim pawa long ol long rausim ol spirit nogut. ¹⁶ Em i makim 12-pela aposel, long Saimon em i givim nem, Pita; ¹⁷ Jems, pikinini man bilong Sebedi, Jon, brata bilong Jems (Em i givim neim olsem Boaneges, em min olsem ol pikinini man bilong klaut i pairap); ¹⁸ na Andru, Pilip, Batelome, Matiu, Tomas, Jems, pikinini man bilong Alpeaus, Tadeus, Saimon husat ol i kolim Selot, ¹⁹ na Judas Iskariot, man husat i givim Jisas long han bilong ol birua. ²⁰ Bihain em i go bek long haus, planti manmeri i bun gen olsem na ol planti tumas na ol no inap long kaikai bret. ²¹ Taim femili bilong em i harim dispela, ol i go aut long kisim em, na ol i tok, "Tingting bilong em mas i no orait." ²² Na tu ol saveman bilong raitim lo i kam long Jerusalem ol i tok, "Belsibal i stap insait long em na, long dispela hetman bilong spirit nogut em i save rausim ol spirit nogut." ²³ Jisas i singautim ol i kam long em na toktok long ol long tok bokis, "Olsem wanem Satan bai rausim Satan? ²⁴ Sapos wanpela Kingdom i bruk tupela hap na birua long em yet, dispela Kingdom bai i no inap sanap. ²⁵ Na sapos wanpela haus i burukim em yet i go tupela hap, dispela haus bai i no inap sanap. ²⁶ Sapos Satan i kirap na birua wantaim em yet, em bai i no i nap sanap, em bai pinis olgeta. ²⁷ Tasol wanpela man i no inap go insait long haus bilong strongpela man na stilim kago bilong em, em mas pasim lek han bilong dispela strongpela man pastaim. Na bihain em i ken stilim kago bilong em long haus. ²⁸ Tru tumas mi tokim yupela stret, olgeta sin ol manmeri i mekim na tok bilas long God, em God bai lusim sin bilong ol. ²⁹ Tasol husat i tok bilas long Holi Spirit, God bai i no inap lusim sin bilong ol; sin bai stap oltaim oltaim. ³⁰ Jisas i mekim dispela toktok long wanem, ol man tok "em gat spirit nogut i stap long em". ³¹ Mama na brata bilong em ol i kam na sanap autsait, na salim wanpela man na ol i singautim em long kam autsait. ³² Planti manmeri ol i sindaun na raunim Jisas, na ol i tokim em, "Mama na brata bilong yu ol i stap autsait na ol i kam painim yu." ³³ Em i tokim ol, "Husat em mama na ol brata bilong mi?" ³⁴ Em i lukluk raun long ol lain husat ol i sindaun raunim em na tok, "Lukim, dispela em mama na ol brata bilong mi! ³⁵ Tru tumas husat i bihainim laik bilong God, dispela manmeri em i brata, susa na mama bilong mi."

Sapta 4

¹ Na Jisas i stat long givim skul toktok long ol bikpela lain manmeri long nambis bilong solwara. Bihain em i kalap i go insait long wanpela bout i stap antap long solwara na i sindaun long em. Na dispela bikpela lain manmeri i stap long nambis bilong solwara na harim em i stap. ² Jisas i givim ol planti skul toktok long ol lain manmeri long tok piksa, na insait long ol skul tok bilong em i go long ol, dispela em wanem samting em i tokim ol. ³ "Harim, man bilong wok long gaden i go aut long planim ol pikinini kaikai bilong em. ⁴ Taim em i wok long planim pikinini kaikai i stap, sampela pikinini kaikai i pundaun long rot na ol pisin i kam na kaikai dispela ol pikinini kaikai. ⁵ Sampela pikinini kaikai i pundaun antap long graun i pulap long ston we i nogat planti graun i stap long en. Dispela ol pikinini kaikai i kamap kwiktaim tru long wanem dispela hap graun i no go daun tumas. ⁶ Tasol taim san i kam antap, em i kukim ol, long wanem ol rop bilong pikinini kaikai i no go insait long graun, olsem na ol i drai olgeta. ⁷ Sampela pikinini kaikai i pundaun namel long nil nil gras. Dispela nil nil gras i kamap antap na daunim ol dispela pikinini kaikai, na pikinini kaikai i no karim kaikai. ⁸ Sampela pikinini kaikai i pundaun long gutpela graun na karim planti kaikai. Kaikai bilong ol i kamap olsem 30-pela na sampela em 60-pela na sampela em 100-pela. ⁹ Bihain em i tok olsem, husat i gat yau long harim, larim em i harim! ¹⁰ Taim Jisas i stap em yet, ol lain i stap klostu long em wantaim ol 12-pela disapel i askim em long as bilong dispela tok piksa. ¹¹ Em i tokim ol olsem, yupela i kisim pinis hait tingting bilong Kingdom bilong God. Tasol long ol lain husat i stap autsait, olgeta samting i stap long tok piksa. ¹² Olsem na taim ol lukluk, orait ol bai lukluk tasol ol bai i no inap lukim, na taim ol harim, ol bai harim tasol ol bai i no inap luksave. Nogut ol luksave na bai ol i tanim kam long God na em bai lusim asua bilong ol. ¹³ Bihain em tokim ol olsem, yupela i no luksave long as tingting bilong dispela tok piksa? Nogut yupela i no luksave long ol as tingting bilong ol narapela tok piksa. ¹⁴ Man bilong wok gaden husat i planin pikinini kaikai, em i olsem dispela man i planim tok bilong God. ¹⁵ Dispela ol pikinini kaikai i bin pundaun arere long rot, em i olsem, tok i pundaun tasol long taim ol i harim, wantu tasol, Satan i kam na rausim dispela tok we i pundaun insait long ol. ¹⁶ Dispela ol pikinini kaikai i pundaun antap long graun we i pulap long ston i olsem, ol lain manmeri i harim dispela tok na kisim wantu tasol wantaim amamas. ¹⁷ Ol i nogat rop i go daun long graun olsem na stap sotpela taim. Bihain, taim ol hevi na traim i bungim ol long wanem tok i no i stap insait long ol, wantu tasol ol i pundaun long ol dispela hevi na traim. ¹⁸ Ol narapela em ol pikinini kaikai i bin pundaun namel long ol gras i gat nil nil. Ol i harim tok bilong God, ¹⁹ tasol ol wari bilong dispela graun, na pasin giaman bilong laikim ol kago samting bilong graun na bel kirap long ol planti samting i go insait na daunim tok bilong God, na em i no karim kaikai. ²⁰ Bihain, ol dispela pikinini kaikai i pundaun long gutpela graun, em ol dispela lain husat i harim tok bilong God na kisim dispela tok, olsem na ol i kamapim kaikai. Sampela karim kaikai olsem 30-pela na sampela em 60-pela taim na sampela em 100-pela taim moa winim wanem namba ol i bin planim. ²¹ Jisas i tokim ol olsem, "Yupela i save kisim lam i kam insait long haus na putim insait long basket o aninit long bet? Yupela i save kisim lam i kam na putim antap long stik bilong lam." ²² Long wanem, nogat wanpela samting i stap hait bai ol i no inap save, na nogat wanpela samting ol i haitim bai i no inap kamap ples klia. ²³ Sapos i gat sampela lain i gat yau long harim, ol i mas harim. ²⁴ Em i tokim ol olsem, "putim yau na harim. Long wanem mak yu makim, long dispela mak ol bai makim yu na bai antap moa." ²⁵ Long wanem, husat i gat, long em ol bai i givim em moa na husat i nogat, long em ol bai i rausim wanem samting em i gat. ²⁶ Na tu em i tok, "Kingdom bilong God i olsem wanpela man i planim pikinini kaikai bilong em long graun." ²⁷ Em i save slip long nait na kirap long dei, tasol pikinini kaikai i save sut i kam antap na kamap. Em i no save long wanem rot dispela i kamap. ²⁸ Graun i save kamapim kaikai long em yet, pastaim em kamapim lip na bihain kaikai na bihain moa em kamapim kaikai i go bikpela. ²⁹ Taim kaikai i mau, man bilong wok gaden i save salim naip bilong katim kaikai i kam aut, kaikai i redi pinis bilong kisim." ³⁰ Na em i tok gen, "long wanem samting bai yumi makim Kingdom bilong God. Wanem tok piksa bai yumi makim bilong kamapim ples klia Kingdom bilong God? ³¹ Em i olsem wanpela liklik pikinini kaikai taim ol i planim, em i liklik tru long olgeta pikinini kaikai long ples graun. ³² Tasol, taim ol i planim, em i save kamap moa yet na abrusim olgeta diwai na gras samting long gaden. Na em i save kamapim bikpela han bilong diwai na ol pisin i ken kam na wokim haus long em." ³³ Wantaim planti tok piksa, em autim tok bilong God long ol olsem na bai ol i ken luksave, ³⁴ na olgeta tok bilong em i go long ol, i gat planti tok piksa. Tasol, taim em i stap em yet wantaim ol disaipel, em tokaut ples klia olgeta as tingting bilong dispela tok piksa. ³⁵ Long dispela dei taim apinun i kam, em i tokim ol, "yumi i go long hap sait bilong solwara." ³⁶ Olsem na ol i lusim ol bikpela lain manmeri na kisim Jisas wantaim ol, long wanem Jisas i bin stap pinis long bout. Sampela bout tu i go wantaim ol. ³⁷ Na bihain tasol, wanpela bikpela win i kirap na solwara i bruk i go insait long bout na klostu pulapim bout. ³⁸ Tasol,

Jisas em yet i slip long baksait bilong bout. Ol disaipel i kirapim em na i tok, "Tisa, yu i no luksave olsem mipela klostu bai i dai?" ³⁹ Em i kirap na krosim win na tokim solwara olsem, "Stap isi! Noken kirap! " Bihain tasol, win i pinis olgeta na solwara i stap isi tru. ⁴⁰ Bihain em i tokim ol disaipel olsem, "Bilong wanem na yupela i pret? Yupela i nogat bilip yet?" ⁴¹ Ol disaipel i pulap wantaim bikpela pret na ol i toktok namel long ol yet olsem, "Em husat, na win wantaim solwara i harim tok bilong em?"

