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Translation Notes (unfoldingWord)

Mark 1:1 (#1)

"The beginning of the gospel"

If your language does not use an abstract noun for the idea of **beginning**, you could express the same idea in another way. Alternate translation: "Here begins the gospel"

See: Abstract Nouns

Mark 1:1 (#2)

"of the gospel of Jesus Christ"

Here, Mark is using the possessive form to describe a **gospel** that is about **Jesus Christ**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "of the gospel concerning Jesus Christ"

See: Possession

Mark 1:1 (#3)

"the Son of God"

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Mark 1:1 (#4)

"the Son of God"

Many ancient manuscripts include the phrase **the Son of God**. The ULT follows that reading. A few ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 1:1-4 (#1)

""The beginning of the gospel of Jesus Christ, the Son of God" - "Just as it has been written in Isaiah the prophet, Behold, I am sending my messenger before your face, who will prepare your way" - "a voice of one calling out in the wilderness, Make ready the way of the Lord; make his paths straight" - "John came""

Here, the phrase **Just as it is written in Isaiah the prophet** and the quotation that follows could go with: (1) verse 1: **The beginning of the gospel of Jesus Christ, the Son of God**. In this case, Mark means that the **gospel** had its **beginning** just as Isaiah prophesied. Alternate translation: "The beginning of the gospel of Jesus Christ, the Son of God, happened just as it is written in Isaiah the prophet, "Behold, I am sending my messenger before your face, who will prepare your way; a voice crying out in the wilderness, 'Make ready the way of the Lord; make his paths straight.'" And so John came" (2) verse 4: **John came**. In this case, Mark means that **John came** as Isaiah had prophesied. Alternate translation: "This is the beginning of the gospel of Jesus Christ, the Son of God. Just as it is written in Isaiah the prophet, "Behold, I am sending my messenger before your face, who will prepare your way; a voice crying out in the wilderness, 'Make ready the way of the Lord; make his paths straight,'" John came"

See: Assumed Knowledge and Implicit Information

Mark 1:2 (#1)

"Just as it has been written in Isaiah the prophet"

In Mark's culture, **Just as it has been written in Isaiah the prophet** is a normal way to introduce quotations from important texts, in this case, the Old Testament books written by the prophet Malachi and by **Isaiah the prophet** (see [Malachi 3:1](#) and [Isaiah 40:3](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Mark is quoting from important texts. Alternate translation: "Just as you can read in what Isaiah the prophet wrote" or "Just as it says in the Scriptures connected with Isaiah the prophet"

See: Quotations and Quote Margins

Mark 1:2 (#2)

"Just as it has been written in Isaiah the prophet"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Just as Isaiah the prophet wrote"

See: Active or Passive

Mark 1:2 (#3)

"in Isaiah the prophet"

Here, **Isaiah the prophet** represents the book written by Isaiah. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in the scroll of Isaiah the prophet"

See: Metonymy

Mark 1:2 (#4)

"Behold"

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "See" or "Pay attention"

See: Exclamations

Mark 1:2 (#5)

"before your face"

Here, the phrase **before your face** means before or in front of the person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in front of you" or "before I send you"

See: Idiom

Mark 1:2 (#6)

"will prepare your way"

Here the author of the quotation speaks of helping people to get ready for the coming of the Messiah as if it were preparing the **way** or road for the Messiah. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "will help people get ready for you to arrive"

See: Metaphor

Mark 1:3 (#1)

"a voice of one calling out"

The author of the quotation is using **voice** to represent a person speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "a person calling out" or "someone calling out"

See: Synecdoche

Mark 1:3 (#2)

"of one calling out in the wilderness"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "of one calling out in the wilderness and saying" or "of one calling out in the wilderness, declaring"

See: Quotations and Quote Margins

Mark 1:3 (#3)

"in the wilderness, Make ready the way of the Lord; make his paths straight"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. If you do, you will need to delete the single quotation mark at the end of this quotation. Alternate translation: "the wilderness that people must make ready the way of the Lord, that they must make his paths straight"

See: Quotes within Quotes

Mark 1:3 (#4)

""Make ready the way of the Lord; make his paths straight""

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if it would be helpful to your readers, you could connect the phrases with a connecting word in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Make ready the way of the Lord, yes, make his paths straight"

See: Parallelism

Mark 1:3 (#5)

""Make ready the way of the Lord; make his paths straight""

Here the author of the quotation speaks as if people should build or maintain roads for **the Lord** to travel on as he comes to visit his people. He means that people need to be living and acting in proper ways when **the Lord** appears to his people. If it would be helpful in your language, you could express the metaphor in simile form or state the meaning plainly. Alternate translation: "Live and behave in a way that pleases God, as if you were making a road ready for him to travel on"

See: Metaphor

Mark 1:3 (#6)

"Make ready" - "make"

Because the person who is **crying out** is speaking to many people, the commands **Make ready** and **make** are plural.