Sapta 5

¹ Ol i kamap long narapela sait bilong solwara, long ples bilong Gerasens. ² Taim Jisas i lusim bout na i kam autsait namel long dispela hap man i gat spirit nogut i kamap long em. ³ Dispela Man i save stap insait long ol dispela ples matmat. I nogat wanpela man inap pasim em, maski sen tu bai i no inap pasim em. ⁴ Ol i holim, pasim na kalabusim em pinis planti taim wantaim planti ain na sen. Tasol em i brukim ol sen i go hap hap na ain bilong kalabus i go liklik tru. I nogat man i gat pawa long daunim em. ⁵ Olgeta nait na dei insait long ol ples matmat na insait long ol maunten, em i save krai, bikmaus na i save katim skin bilong em yet wantaim ol sap ston. ⁶ Taim em lukim Jisas longwe yet, em ron i go long em na brukim skru long lek bilong em. ⁷ Em krai kam aut wantaim bikpela singaut, "Mi bai mekim wenem samting long yu, Jisas, Pikinini man bilong God antap tru? Mi askim yu long nem bilong God em yet, noken givim pen long mi." ⁸ Olsem na, Jisas i tokim em olsem, "Yu lusim dispela man na kam autsait long em, yu spirit nogut." ⁹ "Na Jisas i askim em, wanem nem bilong yu?" Na dispela man i bekim em olsem, "Nem bilong mi em ami, long wanem mipela i planti." ¹⁰ Dispela man i askim Jisas planti taim gen long Jisas i noken salim ol i go aut long dispela ples. ¹¹ Nau, i gat planti lain pik ol i kaikai i stap antap long liklik maunten. ¹² na ol dispela spirit nogut i askim Jisas olsem, "Salim mipela i go insait long ol pik, larim mipela i go insait long ol." ¹³ Orait, em i givim tok orait long ol; na ol dispela spirit nogut i kam aut long dispela man na i go insait long ol pik, na ol pik i ron hariap tru i go daun long liklik maunten na i go insait long solwara, na klostu long 2, 000 pik i dai insait long solwara. ¹⁴ Bihain ol lain i givim kaikai long ol pik i stap i ron i go long ol biktaun na ol ples autsait long biktaun na tokaut long wanem samting i kamap, olsem na ol manmeri i go long dispela hap long lukim wanem samting i kamap. ¹⁵ Bihain ol i kam long Jisas, na ol i lukim dispela man we ol spirit nogut i bin bosim, dispela man husat we ami i bin bosim em, i sindaun i stap, em i werim klos na em i stap wantaim gutpela tingting gen; na ol i pret tru. ¹⁶ Husat ol lain i bin lukim wanem samting i kamap long dispela man ol spirit nogut i bin bosim em, ol i tokim olgeta samting i bin kamap long em na ol i tokim ol tu long wanem samting i kamap long ol pik. ¹⁷ Bihain ol i stat long askim em long lusim ples bilong ol. ¹⁸ Taim Jisas i kalap i go insait long bout, dispela man we ol spirit nogut i bin bosim em, i askim Jisas long em i ken i go wantaim em. ¹⁹ Tasol Jisas i no tok orait long em, tasol i tokim em olsem, "Go long haus bilong yu na long ol lain bilong yu na tokim ol long wanem samting Bikpela i mekim long yu, na long wanem rot Bikpela i bin soim marimari bilong em long yu." ²⁰ Orait dispela man we ol spirit nogut i bin bosim i go na stat long tokaut long olgeta bikpela samting we Jisas i bin mekim long em namel long olgeta biktaun, na olgeta lain i harim em na ai bilong ol i op wantaim bikpela amamas tru long wanem samting i kamap long em. ²¹ Na taim Jisas i go gen long narapela sait bilong solwara, insait long bout, wanpela bikpela grup bilong ol manmeri i bung raunim em, taim em i stap yet arere long solwara. ²² Na bihain wanpela lida bilong haus lotu bilong ol Juda, nem bilong em Jairus, i kam na lukim Jisas na i pundaun aninit long lek bilong em. ²³ Em i askim Jisas gen na i tok, "Liklik pikinini meri bilong mi laik klostu dai. Mi askim yu, kam na putim han bilong yu antap long em bai em i ken kamap orait na stap laip." ²⁴ Orait, Jisas i go wantaim em, na bikpela lain manmeri i bihainim Jisas na ol wok long kam klostu na raunim em. ²⁵ Nau, i gat wanpela meri i stap na em i gat sik bilong lusim blut inap long 12-pela krismas. ²⁶ Em i pilim pen tumas na i bin lukim planti dokta, na olgeta samting bilong em i pinis, tasol em i no kamap olrait na sik bilong em i kamap bikpela tru. ²⁷ Taim dispela meri i harim ol stori bilong Jisas, em i kam bihain long Jisas insait long grup na tasim hap klos bilong em. ²⁸ Dispela meri i tok olsem, "Sapos mi tasim tasol klos bilong Jisas, bai mi orait." ²⁹ Taim meri i tasim Jisas, blut i no ron moa, na em i pilim insait long bodi bilong em olsem em i orait pinis long sik bilong em. ³⁰ Wantu tasol Jisas i pilim insait long em yet olsem pawa i lusim em na go aut. Na em i tanim namel long ol bikpela lain manmeri na i tok olsem, "Husat i tasim klos bilong mi?" ³¹ Na ol disaipel bilong em i tokim em olsem, "Yu lukim dispela bikpela lain manmeri i stap raunim yu na yu tok olsem, 'Husat i tasim mi?'" ³² Tasol Jisas i lukluk raun long painim husat i tasim em. ³³ Dispela meri i luksave long wanem samting i kamap long em, na i pret na i guria nogut tru. Em i kam na pundaun long ai bilong Jisas na i tokim em olgeta tok tru bilong wanem samting i bin kamap. ³⁴ Na Jisas i tokim em olsem, "Pikinini meri, bilip bilong yu i mekim yu orait. Yu ken go wantaim bel isi na kisim orait olgeta long sik bilong yu." ³⁵ Taim Jisas i toktok yet, sampela lain i kam long dispela lida bilong haus lotu, na ol i tok olsem, "Pikinini meri bilong yu i dai pinis, bilong wanem yu givim hevi long tisa?" ³⁶ Tasol taim Jisas i harim pinis wanem samting ol i toktok, em i tokim ol lida bilong haus lotu olsem, "Noken pret. Bilip tasol." ³⁷ Na em i no tok orait long sampela lain manmeri long bihainin em, tasol em i tok orait long Pita, Jems na Jon, brata bilong Jems. ³⁸ Ol i kam kamap long haus bilong lida bilong haus lotu na em i lukim dispela hap ol man i mekim planti nois; ol i wok long krai na singaut bikpela i stap. ³⁹ Taim em i go insait long haus, em i tokim ol olsem,

"Bilong wanem yupela i wari na bilong wanem yupela i krai? Pikinini i no dai tasol em i slip i stap." ⁴⁰ Ol i lap long em. Tasol Jisas i putim olgeta i stap autsait long haus, na em i kisim papa na mama bilong pikinini na ol husat i stap wantaim em, na ol i go insait long hap we pikinini i stap. ⁴¹ Jisas i kisim han bilong pikinini na i tok long em olsem, "Talita, koum!" taim yumi tanim dispela tok em bai wankain olsem, "Liklik meri, mi tok long yu, yu kirap." ⁴² Hariap tru pikinini i kirap na wokabaut (Dispela pikinini meri i gat 12-pela krismas). Hariap tru ol lain manmeri i kirap nogut wantaim bikpela amamas i moa yet. ⁴³ Na Jisas i givim strongpela tok long ol olsem nogat narapela lain i mas save long dispela. Bihain Jisas i tokim ol long givim sampela samting long pikinini bai em i kaikai.

Sapta 6

¹ Em i lusim dispela hap na em i go long taun bilong em, na ol disaipel bilong em i bihainim em. ² Taim dei Sabat i kamap, orait em i go insait long haus lotu bilong ol Juda na skulim ol manmeri. Planti manmeri i harim skul bilong em na ol i kirap nogut. Ol i tok olsem, "Em i kisim dispela ol skul toktok long we?" "Wanem kain gutpela save em i kisim?" "Wanem kain mirakel em mekim long han bilong em?" ³ "Ating dispela em i no man bilong wokim haus- pikinini man bilong Maria na brata bilong em Jems, Jos na Judas na Simon? Ating ol sista bilong em i no stap wantaim yumi?" Ol i bel kros long Jisas. ⁴ Na bihain Jisas i tokim ol manmeri olsem, "Ol profet i save kisim biknem long ol arapela hap tasol. Ol i no save kisim biknem long taun bilong ol yet, ol wantok na wanlain bilong ol." ⁵ Em i no inap long mekim bikpela wok, tasol em i inap long putim han bilong em antap long sampela lain sik manmeri na oraitim ol. ⁶ Em i kirap nogut, long wanem, ol i no save bilip. Na bihain em i go long olgeta ples na skulim ol lain manmeri long tok bilong God. ⁷ Na bihain em i singautim 12-pela disaipel na salim ol i go tupela, tupela. Ol i go bilong autim tok bilong God. Na Jisas i givim ol strong antap long rausim spirit nogut, ⁸ na tokim ol olsem, "Noken kisim wanpela samting olsem moni paus, bret na bek long wokabaut, tasol yupela holim stik bilong wokabaut." ⁹ Putim sendal tasol na noken putim tupela luslus klos. ¹⁰ Na Jisas i tokim ol olsem, "Long wanem hap yupela i go na stap insait long wanpela haus, orait stap long dispela hap i go inap long yupela i lusim na i go." ¹¹ Sapos wanpela taun i no kisim yupela o harim toktok bilong yupela, orait taim yupela i laik lusim dispela ples, rausim das i stap long sendal bilong yupela olsem testamoni bilong yu long ol." ¹² Ol i go aut na autim tok long ol manmeri long ol i mas givim baksait long ol pasin nogut bilong ol. ¹³ Ol i rausim planti spirit nogut na kapsaitim wel long het bilong ol sik manmeri na oraitim sik bilong ol. ¹⁴ King Herot i bin harim dispela stori, olsem nem bilong Jisas i kamap ples klia tru. Sampela i tok olsem, "Jon bilong Baptais i bin kirap bek long ples bilong man i dai pinis, olsem na em i gat strong bilong mekim ol dispela mirakel." ¹⁵ Sampela arapela i tok olsem, "Em i Elijah," na sampela i toktok yet olsem, "Em i wanpela profet i bin stap bipo." ¹⁶ Tasol taim Herot i harim dispela tok, em i tok olsem, "Mi bin katim het bilong Jon bilong Baptais, na em i bin kirap bek." ¹⁷ Herot i salim ol man i go holim Jon bilong Baptais na putim em long kalabus. Long wanem, em i laik maritim Herodias, meri bilong brata bilong em, Pilip. ¹⁸ Jon i tokim Herot olsem, "Em i no gutpela long kisim meri bilong brata bilong yu." ¹⁹ Tasol Herodias i bel nogut long Jon na i laik kilim em, tasol em i no inap, ²⁰ Herot i pret long Jon. Em i save olsem, Jon i wanpela stretpela na klinpela man. Olsem na Herot i lukautim em gut. Taim Herot i harim tok bilong Jon, em i bel nogut tru, tasol em i amamas long harim ol toktok bilong em. ²¹ tasol bihain, Dei bilong mama i karim Herot i kamap na em i mekim bikpela kaikai bilong ol ofisa bilong em, na ol kapten bilong soldia na ol hetman bilong Galili. ²² Pikinini meri bilong Herodias em yet i kam na danis long ai bilong ol. Em i amamasim Herot na ol man husat i kam long kaikai. Orait Herot i tokim em olsem, "Yu askim mi wanem samting yu laikim, bai mi givim yu." ²³ Herot i promisim em olsem, "Wanem samting yu askim mi, bai mi givim yu. Yu ken askim mi long hap kingdom bilong mi." ²⁴ Orait em i go autsait na tokim mama bilong em olsem, "Bai mi askim King long wanem samting?" Na mama i tok, "Askim em long het bilong Jon bilong Baptais." ²⁵ Na hariap tru em i go bek long King na askim em olsem, "Mi laik nau bai yu givim mi het bilong Jon bilong Baptais long wanpela diwai dis na givim mi." ²⁶ tasol em i bihainim tok bilong em, long wanem, em i mekim promis wantaim em pinis long ai bilong ol man i kam long kaikai. ²⁷ Olsem na King i salim wanpela soldia bilong em, na tokim em long kisim het bilong Jon i kam long em. Orait na soldia i go na katim het bilong Jon long kalabus. ²⁸ Em i kisim het bilong Jon i kam long wanpela bikpela dis na givim long pikinini meri bilong Herodias na em i go givim long mama bilong em. ²⁹ Taim ol disaipel bilong Jon i harim dispela tok, ol i kam na kisim bodi bilong Jon na putim em long matmat. ³⁰ Orait, ol aposel i go bek long Jisas na tokim olgeta samting ol i mekim na skulim ol manmeri. ³¹ Na bihain Jisas i tok olsem, yumi go long ples i nogat man na malolo long hap liklik. Bilong wanem planti manmeri i wok long go kam na nogat malolo. ³² Olsem na ol i kalap long bout na go long ples we i nogat man. ³³ Tasol ol manmeri i lukim ol i go na planti i luksave long ol. Na ol i kam long lek bilong ol long olgeta taun na kamap paslain long ples we Jisas i go. ³⁴ Taim ol i kam long arere bilong wara, Jisas i lukim planti manmeri i bung na stap. Jisas i lukim ol na bel bilong em i sori tru long ol. Long wanem? Em i lukim ol olsem, sipsip i nogat wasman na em i stat long skulim ol long planti samting. ³⁵ Taim san i go daun, ol disaipel bilong Jisas i kam na tokim em olsem, "dispela ples i nogat planti manmeri na klostu i laik tudak. ³⁶ Salim ol i go long taun i stap arere na haus lain klostu long ol, na ol i ken painim kaikai bilong ol yet." ³⁷ Tasol Jisas i bekim tok bilong ol olsem, yupela i givim ol sampela samting bai ol i kaikai. Na ol i tokim em olsem, "Inap mipela i go na baim bret mak bilong en inap olsem 200 silva koin na givim ol long kaikai?" ³⁸ Orait Jisas i askim ol, "Yupela i gat hamaspela bret?" Yupela i go na lukim. Taim ol i painim

pinis, ol i tok olsem, "mipela i gat 5-pela bret na 2-pela pis." ³⁹ Em i tokim ol manmeri long mekim grup na sindaun antap long gras. ⁴⁰ Ol i sindaun long grup olsem long 100 na 50. ⁴¹ Jisas i kisim 5-pela bret na 2-pela pis, orait na em i lukluk i go antap long heven na blesim. Em i brukim bret na givim ol disaipel long ol bai givim ol manmeri. Na tu em i mekim wankain pasin long 2-pela pis na givim ol. ⁴² Olgeta manmeri i kaikai na ol i pulap. ⁴³ Ol disaipel i bungim hap kaikai na pulapim long 12-pela basket na ol mekim wankain tu long pis. ⁴⁴ Namba bilong ol man i kaikai i inap long 5, 000. ⁴⁵ Wantu tasol Jisas i mekim ol disaipel bilong em i go insait long bout na go paslain long narapela sait bilong taun Betsaida. Na bihain ol i salim olgeta manmeri i go nabaut. ⁴⁶ Taim ol go pinis, orait em i go antap long maunten long beten. ⁴⁷ Tudak i karamapim pinis, na bout bilong ol i stap namel long solwara, orait Jisas wanpela tasol i stap long maunten. ⁴⁸ Jisas i lukim ol i hat wok tru long stiam bout bilong ol. Bilong wanem, bikpela win i sakim bout bilong ol. Orait taim i klostu long tudak pinis na em i wokabaut antap long wara na i laik go paslain long ol. ⁴⁹ Tasol taim ol i lukim Jisas i wokabaut antap long wara. Ol i ting olsem, em i wanpela masalai na ol singaut strong. ⁵⁰ Bilong wanem, ol i lukim em na pret nogut tru. Na wantu tasol Jisas i tokim ol olsem, "bel bilong yupela i ken stap isi. Em mi tasol, yupela noken pret." ⁵¹ Jisas i go insait long bout wantaim ol na bikpela win i stop. Ol disaipel i lukim dispela samting na ol i kirap nogut. ⁵² Ol disaipel i no save gut bret em wanem samting. Olsem na bel bilong ol stap strong. ⁵³ Taim ol i krosim raun wara pinis. Orait ol i kam long wanpela graun ol i kolim Genesaret na putim bout arere long wara. ⁵⁴ Na taim ol i go autsait long bout wantu tasol planti manmeri i luksave long ol. ⁵⁵ Na ol i ran i go long olgeta hap bilong ples na kisim olgeta sik manmeri i go long Jisas. ⁵⁶ Wanem hap ol i go long ples o long taun o insait long kantri, ol i putim ol sik manmeri long maket ples na ol i askim Jisas long larim ol i ken tasim klos bilong em. Olsem planti sik manmeri i bin mekim na orait gen.