See: Forms of 'You' — Singular

Mark 1:4 (#1)

"John came, the one baptizing in the wilderness and preaching"

Here, the phrase translated **the one baptizing** could be: (1) a description of what John did, in parallel with the word **preaching**. Alternate translation: "John came. He was baptizing in the wilderness and preaching" (2) a title ("the Baptist") that people called **John**. Alternate translation: "John the Baptist came in the wilderness, preaching"

See: Assumed Knowledge and Implicit Information

Mark 1:4 (#2)

"John came"

This phrase introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: "There was a man named John" or "A man called John appeared"

See: Introduction of New and Old Participants

Mark 1:4 (#3)

"preaching a baptism of repentance for forgiveness of sins"

It may be more natural in your language to have a direct quotation here. Alternate translation: "preaching, 'Receive a baptism of repentance for forgiveness of sins.'"

See: Direct and Indirect Quotations

Mark 1:4 (#4)

"preaching a baptism of repentance"

Here Mark implies that John was **preaching** that people should undergo **a baptism of repentance**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "preaching that people should receive a baptism of repentance" or "preaching that people should ask to receive a baptism of repentance"

See: Assumed Knowledge and Implicit Information

Mark 1:4 (#5)

"a baptism of repentance for forgiveness of sins"

If your language does not use abstract nouns for the ideas behind **repentance** and **forgiveness**, you could express the same ideas in another way. Alternate translation: “that people should be baptized to show that they had repented, so that their sins would be forgiven”

See: Abstract Nouns

Mark 1:4 (#6)

"a baptism of repentance"

Here, Mark is using the possessive form to describe a **baptism** that shows or expresses **repentance**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “a baptism that expresses repentance” or “a baptism that demonstrates repentance”

See: Possession

Mark 1:4 (#7)

"for forgiveness of sins"

Here, the phrase **for the forgiveness of sins** indicates the goal of the **baptism of repentance**. If it would be helpful in your language, you could use a different word or phrase that indicates the goal of an action. Alternate translation: “that would lead to forgiveness of sins”

See: Connect — Goal (Purpose) Relationship

Mark 1:5 (#1)

"all the Judea region and all the Jerusalemites"

Mark twice writes **all** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: “most of the Judea region and most of the Jerusalemites”

See: Hyperbole

Mark 1:5 (#2)

"all the Judea region"

Here, the phrase **all the Judea region** represents the people who live in that area. If it would be helpful in your language, you could use an

equivalent expression from your language or state the meaning plainly. Alternate translation: “all the inhabitants of the Judea region”

See: Synecdoche

Mark 1:5 (#3)

"were going out"

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: “were coming out”

See: Go and Come

Mark 1:5 (#4)

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

Here the people were **confessing their sins** before they **were being baptized**. If it would be helpful in your language, you could rearrange the elements so that these events are in sequential order, or you could use another form to indicate the sequence. Alternate translation: “confessing their sins, they were being baptized by him in the Jordan River” or “were being baptized by him in the Jordan River after they confessed their sins”

See: Connect — Sequential Time Relationship

Mark 1:5 (#5)

"were being baptized by him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he was baptizing them”

See: Active or Passive

Mark 1:5 (#6)

"confessing"

Here it is the people who are **confessing**, not John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “as they confessed”

See: Assumed Knowledge and Implicit Information

Mark 1:6 (#1)**"And John"**

Here Mark uses the word **And** to introduce background information that will help readers understand what happens next. The word does not introduce another event in the story. This background information is found in [1:6-8](#). Use a natural form in your language for introducing background information. Alternate translation: "Concerning this John, he"

See: Background Information

Mark 1:6 (#2)**"was clothed with"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "clothed himself with"

See: Active or Passive

Mark 1:6 (#3)**"was clothed with camel hair"**

Here Mark implies that John wore clothes made from **camel hair**. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "wore clothing made from the hair of camels"

See: Assumed Knowledge and Implicit Information

Mark 1:6 (#4)**"a leather belt"**

A **leather belt** is a thin strap made from animal skin that holds clothing in place. If your readers would not be familiar with this type of clothing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "an animal skin strap" or "a band made from animal skin"

See: Translate Unknowns

Mark 1:7 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 1:7 (#2)**"is coming after me"**

Here John speaks as if someone is walking behind him. He means that soon someone will continue what he has started doing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will preach after I have preached"

See: Metaphor

Mark 1:7 (#3)**"is coming"**

Here John uses the present tense to refer to something that will certainly happen in the future. If it would be helpful in your language, you could use the future tense here. Alternate translation: "will come"