Sapta 7

¹ Ol Farisi i kam bung wantaim Jisas, wantaim ol saveman bilong raitim lo husat i kam long Jerusalem. ² Ol i lukim sampela disaipel bilong Jisas i kaikai bret wantaim doti han, em i olsem, ol i no wasim han na Ol i kaikai. ³ (Ol Farisi na olgeta Jews, ol i no save kaikai inap ol i wasim han bilong ol pastaim, Ol i holim pasin toktok bilong ol tumbuna bilong bikpela man long lain tumbuna bilong ol. ⁴ Taim ol Farisi i kam bek long maket ples, ol i no save kaikai inap long taim ol waswas. Na tu i gat ol arapela ol pasin we ol i no save brukim tasol ol i bihainim gut, kain pasin olsem wasim kap, pot, samting ol wokim long kopa na bet bilong sindaun.) ⁵ Ol Farisi na ol saveman bilong raitim lo i askim Jisas olsem, "Olsem wanem na ol disciple bilong yu i no save bihainim stret ol pasin bilong tumbuna na bikpela man, bilong wanem ol save kaikai na i no save wasim han bilong ol?" ⁶ Em i tokim ol olsem, "Aisaia i bin mekim tok klia pinis olsem yupela ol lain bilong giaman, na em raitim na tok, 'Ol dispela manmeri save toktok long maus bilong ol tasol bel na tingting bilong ol i stap longwe tru long mi.' ⁷ Ol i save lotu nating long mi, na ol i save lainim pasin lo bilong man olsem tok bilong God.' ⁸ Yu daunim lo bilong God na holim pasim ol lo bilong tumbuna pasin bilong man. ⁹ Na em tok, "Yu pela manmeri bilong mekim rong na les long bihainim lo bilong God olsem na yupela holim pasin tingting bilong ol tumbuna i stap yet" ¹⁰ Moses i tok, 'Yupela i mas aninit long tok bilong papa na mama bilong yupela; na, 'husat man i mekim tok nogut long papa na mama bilong em, ol bai dai. ' ¹¹ Tasol yu tok, 'Sapos wanpela man i tokim papa o mama bilong em olsem, "Wanem kain helpim yu bin kisim long mi em i olsem ofa God i givim, "dispela em i tok olsem, 'Givim long God'. ¹² Olsem na yu i ken larim em long mekim kainkain samting bilong papa bilong em o mama bilong em. ¹³ "Yu wokim lo bilong God na rausim ol pasin tumbuna we yu mas putim i go daun. Na tu planti kain pasin yu mekim." ¹⁴ Em singautim ol planti manmeri gen na tokim ol olsem, "Harim gut dispela ol tok bilong mi, na yupela i mas putim olgeta long tingting bilong yupela. ¹⁵ Nogat wanpela samting i stap autsait long man i mekim em doti taim em i go insait long bel bilong em. Em wanem samting i stap insait na kamaut bai mekim em i doti." Gupela pasin bilong bipo i kamap gen na rausim. ¹⁶ undefined ¹⁷ Nau taim Jisas i lusim ol manmeri na go insait long haus, ol disaipel bilong em i askim em long tokim ol long tok piksa. ¹⁸ Na Jisas i tok, "Yupela i olsem ol man i nogat gupela tingting? Ating yupela i no lukim olsem wanem samting i stap autsait long wanpela man na i go insait em i no inap mekim em i doti, ¹⁹ Long wanem dispela doti i no inap i go insait long bel bilong em, tasol dispela doti bai go long bel bilong em na bihain i kam aut long rot bilong pekpek." Wantaim dispela tok Jisas i mekim olgeta kaikai i klin long kaikai. ²⁰ Em tok, "Em i olsem samting i kam aut long bel bilong man na mekim em doti. ²¹ Olsem na dispela man, wanem samting i stap insait long bel bilong em na kam autsait em, i save kamapim tingting nogut, pasin pamuk, stil man, kilim man i dai, ²² Paulim meri bilong narapela man o meri i paulim man bilong narapela meri, mangal long samting bilong narapela, hambak, mekim tok giaman, pasin bilong jeles, tok nogut, pasin bilong apim yu yet, na mekim longlong pasin. ²³ "Olgeta dispela ol pasin i save mekim, na man i kamap doti." ²⁴ Em lusim dispela hap na i go long graun bilong Taire na Sidon. Em i go insait long wanpela haus na em i no laikim ol arapela man i luksave olsem em i stap insait long hap. Tasol em i hat long hait. ²⁵ Tasol kwiktaim wanpela meri husat liklik pikinini meri bilong em i gat spirit nogut - dispela meri i harim nuis bilong Jisas long ol arapela lain na kam brukim skru klostu long lek bilong Jisas. ²⁶ Nau dispela meri em i kam long Grik, na em i bilong lain Fonisia. Em i askim Jisas long rausim spirit nogut long kam aut long pikinini meri bilong em. ²⁷ Jisas i tokim em olsem, "Larim ol pikinini i mas kaikai pastaim. Long wanem em i no moa gupela long kisim bret bilong ol pikinini na tromoi i go long dok." ²⁸ Tasol dispela meri i bekim tok na tokim Jisas olsem, "Yes, Bikpela, tasol ol dok i save stap aninit long tebol na kaikai ol pipia kaikai bilong ol pikinini i pudaun i go daun long tebol." ²⁹ Em i tokim em, "Olsem yu tok, yu ken go fri. Dispela spirit nogut i lusim pinis pikinini meri bilong yu." " ³⁰ Em i go bek long haus na lukim olsem pikinini i slip i stap long bet, na spirit nogut i no moa i stap wantaim em. ³¹ Jisas i go aut gen long graun bilong Taire na kam kamap long Sidon long solwara Galili insait long graun bilong Decapolis. ³² Ol i kisim i kam long em wanpela yau na maus pas man, na ol i askim Jisas strong long putim han bilong em antap long dispela man. ³³ Jisas i kisim em i go arere long ol planti manmeri na tupela yet i go i stap, na em i putim finga bilong em i go insait long yau bilong em, na spet long han bilong em, na tasim tang bilong em. ³⁴ Jisas i lukluk i go antap long heven; na em pulim strongpela win na tok olsem, "Efata, "em i tok olsem, "Yu op!" ³⁵ Jisas i mekim yau bilong em i op na em i ken harim, na wantu wanem samting i holim tang bilong em i lus, olsem na nau em i ken toktok klia. ³⁶ Em tokim ol long noken tokim ol arapela man. Tasol taim Jisas tokim ol long pasim maus bilong ol na noken toktok, ol i no harim em na wok long toktok yet. ³⁷ Ol i kirap nogut stret, na tok, "Em i mekim planti gupela samting. Em mekim na ol yaupas i ken harim na ol mauspas i ken toktok gen."

Sapta 8

¹ Long ol dispela dei, planti manmeri ol i bung gen, na ol i nogat wanpela samting long kaikai. Jisas i singautim ol disaipel bilong em na tokim ol, ² "Bel bilong mi i sori long ol dispela lain manmeri, long wanem ol i stap wantaim mi long tri-pela dei na ol i no kisim wanpela kaikai. ³ Sapos mi salim ol i go bek long haus bilong ol wantaim hangre, bai ol i ai raun na pundaun namel long rot. Na sampela ol i kam longwe ples tru." ⁴ Disaipel bilong em i bekim, "Bai mipela kisim bret long wanem hap na givim ol lain manmeri long kain deset ples olsem?" ⁵ Jisas i askim ol, "Yupela i gat amas bret?" Ol i tokim em, "7-pela." ⁶ Em i givim tok long ol lain manmeri long sindaun long graun. Em i kisim 7-pela bret, na givim tenkyu long God. Na em i brukim bret na givim long ol disaipel bilong em long tilim. Olsem na ol disaipel i tilim i go long olgeta manmeri. ⁷ Ol disaipel i gat sampela liklik pis tu, na Jisas i tenkyu long God na tokim ol disaipel long tilim ol manmeri long kaikai. ⁸ Olgeta manmeri i kaikai na pulap gut tru. Na ol i kisim ol hap kaikai i stap na pulamapim inap long 7-pela basket. ⁹ Dispela lain manmeri, namba bilong ol manmeri olsem 4000. Na Jisas i salim ol i go. ¹⁰ Kwiktaim em i kalap long wanpela bout wantaim ol disaipel bilong em, na ol i go long distrik bilong Dalmanuta. ¹¹ Bihain ol Farisi kam aut na tokpait wantaim em. Ol i askim em long mekim wanpela mirakel long heven long traim em. ¹² Jisas i kisim strongpela win insait long spirit bilong em na i tok, "Bilong wanem na manmeri long dispela taim ol i askim long mirakel? Mi tokim yupela stret, nogat wanpela mirakel bai kamap long manmeri long dispela taim." ¹³ Bihain, em i lusim ol dispela lain manmeri kalap long bout, na em i go long narapela sait bilong raun wara. ¹⁴ Ol disaipel i lus tingting long kisim inap bret wantaim ol. Wanpela bret tasol i stap insait long bout. ¹⁵ Jisas i givim tok lukaut long ol olsem, "Yupela i mas was na lukaut long yupela yet long ol yis bilong ol Farisi na Herot." ¹⁶ Ol disaipel i toktok namel long ol yet olsem, "Em i mekim dispela tok, long wanem, yumi nogat bret." ¹⁷ Jisas i save pinis long wanem toktok ol i mekim, "Bilong wanem na yupela i toktok long bret i no stap? Yupela i no klia o i no save yet? Tingting bilong yupela i pas yet?" ¹⁸ Yu gat ai, tasol yu no lukim a? Yupela gat yau, tasol yu no harim a? Yu no tingim a? ¹⁹ Taim mi brukim 5-pela bret namel long ol 5000 manmeri, amas basket bret yupela i pulamapim?" Na ol i tokim em, "12-pela." ²⁰ "Na taim mi brukim 7-pela bret namel long 4000 manmeri, yupela i bin pulimamapim amas basket bret?" Ol i tokim em, "7-pela." ²¹ "Na yupela i no save yet a?" Em i askim ol. ²² Ol i kam long Betsaida. Ol manmeri long dispela hap i kisim wanpela aipas man i kam na askim Jisas long tasim em. ²³ Jisas i holim han bilong dispela aipas man, na kisim em na tupela i lusim dispela ples na i go. Taim em i spet long ai bilong en na putim han long ai bilong em, em i askim em, "Yu inap lukim sampela samting?" ²⁴ Em i lukluk i go antap, na i tok, "Mi ken lukim ol man. Tasol i luk olsem ol diwai i wokabaut." ²⁵ Bihain em i putim han long ai bilong en, na man i opim ai bilong em, ai bilong em i orait, nau em i ken lukim klia stret. ²⁶ Jisas i salim em i go long ples na i tokim em, "Yu noken go insait long taun." ²⁷ Jisas i go aut wantaim ol disaipel bilong em long olgeta ples insait long Sisaria Pilipai. Namel long rot, em i askim ol disaipel bilong em, "Ol manmeri i ting mi husat?" ²⁸ Ol i bekim askim bilong em olsem "Sampela i save tok Jon bilong Baptais. Na sampela ol i tok, 'Ilaija, ' na sampela ol i tok, 'Wanpela bilong ol profet. ' ²⁹ Na em i askim ol, "Tasol yupela yet i tok, mi husat?" Na Pita i bekim na i tok olsem, "Yu Krai." ³⁰ Jisas i tok strong long ol i noken tokim ol arapela olsem em husat. ³¹ Jisas i stat long skulim ol olsem, Pikinini bilong Man bai i bungim planti hevi. Ol hetman, na ol hetpris na ol saveman bilong lo bai i kilim em. Tasol long namba tri-dei bai em i kirap bek gen. ³² Em i tok klia olsem. Bihain Pita i kisim Jisas i go arare na krosim em. ³³ Tasol Jisas i tanim na lukim ol disaipel bilong em na i krosim Pita na i tok, "Satan, yu kam baksait long mi! Yu nogat tingting long God, yu tingting long ol samting bilong ol manmeri tasol." ³⁴ Bihain em i singautim ol manmeri na disaipel bilong em, na tokim ol, "Sapos wanpela man i laik bihainim mi, em i mas lus tingting long em yet, na karim diwai kros bilong em na i kam bihainim mi. ³⁵ Husat i laik holimpas laip bilong em yet, em bai lus, na husat i lusim laip bilong em long gutnius na nem bilong mi, laip bilong em bai i stap gut. ³⁶ Wanem kain helpim bai man i kisim sapos em i kisim olgeta samting bilong dispela graun, tasol em yet i go lus na bagarap? ³⁷ Wanem samting bai em i givim long kisim bek laip bilong em? ³⁸ Husat manmeri em i sem long mi na sem long tok bilong mi long dispela taim, we ol manmeri i mekim pasin nogut na givim baksait long mi, Pikinini bilong Man tu bai sem long ol, taim em i kam long glori bilong Papa bilong em wantaim ol holi engel."

Sapta 9

¹ Em i tokim ol olsem, "Tru tumas mi tokim yupela, i gat sampela bilong yupela i sanap long hia, husat bai i no inap long dai na bai lukim Kingdom bilong God bai kam wantaim pawa." ² 6-pela dei bihain, Jisas i kisim Pita na Jems na Jon i go wantaim em long wampela maunten ol yet. Taim ol i stap, bodi bilong Jisas i senis na kamap narapela kain tru long ai bilong ol. ³ Ol klos bilong em i kamap olsem lait i gat gutpela kala tru na waitpela na narakain stret we ol man long dispela graun i no inap long klinim gut wantaim ol samting bilong wasim klos. ⁴ Bihain Elaija wantaim Moses i kamap ples klia long hap we ol i stap long en na tupela i toktok wantaim Jisas. ⁵ Pita i tokim Jisas olsem, "Tisa, em i gutpela long yumi stap long hia, na mipela i ken mekim tri-pela haus long hia. Wampela bilong yu, wampela bilong Moses na wampela bilong Elaija." ⁶ (Tasol em i no save long wanem samting em i tok long em, long wanem ol i pret nogut tru.) ⁷ Wampela klaut i kam na karamapim ol. Na wampela nek i kam autsait long klaut na i tok, "Dispela em pikinini bilong mi we mi laikim em tumas. Harim tok bilong em." ⁸ Wantu tasol, taim ol i lukluk raun, ol i no lukim ol arapela stap wantaim ol tasol ol i lukim Jisas wampela tasol. ⁹ Taim ol i kam daun long maunten, Jisas i tok strong long ol na tok, noken tokim wampela man long wanem samting yupela i bin lukim long en, inap long Pikinini bilong God i kirap bek long ples bilong ol man i dai pinis. ¹⁰ Olsem na ol i haitim dispela tok namel long ol yet. Tasol ol i toktok namel long ol yet, wanem em i as tru bilong dispela tok, "dai na kirap bek." ¹¹ Ol i askim Jisas, "Wanem as tru na ol man bilong raitim ol lo i tok olsem Elaija i mas kam pastaim?" ¹² Em i tokim ol olsem, "Elaija mas kam pastaim long bungim olgeta samting na putim bek long hap we ol i save stap long en. Tasol wanem as tru ol i raitim olsem Pikinini bilong Man i mas karim planti ol hevi na bai ol i mekim em olsem wampela man i nogat nem long em? ¹³ Tasol mi tok long yupela olsem, Elaija em i kam pinis na ol i mekim wanem samting ol i laikim long em olsem tasol Tok bilong God i bin tok long en." ¹⁴ Taim ol i bin kam long ol disaipel, ol i lukim planti ol manmeri bung na stap wantaim ol na ol man bilong raitim Lo ol i no wanbel na toktok planti wantaim ol. ¹⁵ Wan tu tasol ol i lukim Jisas, olgeta manmeri i kirap nogut na kam hariap long bungim em na ol i tok amamas long em. ¹⁶ Em askim ol disaipel bilong em, "Bilong wanem yupela i tok kros wantaim ol?" ¹⁷ Wampela husat stap namel long ol manmeri i bekim askim bilong em, "Tisa, mi bringim pikinini boi bilong mi kam long yu. Em i gat wampela spirit nogut we em i mekim em hat long toktok. ¹⁸ Em i save pulim em wantaim strong na save tromoi i go daun na maus wara bilong em i save kapsait na em save kaikaim tit na mekim bodi bilong em stret na hat olgeta. Mi bin askim ol disaipel bilong yu long rausim dispela spirit nogut i go aut long em, tasol ol i no inap long rausim." ¹⁹ Em i bekim askim bilong ol, "Yupela ol lain manmeri we yupela i no save bilip, hamaspela taim bai mi stap wantaim yupela? Hamaspela taim bai mi mekim olsem long yupela? Kisim em kam long mi." ²⁰ Ol i bringim dispela boi i kam long em. Taim spirit nogut i lukim Jisas, wan tu em tromoi dispela boi na em i pundaun long graun na maus wara bilong em i kapsait. ²¹ Jisas askim papa bilong em, "Hamaspela taim em i bin mekim olsem?" Na papa bilong em tokim Jisas olsem, "Taim em liklik pikinini yet. ²² Planti taim em i save tromoi dispela boi i go insait long paia na long ol wara na traim long bagarapim em. Sapos yu tingim wampela samting we em bai inap long yu, sori long mipela na helvim mipela." ²³ Jisas tokim em olsem, "Sapos em inap long yu? Olgeta samting bai inap long ol man husat i save bilip long em, " ²⁴ Wan tu tasol papa bilong dispela pikinini i krai bikpela na i tok, "Mi bilip! Helvim mi long pasin mi i no bin bilip!" ²⁵ Taim Jisas i lukim planti manmeri ron i go long ol, em tokim dispela spirit nogut wantaim belhat na tok, "Yu spirit nogut bilong paulim tok na yau pas, mi tok strong long yu, kam autsait long em na noken go insait long em gen." ²⁶ Em i krai aut strong na lusim boi wantaim strongpela gurua na i kam aut. Dispela boi i luk olsem wampela dai man, olsem na planti manmeri i bin tok, "Em i dai pinis." ²⁷ Tasol Jisas i holim han bilong em na apim em kam antap na dispela boi i sanap stret. ²⁸ Taim Jisas i kam insait long haus, ol disaipel bilong em i stap bilong ol yet na i askim em, "Olsem wanem na mipela i no inap long rausim ol dispela spirit nogut i go aut?" ²⁹ Em i tokim ol, "Dispela kain em bai hat long rausim, tasol wantaim prea em bai isi long lusim na i go aut." ³⁰ Ol i lusim dispela hap na i go hapsait long ples Galili. Em i no laikim wampela manmeri o pikinini bai save long wanem hap ol i stap long em, ³¹ long wanem em i skulim ol disaipel bilong en. Em i tokim ol olsem, "Ol bai givim Pikinini bilong Man i go long han bilong ol man na ol bai kilim em i dai. Taim ol i kilim em i dai pinis, bihain long tri-pela dei, em bai kirap bek gen." ³² Tasol ol i no bin kisim gut as tingting bilong dispela tok na ol i pret long askim em. ³³ Bihain ol i bin kamap long ples Kapenaum. Bihain long em kam insait long haus, em askim ol olsem, "Yupela i toktok long wanem samting namel long rot?" ³⁴ Tasol ol i no toktok. Long wanem, taim ol kam yet long rot, ol i bin toktok kros namel long ol yet olsem husat em i bikpela namel long ol. ³⁵ Taim Jisas i sindaun, em i singautim ol 12-pela disaipel long bung wantaim na em i tokim ol, "Sapos wampela laik kamap namba wan, orait em i mas kamap las long olgeta na kamap wokboi bilong ol

arapela man." ³⁶ Em i kisim wanpela liklik pikinini na putim em namel long ol. Em i karim em insait long han bilong em na tokim ol olsem, ³⁷ "Husat i save kisim dispela kain liklik pikinini long nem bilong mi, em i save kisim mi tu wantaim na sapos wanpela i save kisim mi, em i no kisim mi wanpela tasol nogat, em i kisim mi wantaim husat i bin salim mi kam. ³⁸ Jon i tokim em olsem, "Tisa, mipela i lukim sampela man i rausim ol spirit nogut long nem bilong yu na mipela i stopim ol long wanem ol i no save bihainim mipela." ³⁹ Tasol Jisas i tok, "Noken stopim em. Nogat wanpela man husat bai i mekim bikipela wok long nem bilong mi na bihain em i mekim tok nogut long mi. ⁴⁰ Husat em i no mekim birua wantaim mipela em lain bilong mipela stret. ⁴¹ Husat i save givim kap wara long yu long dring, long wanem yu em lain bilong Kraus, tru tumas mi tokim yupela, em bai i no inap lusim pei bilong em. ⁴² Husat i save mekim wanpela bilong ol dispela liklik lain; husat i save bilip long mi long pundaun long sin, em i wankain olsem wanpela man i pasim traipela ston long nek bilong narapela man na tromoi em i go daun long solwara. ⁴³ Sapos han bilong yu i pundaunim yu long sin, katim na rausim. Em bai gutpela sapos yu go insait long Kingdom bilong God wantaim wanpela han, nogut tupela han i mekim na yu go long hel paia i nogat pinis long em. ⁴⁴ undefined ⁴⁵ Sapos wanpela lek bilong yu i pundaunim yu long sin, katim na rausim. Em bai gutpela sapos yu go insait long Kingdom bilong God wantaim wanpela lek, nogut tupela lek mekim na ol i tromoi yu go long hel. ⁴⁶ undefined ⁴⁷ Sapos ai bilong yu i pundaunim yu long sin, kamautim na tromoi, em i moa gutpela long yu i go insait long Kingdom bilong God wantaim wanpela ai tasol, nogut ol tromoi yu go long hel wantaim tupela ai. ⁴⁸ Long hap snek bilong graun ol i no save dai na paia i no save dai. ⁴⁹ Long wanem paia bai i kukim olgeta lain wankain olsem ol i save putim sol antap long kaikai. ⁵⁰ Sol em gutpela, tasol sapos teis bilong em i lus pinis, olsem wanem bai mipela mekim teis bilong em i kamap orait gen? Yupela mas i gat sol namel long yupela yet, na bel isi i mas stap wantaim yupela na narapela tu."