See: Irregular Use of Tenses

Mark 1:7 (#4)**"I am not worthy, stooping down, to untie the strap of his sandals"**

Here, **to untie the strap** of someone's **sandals** was a duty of a slave. John means that he is not worthy to be a slave to this person who is **coming after** him. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "I am not worthy to be the slave who, stooping down, unties the strap of his sandals" or "I am not worthy to act as his slave"

See: Assumed Knowledge and Implicit Information

Mark 1:7 (#5)**"worthy, stooping down, to untie"**

The expression **stooping down** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: “worthy to untie”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 1:7 (#6)

"to untie the strap of his sandals"

In Jesus' culture, people wore **sandals** on their feet by tying them on with a **strap**. To take off the **sandals**, someone had to **untie the strap**. If it would be helpful in your language, you could state more explicitly what it means **to untie the strap**, or you could use a more general term. Alternate translation: “to help him remove his sandals by untying the strap” or “to remove his sandals”

See: Translate Unknowns

Mark 1:8 (#1)

"baptized"

Here John could be using the past tense: (1) to refer generally to how he baptizes people. Alternate translation: “always baptize” (2) to refer specifically to how he just baptized some people. Alternate translation: “I have baptized”

See: Irregular Use of Tenses

Mark 1:8 (#2)

"you" - "you"

Since John is speaking to many people, the word **you** is plural throughout this verse.

See: Forms of 'You' — Singular

Mark 1:8 (#3)

"but he will baptize you with the Holy Spirit"

Here John indicates that the one coming after him will cause people to experience **the Holy Spirit**, just as John caused people to experience **water** in baptism. If possible, preserve the baptism metaphor or express the idea in simile form.

Alternate translation: “but he will baptize you, as it were, with the Holy Spirit” or “and he also will perform something like baptism, but he will use the Holy Spirit”

See: Metaphor

Mark 1:8 (#4)

"but"

Here, the word **but** introduces what the one coming after John will use for baptism in contrast to what John uses. If it would be helpful in your language, you could use a different word or phrase that introduces a contrast. Alternate translation: “and, in contrast,”

See: Connect — Contrast Relationship

Mark 1:9 (#1)

"And it happened that"

The phrase **And it happened that** marks the beginning of a new event in the story. Use a natural form in your language for introducing a new event. Alternate translation: “Then,” or “Next,”

See: Introduction of a New Event

Mark 1:9 (#2)

"in those days"

Here, Matthew uses the term **days** to refer to a particular period of time. If it would be helpful in your language, you could use a different word or phrase that identifies a particular period of time. Alternate translation: “during that time”

See: Idiom

Mark 1:9 (#3)

"in those days"

The phrase **those days** refers to the time period when John was preaching and baptizing people at the Jordan River. If it would be helpful in your language, you could state it more clearly. Alternate translation: “John was preaching and baptizing people when”

See: Assumed Knowledge and Implicit Information

Mark 1:9 (#4)

"came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 1:9 (#5)

"he was baptized by John"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "John baptized him"

See: Active or Passive

Mark 1:10 (#1)

"immediately, coming up out of the water, he saw"

Here, the word **immediately** indicates that as soon as John baptized Jesus, Jesus **saw the heavens being split open** as he was **coming up out of the water**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "right away, as he was coming up out of the water, he saw"

See: Assumed Knowledge and Implicit Information

Mark 1:10 (#2)

"coming up out of the water"

Here Mark implies that Jesus was in the Jordan River when he was baptized. Afterwards, he came up out of the river. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "leaving the water of the river" or "stepping out of the river"

See: Assumed Knowledge and Implicit Information

Mark 1:10 (#3)

"coming up" - "coming down"

In contexts such as these, your language might say "going" instead of **coming**. Alternate translation: "going up ... going down"

See: Go and Come

Mark 1:10 (#4)

"he saw the heavens being split open and"

Here Mark is referring to a phenomenon in which heaven and earth are connected in a special way so that someone or something can move from one place to the other. Jesus was able to see this happening. If it would be helpful in your language, you could state more explicitly what it means for the heavens to be **split open**. Alternate translation: "he could see the heavens being split open to connect heaven and earth, and he saw" or "he saw the entrance to the heavens opening and"

See: Assumed Knowledge and Implicit Information

Mark 1:10 (#5)

"the heavens being split open"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "the heavens splitting open" or "God splitting the heavens open"

See: Active or Passive

Mark 1:10 (#6)

"the Spirit coming down on him like a dove"

The phrase **like a dove** could mean: (1) the Spirit looked like a dove as he was **coming down** upon Jesus. Alternate translation: "the Spirit coming down on him, looking like a dove" (2) the Spirit descended upon Jesus as a dove descends from the sky toward the ground. Alternate translation: "the Spirit coming down on him as a dove comes down to earth"