Sapta 10

¹ Jisas i lusim dispela hap, we em i stap na i wokabaut i go na i kamap long distrik Judia, em long narapela hap graun we i stap long sait long wara Jodan. Na planti manmeri i bihainim em gen. Em i skulim ol gen olsem em i save mekim. ² Na sampela Farasi i kam na i laik traim Jisas na askim em olsem, "I tru olsem, lo i tok orait long man i ken lusim meri bilong em?" ³ Na Jisas i tokim ol, "Moses i tok wanem long yupela?" ⁴ Na ol i tokim em olsem, Moses i tok, sapos wanpela man i laik rausim meri bilong em i go, em i mas raitim setifiket bilong brukim maret na salim em i go." ⁵ Jisas i tokim ol olsem, "Moses i bin raitim dispela lo, long wanem, bel bilong yupela i strong tumas long rausim ol meri bilong yupela." ⁶ "Tasol long stat bilong olgeta samting bilong dispela graun, God i bin wokim man na meri." ⁷ 'Long dispela as, man i save lusim papa mama bilong en na i go stap wantaim meri bilong em. ⁸ Olsem na tupela bai i kamap wanpela bodi tasol, tupela i no moa stap narapela narapela, nogat, tupela i stap wanpela bodi tasol." ⁹ Olsem na wanem samting God i pasim, nogat man bai brukim." ¹⁰ Taim ol i bin i stap long haus, ol disaipel bilong em i askim em gen long dispela tok. ¹¹ Em i tokim ol olsem, "Sapos wanpela man i rausim meri bilong em, dispela man i mekim pasin pamuk, na sapos em i maretim nupela meri gen, em i mekim pasin pamuk wantaim em." ¹² Sapos meri i lusim man bilong em na i maretim nupela man, em tu i mekim pasin pamuk wantaim dispela man." ¹³ Ol i kisim ol liklik pikinini bilong ol i kam long Jisas long em i ken holim ol na prea long ol, tasol ol disaipel i rausim ol. ¹⁴ Taim Jisas i lukim ol disaipel i mekim dispela pasin, em i belhat long ol na i tokim ol, "Larim ol liklik pikinini i kam long mi, yupela i noken stopim ol, long wanem, Kingdom bilong God em i bilong ol lain husat i stap olsem ol liklik pikinini. ¹⁵ Tru tumas mi tokim yupela, "Ol manmeri i no i stap olsem ol liklik pikinini, bai ol i no inap i go insait long Kingdom bilong God." ¹⁶ Em i kisim ol liklik pikinini na i holim ol long han bilong em na blesim ol, na em i putim han antap long ol na beten long ol. ¹⁷ Taim em i stat long wokabaut wantaim ol disaipel bilong em, wanpela man i ran i kam long Jisas na i brukim skru long em na i askim em, "Gutpela Tisa, mi mas mekim wanem na bai mi kisim laip i stap gut oltaim oltaim?" ¹⁸ Na Jisas i bekim tok bilong em olsem, "Bilong wanem yu kolim mi gutpela tisa, i nogat wanpela man long dispela graun em i gutpela, God wanpela tasol em i gutpela. ¹⁹ Yu save pinis long lo, 'Noken kilim man i dai, na i noken mekim pasin pamuk, na i noken stilim samting bilong narapela man, na i noken mekim planti toktok nabaut na tok giaman, yu mas harim tok bilong papa mama bilong yu." ²⁰ Na dispela man i tokim Jisas olsem, "Tisa, mi bin bihainim olgeta dispela lo taim mi bin stap liklik yet." ²¹ Jisas i lukluk long dispela man na i laikim em na tokim em olsem, "Yu sot long wanpela samting tasol. Yu go bek na salim olgeta samting yu gat na kisim moni na givim dispela moni long ol rabis manmeri. Orait bai yu gat planti samting long heven. Na yu kam bihainim mi." ²² Taim em i harim dispela tok, em i no pilim amamas na em i bel hevi tru na i go, long wanem, em i gat planti samting tru. ²³ Jisas i lukluk long ol disaipel bilong em na i tokim ol, "Harim, em i hat tru long ol man i gat planti samting long go insait long Kingdom bilong God!" ²⁴ Na ol disaipel bilong Jisas i harim dispela tok na ol i kirap nogut. Tasol Jisas i tokim ol gen olsem, "Ol pikinini, em hat tru long go insait long Kingdom bilong God! ²⁵ Em i isi long kamel long go insait long ai bilong nidol, tasol em i hat tumas long moni man bai i go insait long Kingdom bilong God." ²⁶ Na ol disaipel i kirap nogut long dispela tok na ol i toktok planti namel long ol yet olsem, "Sapos em i olsem, husat bai i kisim laip i stap gut oltaim oltaim." ²⁷ Na Jisas i tanim na i lukluk long ol na i tokim ol olsem, "Wantaim man em i hat, tasol long God em inap, long wanem, i nogat wanpela samting em i hat long God." ²⁸ Taim Jisas i mekim dispela tok pinis, Pita i tokim Jisas olsem, "Lukim, mipela olgeta i lusim olgeta samting bilong mipela na i kam bihainim yu." ²⁹ Na Jisas i tok, "Mi tok tru long yupela, sapos man i lusim haus bilong em, na ol brata na susa bilong em, na ol papamama, na ol pikinini, na graun bilong em, na i tingim mi na gutnius bilong mi. ³⁰ Em bai i kisim bek ol dispela samting em i bin lusim, inap long 100-taim em i stap long dispela graun. Em ol samting olsem haus na ol brata susa, na ol papamama na ol pikinini, wantaim ol graun bilong ol, na tu ol manmeri i bin karim hevi long pasin bilong bilip long tok bilong God. Ol tu bai kisim laip i stap gut oltaim oltaim. ³¹ Olsem na olgeta man na meri husat i stap las tru bai i kamap namba wan na husat i stap namba wan bai i kamap las tru." ³² Bihain ol disaipel bilong Jisas i wokabaut i go long Jerusalem na Jisas i go pas long ol. Ol disaipel bilong Jisas i kirap nogut, na ol manmeri i bihainim ol i kam i pret. Na Jisas i singautim 12-pela disaipel bilong em i go long ples i nogat man, na i tokim ol long wanem samting bai i kamap long em. ³³ Yupela lukim, taim yumi go antap long Jerusalem, ol bai kam holim Pikinini bilong Man na givim i go long han bilong ol hetpris na long ol tisa bilong lo, na ol saveman bai i kotim em na pasim tok long kilim em i dai. Na ol bai salim em i go long ol arapela man na ol bai kilim em i dai. ³⁴ Ol bai tok pilai na spetim em na ol bai paitim em na kilim em i dai, tasol bihain long tripela dei bai em i kirap bek." ³⁵ Jems na Jon tupela pikinini bilong Sebedi, i askim Jisas olsem, "Tisa, mitupela i laik bai yu mekim wanpela samting

mitupela i laik askim yu." ³⁶ Em i askim tupela, "Yutupela i laik bai mi mekim wanem samting long yutupela?" ³⁷ Na tupela i tok, "Larim mitupela i ken sindaun wantaim yu long glori bilong yu, wanpela long han sut na narapela han kais bilong yu." ³⁸ Tasol Jisas i tokim ol olsem, "Yutupela i no save long wanem samting yutupela i askim, inap yutupela dring long kap mi bai dring long em? O inap yutupela kisim baptais long rot mi bai kisim baptais long em?" ³⁹ Tupela i tokim em, "Mitupela inap." Na Jisas i tokim tupela olsem, "Em i tru olsem yutupela i ken dring long kap mi bai dring long en na baptais long wara mi bai baptais. Tasol long sindaun long glori bilong God wantaim mi long han sut na long han kais bilong mi, em i no samting bilong mi." ⁴⁰ Tasol long sindaun long han sut na long han kais bilong mi, em i no samting bilong mi long givim. Nogat. Tasol em i bilong ol lain em i redim pinis bilong ol long kisim." ⁴¹ Taim ol narapela 10-pela disaipel i bin harim dispela tok bilong Jems wantaim Jon, ol i belhat na kros long tupela. ⁴² Bihain Jisas i bungim olgeta disaipel bilong em na i tokim ol olsem, "Yupela i save lukim ol Hetman husat i save lukautim ol arapela manmeri ol i save bosim ol. Na ol bikman bilong ol i save bosim ol tumas." ⁴³ Tasol yupela i noken mekim dispela kain pasin, sapos wanpela bilong yupela i laik kamap Hetman namel long yupela, em i mas i stap wokboi bilong yupela. ⁴⁴ Na husat i laik kamap namba wan long yupela, em i mas kamap wokboi bilong yupela. ⁴⁵ Pikinini bilong man i no kam bilong yumi ken mekim wok bilong helpim em. Nogat. Em i givim laip bilong em yet olgeta olsem pe bilong baim bek olgeta manmeri." ⁴⁶ Taim ol i kamap long Jeriko pinis, Jisas wantaim ol disaipel bilong em i lusim Jeriko na wokabaut i go na bikpela lain manmeri i bihainim ol. Wanpela aipas man, em i pikinini bilong Timaus, neim bilong em Batamius. Em i save sindaun arere long rot na i save askim ol manmeri long moni. ⁴⁷ Taim em i harim olsem em Jisas bilong Nasaret, em i kirap na singaut bikmaus na i tok olsem, "Jisas Pikinini bilong Devit, yu marimari long mi!" ⁴⁸ Na ol manmeri i krosim em long i noken singaut. Tasol em i singaut bikmaus gen na i tok, "Jisas Pikinini bilong Devit, yu marimari long mi!" ⁴⁹ Orait Jisas i harim em na em i stop na i tok, "Kisim dispela aipas man i kam." Na ol manmeri i tokim em, "Yu kirap hariap! Em i singautim yu." ⁵⁰ Hariap tasol em i kirap na i tromoi jaket bilong em i go long sait na ran i go long Jisas. ⁵¹ Na Jisas i askim dispela aipas man olsem, "Yu laik bai mi mekim wanem samting long yu." Na em i tok, "Bikpela, mi laik lukluk gen." ⁵² Na Jisas i tokim em, "Go. Bilip bilong yu tasol i mekim yu i kamap orait." Wantu tasol em i lukluk gen, na em i bihainim Jisas i go long rot.

Sapta 11

¹ Taim ol i kam long Jerusalem, na ol kamap klostu long Betpeis na Betani, long Maunten bilong Olive, Jisas i salim tupela disaipel bilong em ² na tokim tupela olsem, "Go long hauslain i stap hapsait long yumi. Na taim yupela i go insait long em stret, bai yupela lukim wanpela yangpela donki nogat man i bin sindaun bipo. Na yupela mas rausim rop ol i taitim long em na kisim em kam long mi. ³ Sapos wanpela man i tok, 'Bilong wanem na yu wokim olsem?' yu mas tok, 'Bikpela i laik yusim em na em bai salim em i kam long hia kwiktaim. "' ⁴ Na ol i go na painim wanpela yangpela donki ol taitim em autsait long dua long bik rot, na tupela rausim rop long em. ⁵ Sampela manmeri i sanap i stap na ol i askim ol olsem, "Yutupela wokim wanem, na rausim rop long dispela yangpela donki?" ⁶ Na tupela i tokim ol wankain tok olsem Jisas i tokim ol long mekim, na dispela ol manmeri i larim ol i go. ⁷ Na tupela disaipel i kisim yangpela donki i kam long Jisas na ol i putim ol klos bilong ol antap long donki long Jisas i ken raidim. ⁸ Na planti manmeri i kisim klos bilong ol na slipim long rot na ol narapela lain tu i katim ol han bilong diwai long bus na slipim long rot. ⁹ Na ol manmeri husat i go pas long em na go baksait long em i bikmaus olsem, "Hosanna! Man husat i kisim gutpela samting, em i man husat i kam long nem bilong Bikpela. ¹⁰ Bikpela i tok long kingdom bilong tumbuna bilong yumi Devit, em i kam nau! Hosanna i go antap!" ¹¹ Na bihain Jisas i go insait long Jerusalem na go insait long ples we haus bilong God i stap na em i lukluk i go long olgeta samting. Nau em klostu tudak na em i go wantaim 12-pela disaipel i go long Betani, ¹² Narapela dei bihain, taim ol i lusim Betani na i go, em i hangre. ¹³ Na em i lukim wanpela diwai fik i sanap longwe na em lukim lip tasol. Olsem na em i go long lukim sapos em i gat sampela pikinini fik long em. Na taim em i kam long em, em i lukim lip tasol, bilong wanem em i no taim bilong ol long karim pikinini yet. ¹⁴ Na em i toktok long en olsem, "Nogat wanpela man bai kaikai pikinini bilong yu gen." Na ol disaipel i harim wanem samting em i toktok long em. ¹⁵ Na ol i kamap long Jerusalem, na em i go insait long tempol. Na em i rausim ol man i wok long salim na baim ol samting long tempol. Na em i tanim ol tebol bilong ol man i wok long senisim moni na sia bilong ol man i salim ol pisin. ¹⁶ Na em i no larim wanpela man long karim wanpela samting bilong salim i go insait long tempol. ¹⁷ Na em i skulim ol na tok olsem, "Ol i bin raitim olsem, 'Haus bilong mi ol bai kolim olsem haus bilong beten long olgeta ples. ' Tasol yupela i mekim em i kamap olsem haus bilong ol stilman." ¹⁸ Na ol hetpris na lain bilong raitim lo harim em na ol i painim wanpela rot long kilim em. Ol i poret long em bilong wanem ol manmeri i bung long hap i kirap nogut tru long ol samting em i lainim ol long en. ¹⁹ Taim tudak i kam, ol i lusim biktaun na i go. ²⁰ Na long monin taim ol i wokabaut i go, ol i lukim diwai fik i dai olgeta long han i go daun long as bilong em. ²¹ Na Pita i tingim na i tok, "Tisa, lukim! Dispela diwai yu korosim na em i dai olgeta." ²² Na Jisas bekim tok bilong ol olsem, "Putim bilip bilong yupela long God. ²³ Tru tumas mi tokim yupela husat man i tokim dispela maunten olsem, 'Kirap na tromoi yu yet i go insait long solwara, ' na em bai no inap tubel tasol bilip olsem wanem samting em toktok long em bai kamap, em God bai i wokim. ²⁴ Olsem na mi tokim yu, olgeta samting yu beten na askim long en, bilip olsem yu kisim pinis na em bai kamap. ²⁵ Taim yu sanap na beten, yu mas lusim asua bilong narapela, husat i mekim asua long yu, olsem na Papa bilong yupela husat i stap long heven tu bai lusim rong bilong yu. ²⁶^[1]²⁷ Ol i kam long Jerusalem gen. Na taim Jisas i wokabaut insait long tempol, ol hetpris, ol man bilong raitim lo na ol bikman i kam long em. ²⁸ Ol i tokim em olsem, "Yu wokim ol dispela samting long pawa bilong husat, na husat i givim pawa long yu long wokim ol samting?" ²⁹ Na Jisas i tokim ol olsem, "Mi bai askim yupela wanpela askim. Tokim mi na bai mi tokim yupela long mi kisim pawa long we na wokim dispela ol samting. ³⁰ Baptais bilong Jon, em i kam long heven o long man? Bekim tok bilong mi." ³¹ Na ol i toktok na tokpait namel long ol yet na tok olsem, "Sapos yumi tok, 'Long heven' — em bai tok, 'Bilong wanem na yupela i no bilipim em?' ³² Tasol sapos yumi tok, 'Long ol man'" —ol i pret long ol manmeri, long wanem, olgeta manmeri i bilip olsem Jon em i wanpela profet. ³³ Olsem na ol i bekim Jisas na tok, "Mipela i no save." Na Jisas i tokim ol olsem, "Mi tu mi i no inap long tokim yupela, long pawa bilong husat mi mekim dispela ol samting."

Footnotes

11:26 ^[1] Long ol olupela buk ol i bin raitim bipo, dispela ves long Mak 11:26 i no stap. (Lukim Matyu 6:15.)

Sapta 12

¹ Na Jisas i stat long skulim ol long tok piksa. Em i tokim ol olsem, "Wanpela man i planim gaden wain, em i wokim banis raunim dispela gaden wain, na digim hul bilong redim ples bilong wokim na kisim wain. Em i wokim wanpela haus long ol wasman long putim was long gaden wain na i givim i go long ol lain bilong lukautim gaden wain bilong em. Na em i bin go long sampela hap. ² Na taim bilong kisim pikinini wain i kam, em i salim wanpela wokboi i go long ol man bilong lukautim gaden wain na kisim sampela pikinini wain. ³ Tasol ol i kisim em, paitim em, na salim em i go bek han nating. ⁴ Em i bin salim narapela wokboi bilong em i go long ol, namba tu taim ol brukim het bilong em na mekim nogut long em na semim em nogut tru. ⁵ Em i salim moa narapela i go, na ol i kilim dispela man i dai. Ol i mekim nogut long ol planti arapela long wan kain pasin, paitim sampela bilong ol na kilim dai ol arapela. ⁶ Em i gat wanpela moa man bilong salim i go, dispela em pikinini, em laikim tumas. Em tasol em las pela man long salim i go long ol. Em i tok olsem, "Ol bai harim tok bilong pikinini man bilong mi." ⁷ Tasol ol lain i lukautim gaden wain i toktok namel long ol yet olsem, "Dispela man bai kisim olgeta samting bilong papa bilong em. Yupela kam, na yumi kilim em, olgeta moni na ol gutpela samting bilong em bai yumi kisim. ⁸ Na ol i holim em, kilim na tromoi em i go autsait long gaden wain. ⁹ Olsem na, papa bilong gaden wain bai mekim wanem nau? Em bai kam na bagarapim ol man bilong lukautim gaden wain na givim dispela wain gaden i go long ol arapela man. ¹⁰ Ating yupela i no ritim dispela tok i stap long buk bilong God o nogat? 'Ol ston we ol man bilong wokim haus i bin rausim, em strongpela na gutpela long wokim haus. ¹¹ Dispela tok em i kam long Bikipela, na em i naispela long lukim. ' " ¹² Ol i tingting long kalabusim Jisas, tasol ol i pret long planti manmeri i stap, long wanem ol i save olsem Jisas i mekim dispela tok piksa long ol. Olsem na ol i lusim em na i go. ¹³ Na ol bikman i salim sampela ol Farisi na sampela lain bilong Herot i kam long em, ol i laik trikim em long mekim sampela toktok i no stret. ¹⁴ Taim ol i kam, ol i tokim em olsem, "Tisa, mipela save olsem yu man bilong tok stret, na yu no save laikim wanpela man tasol nogat, laikim bilong yu i save stap namel long olgeta manmeri. Tru tumas yu save skulim ol manmeri long pasin bilong God. Em i orait long givim takis long Sisa, o nogat? "Bai mipela baim o nogat?" ¹⁵ Tasol Jisas i save long giaman bilong ol na em i tokim ol olsem, "Bilong wanem na yupela i laik traim mi? Kisim wanpela koin i kam na mi lukim." ¹⁶ Olsem na ol i kisim wanpela koin i kam long Jisas. Em i tokim ol olsem, "Em piksa bilong husat long dispela koin na nem bilong husat i stap long em?" Ol i tok, "Sisa." ¹⁷ Na Jisas i tokim ol olsem, "Givim long Sisar wanem samting em bilong Sisar, na givim long God, wanem samting em bilong God." Na ol kirap nogut long tok bilong em. ¹⁸ Orait ol Sadusi i kam long Jisas, Ol lain husat save tok olsem i nogat kirap bek. Ol i askim em, na tok, ¹⁹ "Tisa, Moses i bin raitim dispela tok long mipela, 'Sapos wanpela brata i dai na lusim meri bilong em i stap, tasol nogat pikinini, orait brata bilong dispela man i dai mas i kisim dispela meri na maritim em, na kamapim ol pikinini bilong brata bilong em. ²⁰ I gat 7-pela brata i bin stap, namba wan brata bin maritim wanpela meri na bihain em i dai, na nogat pikinini. ²¹ Na namba tu brata i maritim meri bilong namba wan brata na em tu i dai, na nogat pikinini. Na wan kain olsem long namba tri brata. ²² Na 7-pela olgeta i dai na nogat pikinini. Na bihain tru dispela meri i dai tu. ²³ Long kirap bek, taim ol i kirap gen, em bai meri bilong husat tru? Long wanem olgeta 7-pela brata bin maritim em olsem meri bilong ol." ²⁴ Jisas i tokim ol olsem, "Long dispela pasin tasol yupela mekim asua, long wanem yupela i no save long tok i stap long buk bilong God na strong bilong God tu? ²⁵ Long wanem taim ol i kirap bek long dai, ol bai i nonap maritim gen, Nogat. Tasol ol bai kamap olsem ol ensel long heven. ²⁶ Tasol long dispela tok bilong man i dai na kirap bek, ating yupela i no ritim buk bilong Moses, long toktok bilong bus, long wanem samting God i toktok wantaim em na tok, 'Mi God bilong Abraham, God bilong Aisak, na God bilong Jekop?' ²⁷ "Em i no God bilong ol dai man, tasol God bilong ol man i stap laip. Yupela ol man bilong mekim tok kranki." ²⁸ Wanpela saveman bilong raitim lo i kam na harim ol toktok bilong ol, em i lukim olsem Jisas i bekim gut tok bilong ol. Na em i askim em olsem, "Wanem lo bilong God em i gutpela long olgeta arapela lo?" ²⁹ Jisas i bekim na tok olsem, "harim Israel, lord God em wanpela tasol. ³⁰ Yupela i mas laikim Bikipela, God bilong yumi wantaim olgeta bel bilong yupela, wantaim olgeta spirit bilong yupela, wantaim olgeta tingting bilong yupela, na wantaim olgeta strong bilong yupela. ³¹ ' Na namba tu lo bilong God i olsem, 'Yu mas laikim ol manmeri i stap klostu long yu olsem yu laikim yu yet. ' I nogat arapela bikipela lo bilong God i stap olsem dispela." ³² Orait saveman bilong raitim lo i tok olsem, "Gutpela, Tisa! Yu tok tru tumas olsem God em i wanpela tasol, na olsem tasol i nogat narapela i stap klostu long em. ³³ Long laikim em long olgeta bel, na wantaim olgeta tingting, na wantaim olgeta strong, na long laikim husat i stap klostu long yu olsem yu laikim yu yet, dispela tu-pela tok em i moa bikipela na i no olsem olgeta ofa bilong kukim long paia." ³⁴ Taim Jisas i lukim olsem em i givim gutpela tok olsem man i gat gutpela save tru, em tokim em olsem, "Yu no stap longwe long Kingdom bilong God." Long dispela taim nogat man i askim sampela moa toktok long Jisas long wanem ol i pret. ³⁵ Taim Jisas i lainim ol

manmeri insait long tempol, na em i bekim tok bilong ol na tok, "Olsem wanem na ol saveman bilong raitim lo i save tok olsem Krai em i pikinini man bilong Devit?" ³⁶ Holi Spirit i stap insait long Devit, na em i tok olsem, 'Bikpela i tokim Bikpela bilong mi olsem, sindaun long han suit bilong mi, i go inap mi bai mekim ol birua bilong yu i stap aninit long lek bilong yu. ³⁷ Devit wanpela tasol save kolim Krai, 'Bikpela' Olsem wanem na em i kamap pikinini man bilong Devit?" Ol bikpela lain manmeri i harim tok bilong Jisas wantaim amamas. ³⁸ Jisas i skulim ol manmeri na em i tokim ol olsem, "Lukaut long ol saveman bilong raitim lo, husat save laikim tumas long putim longpela klos na wakabaut, na ol manmeri i save tok gutpela amamas long ol long maket ples, ³⁹ na ol i laik sindaun long gutpela sia insait long haus lotu, na sindaun long gutpela sia long taim bilong bikpela bung long kaikai. ⁴⁰ Na tu ol i save bagarapim ol haus bilong ol meri man bilong ol i dai pinis, na ol i save mekim longpela prea long ol manmeri i ken lukim. Ol bai kisim bikpela hevi tru." ⁴¹ Bihain, Jisas i sindaun i go hapsait long we moni bokis i save stap insait long tempol ples; em i wok long lukluk long ol manmeri i kam na putim moni i go insait long moni bokis. Na planti ol moni man i kam na putim bikpela moni. ⁴² Bihain wanpela rabis meri man bilong em i dai pinis i kam na putim tu-pela liklik koin i go insait, inap olsem wan toea. ⁴³ Jisas i singautim ol disaipel bilong em i kam bung na tokim ol olsem, "Tru tumas mi tokim yupela, dispela rabis meri man bilong em i dai pinis i putim bikpela moni na i winim olgeta manmeri husat i bin bungim moni i go long moni bokis bilong tempel. ⁴⁴ Olgeta bilong ol dispela manmeri i givim planti moni bikos ol i gat planti moni, tasol dispela meri man bilong em i dai pinis, em i nogat planti moni, tasol em putim olgeta moni bilong em na em i nogat moni moa i stap long usim.

Sapta 13

¹ Taim Jisas i lusim tempol na wokabaut i go, wanpela disaipel bilong em i tok long em olsem, "Tisa, lukim ol dispela naispela ol ston na ol naispela ol haus!" ² Jisas i tok long em, "Yu lukim ol dispela bikpela ol haus? Nogat wanpela ston bai i stap antap long narapela ston. Olgeta ston bai bruk i kam daun." ³ Taim Jisas i sindaun long Maunten Oliv, we i stap long narapela sait bilong tempol, Pita, Jems, Jon na Andru i askim em. ⁴ "Tokim mipela, wanem taim bai ol dispela samting i kamap? Wanem ol sain bai kamap long soim mipela olsem ol dispela samting bai i laik kamap?" ⁵ Jisas i stat long tokim ol, "Yupela i mas lukaut. Nogut wanpela man i kisim yupela i go long arapela rot. ⁶ Planti man bai kam long nem bilong mi na bai i tok, 'Mi Krai, ' na ol bai paulim ol manmeri i go long arapela rot. ⁷ Taim yupela harim ol stori bilong bikpela pait i kamap o tokwin bilong ol bikpela pait, yupela i noken wari. Ol dispela samting i mas kamap, tasol pinis bilong graun i no yet. ⁸ Na wanpela lain manmeri bai pait wantaim narapela lain manmeri na wanpela kantri bai pait wantaim narapela kantri. Na bikpela graun guria bai kamap long planti hap ples na bikpela taim bilong hangre bai kamap. Dispela ol samting em olsem pen ol meri i save pilim pastaim long taim bilong karim pikinini. ⁹ Yupela i mas was gut. Bai ol i givim yupela i go long han bilong ol kaunsel na bai ol i paitim yupela insait long ol haus lotu. Long mi bai ol i kotim yupela na sanapim yupela long pes bilong ol gavana na long pes bilong ol king, na bai yupela i ken tokaut long mi. ¹⁰ Tasol pastaim long ol dispela samting, wok bilong tokaut long gutnius i mas i go long olgeta manmeri bilong graun. ¹¹ Taim ol i holim pasim yupela na salim yupela i go, yupela i noken wari na tingting planti long wanem kain tok bai yupela i mekim. Long dispela aua, wanem kain tok yu bai tokim, God bai givim long yu. Na dispela i no yupela bai toktok, tasol Holi Spirit bai toktok. ¹² Brata bai holim pasim narapela brata bilong em na givim long ol man bai kilim em i dai, na wanpela papa bai mekim wankain long pikinini bilong em. Ol pikinini bai birua wantaim ol papa na mama bilong ol na bai mekim bai ol i mas dai. ¹³ Olgeta man na meri bai i no inap laikim yupela long wanem yupela i bilip long nem bilong mi. Tasol husat manmeri sanap strong na holim pasim bilip i go long pinis bilong graun, dispela man bai stap gut. ¹⁴ Taim yupela i lukim samting nogut bilong bringim bagarap i sanap long ples we em i no inap long sanap long em (Larim man i ritim dispela i mas save), husat manmeri i stap long Judia ol i mas ranawe i go long ol maunten, ¹⁵ larim man husat i stap antap long het bilong haus i noken go daun insait long haus o kisim wanpela samting i go autsait, ¹⁶ na man husat i stap long gaden, em i noken go bek long kisim klos bilong em. ¹⁷ Tasol sori tru long ol meri husat i gat bel na ol meri husat i givim susu long ol pikinini long dispela taim! ¹⁸ Yupela i mas prea olsem ol dispela samting i noken kamap long taim bilong bikpela ren na ais. ¹⁹ Long wanem ol birua bai givim bikpela pen na hevi long ol manmeri. Dispela kain hevi we i no bin kamap bipo taim God i kamapim dispela graun i kam inap nau. Na bai nogat dispela kain pen na hevi bai kamap bihain gen. ²⁰ Sapos bikpela i no bin sotim ol dei, olgeta manmeri bai lus. Tasol Bikpela i tingim ol manmeri husat em yet i makim bilong em, olsem na em i sotim ol dei. ²¹ Na sapos wanpela man i tokim yupela olsem, 'Lukim, Krai i stap long hia!' o 'Lukim, em i stap long hap!' yupela i noken bilip long ol dispela tok. ²² Long wanem ol giaman Krai na ol giaman profet bai kamap ples klia na ol bai kamapim ol sain na mirakel long giamanim ol manmeri, na sapos ol inap, bai ol i giamanim ol manmeri God i makim pinis bilong em. ²³ Yupela i mas was gut. Bihain bai ol dispela samting i kamap olsem na mi tokim yupela nau. ²⁴ Tasol bihain long ol dispela hevi i kamap long dispela taim, san bai tanim kamap tudak na mun bai i no inap long givim lait bilong en, ²⁵ na ol sta bai pundaun i kam daun long skai na olgeta pawa i stap long heven bai guria. ²⁶ Na bihain ol bai lukim Pikinini bilong Man bai kam long klaut wantaim bikpela pawa na glori. ²⁷ Na em bai salim ol ensel bilong em na em bai bungim ol manmeri bilong em i kam long 4-pela hap bilong graun, stat long arere bilong graun i go inap long arere bilong skai. ²⁸ Yupela i mas kisim save long piksa bilong diwai fik. Taim han bilong diwai fik i nupela, em i save kamapim ol nupela lip na yupela save olsem em gutpela taim bilong san i laik kamap klostu. ²⁹ Wankain tasol, taim yupela lukim ol dispela samting i wok long kamap, yupela save olsem em i stap klostu, klostu tru long geit. ³⁰ Tru tumas mi tokim yupela, ol manmeri i stap nau bai ol i no inap dai inap dispela olgeta samting i kamap. ³¹ Heven na graun bai pinis tasol tok bilong mi bai i no inap pinis. ³² Tasol nogat wanpela man i save long dei na aua bilong kam bek bilong Pikinini bilong Man. Ol Ensel long heven na Pikinini bilong God tu i no save long dei na aua, tasol God Papa em yet i save. ³³ Yupela i mas redi na was! Long wanem yupela i no save wanem taim bai dispela samting bai i kamap. ³⁴ Em olsem wanpela man i laik i go long longwe ples na em i lusim haus bilong em na putim ol wokman bilong em long lukautim haus. Em givim wok long wanwan wokman na em i givim strongpela tok long man i was long dua i mas was gut. ³⁵ Olsem na yupela i mas stap redi, long wanem yupela i no save wanem taim papa bilong haus bai i kam. Nogut em bai kam long apinun, o long biknait taim kakaruk i krai, o long moning taim. ³⁶ Sapos em i kam hariap tru, noken larim em i painim yu

slip yet i stap. ³⁷ Wanem tok mi tokim yupela nau, em mi tok long olgeta manmeri tu. Yupela olgeta i mas was gut.

Sapta 14

¹ Em nau tupela dei pastaim long pasova i kamap na bikpela bum bilong bret i nogat yist. Ol hetpris na ol saveman bilong lo i pasim tok long holim Jisas, na kilim em i dai. ² Ol i tok olsem, "Dispela bai i no inap kamap long taim bilong bikpela bum bilong wanem ol manmeri bai i no inap kros pait namel long ol yet." ³ Taim Jisas i stap long Betani long haus bilong Saimon husat i gat sik leprosi. Em i malolo long tebol, na wanpela meri i kam long em wantaim wel sanda dia tumas. Na em i brukim maus bilong botol na kapsaitim antap long het bilong Jisas. ⁴ Tasol sampela man i belhat, ol i toktok namel long ol yet olsem, "Wanem as dispela meri i kapsaitim nating dispela wel sanda?" ⁵ Dispela wel sanda em inap long salim moa long 300-silva koin, na givim long ol rabis manmeri." Na ol i krosim dispela meri. ⁶ Tasol Jisas i tokim ol, "Yupela i lusim em, olsem wanem na yupela i mekim toktok long dispela meri? Em mekim gutpela pasin long mi. ⁷ Olgeta taim yupela i save i gat rabis manmeri i stap wantaim yupela. Wanem taim yupela i laik long helpim ol na mekim gut long ol bai yupela i mekim, tasol yupela bai i no inap stap wantaim mi olgeta taim. ⁸ Dispela meri wokim wanem samting em inap long wokim. Em i putim wel long bodi bilong mi long makim dai bilong mi. ⁹ Tru tumas mi tokim yupela, wanem hap long graun ol i autim gutnius ol bai i tokaut long dispela pasin meri i mekim na ol bai tingim em." ¹⁰ Bihain Judas Iskariot em wanpela bilong 12-pela disaipel husat i givim baksait long Jisas na i bin i go long ol hetpris long em bai salim Jisas i go long han bilong ol. ¹¹ Taim ol hetpris i harim Judas, ol i amamas na promis long givim moni long em. Na Judas i putim ai long wanem gutpela taim bai em i salim Jisas i go long han bilong ol. ¹² Long nambawan dei bilong bret i no i gat yist, taim ol i kukim pikinini sipsip olsem ofa long Pasova, ol disaipel i tokim Jisas, "Yu laik bai mipela i go long we na redim ples bilong yu long kaikai dispela Pasova kaikai?" ¹³ Jisas i salim tupela disaipel na i tokim ol, "Yupela i go insait long biktaun na wanpela man bai i karim bikpela botol wara bai bungim yupela. Orait yupela i mas bihainim em. ¹⁴ Wanem haus dispela man i go insait long en, yupela mas bihainim em i go insait na toktok long papa bilong dispela haus. Tisa bilong mipela i tok, 'Rum bilong mi stap we bai mi kaikai pasova wantaim ol disaipel bilong mi?' ¹⁵ Dispela man bai soim yupela bikpela rum i stap antap long haus we i redi pinis. Yupela i mas redim Pasova bilong yumi long hap." ¹⁶ Ol disaipel i go long biktaun na ol i lukim olgeta samting olsem Jisas i bin tokim ol, na ol i redim pasova kaikai. ¹⁷ Taim san i go daun, Jisas i kam wantaim 12-pela disaipel. ¹⁸ Ol i sindaun long tebol na kaikai, na Jisas i tokim ol olsem, "Tru tumas mi tokim yupela, wanpela bilong yupela husat i kaikai wantaim mi bai salim mi i go long han bilong ol birua." ¹⁹ Olgeta i sori tru, na wanwan disaipel i tok long em, "Ating, i no mi?" ²⁰ Jisas i bekim tok bilong ol olsem, "Em i wanpela bilong yupela 12-pela disaipel, em bai putim bret wantaim mi long dis. ²¹ Ol bai givim Pikinini bilong Man i go long han bilong ol birua olsem tok bilong God i tok long en. Tasol mi sori tru long husat man i salim Pikinini bilong Man long han bilong ol birua. I gutpela tru sapos dispela man mama bilong em i no karim em. ²² Taim ol i kaikai i stap, Jisas i kisim wanpela bret, na em i prea na brukim na givim ol disaipel. Na Jisas i tokim ol, "Kisim dispela em i bodi bilong mi." ²³ Em i kisim kap na i tok tenkyu long God, na em i givim long ol disaipel na ol i dring. ²⁴ Jisas i tokim ol olsem, "Dispela em i blut bilong nupela kontrak bilong mi, dispela blut i kapsait bilong olgeta manmeri." ²⁵ Tru tumas mi tokim yupela olsem, mi bai i no inap dring wantaim yupela long narapela taim inap long taim mi dringim nupela wain insait long Kingdom bilong God. ²⁶ Taim ol i singim wanpela song pinis, ol i go aut long maunten Oliv. ²⁷ Jisas i tokim ol, "Yupela olgeta bai lusim mi, long wanem em i stap long tok, 'Mi bai kilim wasman na ol sipsip bai ranawe i go nabaut. ' ²⁸ Tasol bihain long mi kirap bek, bai mi go paslain long yupela long Galili." ²⁹ Pita i tokim Jisas, "Maski ol narapela i lusim yu bai mi i no inap lusim yu." ³⁰ Jisas tokim Pita, "Tru tumas mi tokim yu, long dispela nait pastaim long kakaruk i krai tupela taim, bai yu tok mi no save long yu tri-pela taim." ³¹ Tasol Pita i tok, "Sapos mi laik dai wantaim yu, bai mi no inap tok olsem mi no save long yu." Na olgeta i mekim wankain promis long Jisas. ³² Ol i kam long ples ol kolim Getsemani, na Jisas tokim ol disaipel, "Yupela sindaun long hia na bai mi i go prea." ³³ Jisas kisim Pita, Jems, na Jon wantaim em, na taim ol i kam kamap, em i pilim bikpela hevi tru. ³⁴ Jisas i tokim ol olsem, "Mi pilim bikpela hevi tru inap long mak bilong mi i dai. Yupela stap hia na was gut." ³⁵ Jisas i go longwe liklik long ol na em i go pundaun long graun. Na em i beten long God sapos em i orait dispela taim nogut i ken abrusim em. ³⁶ Jisas i prea olsem, "Papa God, olgeta samting inap kamap long laik bilong yu. Rausim dispela kap long mi, tasol i no long laik bilong mi tasol long laik bilong yu. ³⁷ Jisas i kam bek na lukim ol disaipel ol i slip stap, em tok long Pita, "Simon, yu slip yet? yu inap kirap na was long wanpela aua? ³⁸ Yupela i mas was na beten, na bai yupela i no inap pundaun long traim. Spirit em i laik, tasol body em i no laikim." ³⁹ Narapela taim gen Jisas i go na beten, na em i mekim wankain toktok long ol. ⁴⁰ Na narapela taim gen, Jisas i lukim ol disaipel i slip. Ai bilong ol i hevi na ol i no save ol bai mekim wanem tok long em. ⁴¹ Namba tri taim gen,

Jisas i kam na tokim ol olsem, "Yupela slip na kisim malolo long bodi yet, a? Inap! Taim em kam pinis. Lukim! Pikinini bilong Man ol bai i salim i go long han bilong ol sinman." ⁴² Yupela kirap, na yumi go. Lukim! man husat i laik givim mi i go long han bilong ol birua em i stap klostu pinis. ⁴³ Taim Jisas i toktok wantaim ol i stap, Judas em i wanpela bilong ol 12-pela disaipel na em i kam kamap. Na planti man bihainim em i kam, em ol bikpris na ol saveman bilong lo na ol hetman. Ol i holim ol bainat na ol stik na ol i kam long Jisas. ⁴⁴ Man husat bai givim Jisas i go long han bilong ol birua, em i givim tok olsem, "Man husat mi kis long en, em dispela man yupela holim pasim em na was na kisim em i go." ⁴⁵ Taim Judas i kamap long ples, hariap tru em kam long Jisas na tok, "Tisa, "na em i kis long em. ⁴⁶ Bihain ol i putim han bilong ol long em na holim pasim em. ⁴⁷ Tasol wanpela bilong ol i sanap wantaim ol i rausim bainat bilong em na katim yau bilong wanpela wokman bilong hetpris. ⁴⁸ Jisas i tokim ol, "Yupela kam olsem yupela laik holim wanpela stil man na yupela i kam wantaim ol bainat na ol stik long holim mi? ⁴⁹ Taim mi stap olgeta dei wantaim yupela na tokaut long gutnius insait long tempel, yupela i no bin holim pasim mi. Tasol dispela i kamap long inapim tok bilong God." ⁵⁰ Olgeta husat i stap wantaim Jisas ol i lusim em na ranawe. ⁵¹ Wanpela yangpela man i pasim longpela klos long bodi bilong em na em i bihainim Jisas i go taim ol birua i kism em i go. ⁵² Em i lusim longpela klos bilong em na ranawe i go as nating. ⁵³ Ol i kisim Jisas i go long hetpris. Olgeta hetpris na hetman na ol saveman bilong lo bilong Juda ol i stap. ⁵⁴ Na Pita i bihainim em longwe liklik i go long banis bilong hetpris. Na em i sindaun wantaim ol soldia long paia na hotim skin bilong en. ⁵⁵ Ol bikpris na ol kaunsol i triam long painim giaman stori long kotim Jisas, na bai ol i kilim em i dai. Tasol ol i no bin painim wanpela stori. ⁵⁶ Planti bilong ol i kisim ol giaman stori long kotim Jisas, tasol i nogat wanpela bilong ol dispela stori i wankain olsem stori bilong Jisas. ⁵⁷ Sampela lain i kirap na mekim giaman stori long kotim em, na ol i tok, ⁵⁸ "Mipela i harim olsem em i tok, "Mi bai rausim dispela tempel ol i mekim wantaim han, na long tripela dei bai mi wokim tempel ol han i no wokim long en." ⁵⁹ Maski ol i mekim kainkain toktok, dispela stori bilong ol i no wankain olsem gutpela stori bilong Jisas. ⁶⁰ Na hetpris sanap namel long ol na askim Jisas, "Yu no bekim ol toktok bilong mipela? Olsem wanem long dispela tok ol i sutim long yu?" ⁶¹ Tasol em i pasim maus na i no bekim tok bilong ol. Narapela taim gen hetpris i askim Jisas na i tok, "Ating yu Krai, pikinini bilong God?" ⁶² Jisas i tok, "Em mi tasol, na yu bai lukim Pikinini bilong Man bai i sindaun long han sut bilong God i gat olgeta strong na bai i kam long ol klaut long heven." ⁶³ Hetpris i brukim klos bilong em, na tok, "Bai yumi painim wanem kain tok moa?" ⁶⁴ Yupela harim dispela tok bilas pinis, wanem samting bai yupela i mekim? Olgeta lain i bagarapim em olsem man husat i mekim wanpela wrong inap long em i mas i dai. ⁶⁵ Sampela spet long em, na pasim pes bilong em na ol i bagarapim em na tok, "Mekim tok profet, na tokaut husat i paitim yu." Na ol ofisa i kisim em na paitim em. ⁶⁶ Taim Pita stap daunbilo long dispela hap bilong ol het pris, wanpela wok meri bilong hetpris i kam long em. ⁶⁷ Em lukim Pita i stap arere long paia na hotim skin i stap. Na em i lukim Pita na tok, "Yu bin stap wantaim Jisas bilong Nasaret." ⁶⁸ Tasol Pita i giaman na tok, "Mi no save long wanem samting yu toktok long en." Bihain em i go autsait klostu long dua bilong haus na kakaruk i krai. ⁶⁹ Wokmeri bilong hetpris i lukim Pita na tokaut gen long ol manmeri i sanap na i tok olsem, "Dispela man em wanpela bilong ol." ⁷⁰ Tasol Pita i giaman na tok gen olsem, "Em i no save long Jisas." Bihain liklik ol man i sanap long dispela hap i tok long Pita olsem, "Tru tumas yu wanpela bilong ol, long wanem yu tu bilong Galili." ⁷¹ Tasol Pita i mekim planti toktok bilong bagarapim em yet na mekim tok promis olsem, "Mi no save long dispela man yupela i tok long en." ⁷² Tasol wantu kakaruk i krai namba tu taim gen. Bihain, Pita i tingim wanem samting Jisas i tokim em, "Bihain long kakaruk i krai tupela taim, yu bai tok mi no save long yu tripela taim." Na Pita i krai long wanem em i giaman.

Sapta 15

¹ Long moning taim tru, ol hetpris i bung wantaim ol hetman na saveman bilong lo bilong Juda na i holim pasim Jisas na kisim em i go givim long Pailat. ² Na Pailat i askim Jisas olsem, "Yu king bilong ol Juda a? Na Jisas i bekim tok olsem, "Yu yet i tok pinis." ³ Ol hetpris i mekim planti toktok long Jisas olsem em i save mekim planti asua. ⁴ Na Pailat i askim Jisas gen olsem, "Yu bai bekim tok o nogat? Harim amaspela asua ol i bin mekim long yu?" ⁵ Tasol Jisas i no moa bekim tok bilong Pailat, na long dispela as, Pailat i gat planti tingting. ⁶ Long taim bilong bikpela kaikai i kamap, Pailat i save lusim wanpela kalabus man i go fri, olsem ol manmeri ol yet i lakim. ⁷ Namel long ol man bilong sakim tok na kilim man insait long kalabus, i gat wanpela man ol i kolim em Barabas i stap. ⁸ Bikpela lain manmeri i kam long Pailat na askim em long mekim ol samting wanem em i save mekim long bipo. ⁹ Na Pailat i bekim tok bilong ol olsem, "Yupela i laik bai mi lusim King bilong ol Juda i go long yupela?" ¹⁰ mi save long bel nogut bilong ol hetpris long wanem ol i givim Jisas i go long em. ¹¹ Tasol ol hetpris i mekim ol planti lain manmeri i singaut stron long ol i mas lusim Barabas i go fri. ¹² Na Pailat i bekim tok gen na tok olsem, "Na yupela i laik bai mi mekim wanem long King bilong ol Juda?" ¹³ Na ol i singaut bikmaus gen olsem, "Nilim Jisas long diwai kros!" ¹⁴ Na Pailat i bekim tok long ol olsem, "Em i mekim wanem asua?" Tasol ol i singaut stron na tok; "Nilim Jisas long diwai kros." ¹⁵ Pailat i laik inapim laik bilong ol manmeri olsem na em i lusim Barabas i go long ol. Na em i larim ol soldia bilong em i wipim Jisas na bihain em i givim Jisas i go bai ol i nilim em long diwai kros. ¹⁶ Ol soldia i kisim Jisas i go insait long banis bilong gavman na planti moa soldia i bihainim em. ¹⁷ Ol i putim pepolpela klos long Jisas na raunim rop i gat nil olsem hat king na putim long het bilong em. ¹⁸ Ol i tok bilas long Jisas na tok, "King bilong ol Juda!" ¹⁹ Ol i paitim het bilong em, na spet long em, brukim skru na giaman mekim lotu long em. ²⁰ Bihain long ol i tok bilas long Jisas, ol i rausim pepol pela klos long em na ol i putim ol pela klos bilong em yet, na kisim em i go long nilim em long diwai kros. ²¹ Wanpela man, em Saimon bilong Sairin, papa bilong Aleksendra na Rafas. Ol i mekim em long karim diwai kros. ²² Ol soldia i kisim Jisas i go long wanpela ples ol i kolim Kolkota. As bilong dispela tok i olsem "ples ol hetbun bilong ol man i save stap." ²³ Ol i givim em wain i tanim wantaim mir, tasol em i no drinkim. ²⁴ Bihain long ol i nilim Jisas long diwai kros, ol i brukim klos bilong em na pilai satu long kisim wan wan hap. ²⁵ Long 9 kilok moning, ol i hangamapim Jisas long diwai kros. ²⁶ Long wanpela hap diwai, ol i raitim tok long Jisas olsem, "King bilong ol Juda." ²⁷ Wantaim Jisas, ol i hangamapim tupela stilman, wanpela long han sut na narapela long han kais. ²⁸ undefined ²⁹ Ol lain husat i go kam long dispela hap i tok bilas long em na tok, "Aa! Yu tasol i bin tok bai yu brukim tempel na wokim gen insait long tri-pela dei. ³⁰ Yu helpim yu yet na kam daun long diwai kros!" ³¹ Long wankain pasin, ol hetpris na ol saveman bilong lo i tok bilas long em na tok, "Em i bin helpim ol arapela, tasol em i no inap long helpim em yet. ³² Larim Krais, King bilong Israel, i kam daun long diwai kros na bai mipela tu i ken lukim na bilip." Tupela stil man long diwai kros tu i tok bilas long em. ³³ Long 12 kilok, bikpela tudak i karamapim graun i go inap long 3 kilok. ³⁴ Na long 3 kilok, Jisas i singaut bikmaus olsem, "Eli, Eli, lama sabaktani?" As bilong dispela tok i olsem, "God bilong mi, God bilong mi, bilong wanem yu lusim mi?" ³⁵ Sampela long ol lain husat i bin sanap klostu long em ol i harim dispela tok na ol i tok, "Lukim, em i mas singautim Elaisa." ³⁶ Wanpela man i ran i kam na putim pait wain long spans na putim long wanpela longpela stik na givim i go long Jisas long drink, na tok, "Yumi lukim sapos Elaisa bai i kam na helpim em" ³⁷ Bihain, Jisas i singaut bikpela na em i dai. ³⁸ Na laplap long tempel i bruk i go long tu-pela hap long antap i go daun. ³⁹ Na taim bosman bilong ol soldia i lukim Jisas i dai long dispela rot, em i tokaut olsem, "Tru tumas, dispela em i pikinini bilong God." ⁴⁰ Na tu long hap em sampela meri husat i bin sanap longwe na lukluk. Namel long ol em Meri Mekdalin, na Meri, mama bilong narapela Jems brata bilong Joses, na Salome. ⁴¹ Taim em i bin i stap long Galili, ol i save bihainim em na mekim gut long em. Na sampela arapela meri tu i bin bihainim em i go long Jerusalem. ⁴² Taim apinun i kamap, na tu em i dei bilong redim ol samting bilong dei Sabat, ⁴³ Josep bilong Arimatia i kamap long hap. Em i wanpela bikman bilong kansol na i save wetim kingdom bilong Bikpela. Em i go long Pailat na askim em long bodi bilong Jisas. ⁴⁴ Pailat i kirap nogut olsem Jisas i dai pinis, na em i askim bosman bilong ol soldia sapos Jisas i dai pinis. ⁴⁵ Taim pailat i harim dispela tok olsem Jisas i dai pinis, long bosman bilong ol soldia, em i givim bodi bilong Jisas i go long Josep bilong Arimatia. ⁴⁶ Josep i baim laplap na kisim bodi bilong Jisas i kam daun long diwai kros na karamapim em wantaim dispela laplap, na putim em long nupela ston matmat. Na kisim bikpela ston na pasim long maus bilong matmat. ⁴⁷ Meri Mekdalin na Meri mama bilong Joses i lukim dispela ples we ol i planim Jisas.

Sapta 16

¹ Taim dei Sabat i pinis, Meri Mekdalin na Meri mama bilong Jems na Salome i bin baim sampela sanda, em ol i laik putim long bodi bilong Jisas long matmat. ² Long stat bilong namba wan dei bilong wik taim san i kam antap, ol i bin go long matmat. ³ Ol i wok long toktok long ol yet olsem, husat bai rausim dispela ston long dua bilong matmat? ⁴ Taim ol i lukluk i go, ol i lukim olsem wanpela man i rausim ston pinis, dispela ston em i wanpela traipela ston tru. ⁵ Ol i go insait long hul bilong matmat na ol i lukim wanpela yangpela man i putim longpela waitpela klos i sindaun long han sut, na ol i kirap nogut, ⁶ Na em i tokim ol, "Yupela i noken pret. Yupela i painim Jisas bilong Nasaret, ol i bin hangamapim em long diwai kros. Tasol em i kirap bek pinis. Em i no moa i stap hia. Lukim bet ol i bin slipim em. ⁷ Olsem na yupela go na tokim ol disaipel bilong em wantaim Pita olsem em i go pas long yupela long Galili. Yupela bai lukim em long hap, olsem em i bin tok." ⁸ Ol i kam autsait long matmat na ran i go. Ol i pret na guria na i no mekim wanpela toktok long ol man. ⁹ Long stat bilong namba wan dei bilong wik, bihain long em i kirap, em i kamap pastaim long Meri Mekdalin, em dispela meri Jisas i bin rausim 7-pela spirit nogut long em. ¹⁰ Ol lain i bin stap wantaim em ol i sori na krai i stap na em i go tokim ol. ¹¹ Ol i harim olsem em i stap laip na em i lukim Meri, tasol ol i no bilipim em. ¹² Bihain long ol dispela samting, em i kamap olsem narapela kain man long ai bilong tupela disaipel bilong Jisas, taim ol i wokabaut i go long rot. ¹³ Ol i go na tokim olgeta arapela disaipel, tasol ol i no bilipim tupela. ¹⁴ Bihain Jisas i kamap long ol disaipel taim ol i sindaun long tebol i stap, na em i toktok strong long ol long wanem ol i no bilip, na bel bilong ol i strong, na ol i no bilipim ol dispela lain husat i bin lukim em bihain long em i kirap bek long dai. ¹⁵ Em i tokim ol olsem, "Yupela go long olgeta hap bilong graun na autim gutnius long olgeta manmeri. ¹⁶ Na husat i bilip na kisim baptais, God bai kisim em bek, na husat i no bilip bai sanap long kot. ¹⁷ Ol dispela mak bai go wantaim ol man i bilip. Ol bai rausim spirit nogut long nem bilong Mi. Na ol bai toktok long nupela tokples. ¹⁸ Na ol bai holim snek long han bilong ol. Na sapos ol i dring posin em bai i no i nap bagarapim ol. Ol bai putim han antap long ol sik man na ol bai kamap orait." ¹⁹ Bihain, taim Bikpela i toktok long ol pinis orait em i go antap long heven na sindaun long hansut bilong God. ²⁰ Ol disaipel i go na autim tok long olgeta hap, na Bikpela i helpim ol na ol i mekim ol mirakol wantaim.