See: Simile

Mark 1:10 (#7)**"coming down on him"**

Here Mark implies that **the Spirit** came down from **the heavens**. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "coming down on him from the heavens"

See: Assumed Knowledge and Implicit Information

Mark 1:11 (#1)**"a voice came"**

Mark is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "a person spoke" or "God the Father spoke"

See: Synecdoche

Mark 1:11 (#2)**"my beloved Son"**

Son is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Mark 1:11 (#3)**"beloved Son"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Son, whom I love"

See: Active or Passive

Mark 1:11 (#4)**"With you, I am well pleased"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You please me"

See: Active or Passive

Mark 1:12 (#1)**"And immediately"**

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Soon after that"

See: Introduction of a New Event

Mark 1:12 (#2)**"casts him out"**

Here Mark speaks as if **the Spirit** physically picked up Jesus and **casts him out** into the wilderness. He means that **the Spirit** compelled Jesus to go to the wilderness, although he did not force Jesus to go against his will. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "compels him to go" or "leads him out"

See: Metaphor

Mark 1:13 (#1)**"being tempted by Satan"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and Satan was tempting him"

See: Active or Passive

Mark 1:13 (#2)**"he was with the wild animals"**

Alternate translation: "Jesus was living among the wild animals"

Mark 1:14 (#1)**"But"**

Here, the word **But** introduces the next major event in the story. If it would be helpful in your

language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Mark 1:14 (#2)

"after John was handed over"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context (see [6:17–29](#)) that it was the soldiers of King Herod Antipas, the ruler of **Galilee**. Alternate translation: "after soldiers handed John over to the authorities" or "after the king of Galilee arrested John"

See: Active or Passive

Mark 1:14 (#3)

"came to Galilee"

Here Mark implies that Jesus was going back **to Galilee**, since he had originally come from there to meet John (see [1:9](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "came to Galilee again" or "returned to Galilee"

See: Assumed Knowledge and Implicit Information

Mark 1:14 (#4)

"came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 1:14 (#5)

"the gospel of God"

Here, Mark is using the possessive form to describe a **gospel** that relates to **God**. More specifically, the **gospel** could: (1) come from **God**. Alternate translation: "the gospel that came from God" (2) be about **God**. Alternate translation: "the gospel about God"

See: Possession

Mark 1:15 (#1)

"and saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 1:15 (#2)

"The time has been fulfilled"

When **time has been fulfilled**, that means that it is now the moment that God has appointed for something to happen. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "The time that God appointed has arrived" or "The time is right"

See: Idiom

Mark 1:15 (#3)

"The time has been fulfilled"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The time has come" or "The time is here"

See: Active or Passive

Mark 1:15 (#4)

"has come near"

Here Mark uses this phrase in the sense of **near** in time. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "is about to begin" or "is about to happen"

See: Assumed Knowledge and Implicit Information

Mark 1:15 (#5)**"Repent" - "believe"**

Since Jesus is speaking to many people, the commands **Repent** and **believe** are plural.

See: Forms of 'You' — Singular

Mark 1:16 (#1)**"And"**

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then," or "One time,"

See: Connecting Words and Phrases

Mark 1:16 (#2)**"Simon and Andrew, the brother of Simon, net-casting into the sea, for they were fishermen"**

Here Mark introduces two new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: "two fishermen who were net-casting into the sea. They were Simon and Andrew, Simon's brother"

See: Introduction of New and Old Participants

Mark 1:16 (#3)**"the brother of Simon"**

Mark never says whether **Simon** or **Andrew** was older, but he mentions **Simon** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **Andrew** was younger. Alternate translation: "the younger brother of Simon"

See: Kinship

Mark 1:16 (#4)**"net-casting into the sea"**

Here Mark implies that they were **net-casting** in order to catch fish. If it would be helpful in your language, you make that idea more explicit. Alternate translation: "net-casting into the sea to catch fish"

See: Assumed Knowledge and Implicit Information

Mark 1:16 (#5)**"net-casting into"**

Some cultures use a **net** to catch fish. A **net** is a mesh or network of cords or ropes which fishermen throw into the water to trap fish. If it would be helpful in your language, you could refer to how people catch fish in your culture, or you could use a general phrase. Alternate translation: "fishing in" or "trying to catch fish in"

See: Translate Unknowns

Mark 1:16 (#6)**"for"**

Mark is providing this background information to help readers understand why **Simon and Andrew** were **net-casting**. If it would be helpful in your language, you could use a form that introduces this kind of background information. Alternate translation: "which they did because" or "since"

See: Background Information

Mark 1:17 (#1)**"Come after me"**

Here, the phrase **Come after me** is a command to travel with Jesus and be his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Be my disciples" or "Travel with me as my students"

See: Idiom

Mark 1:17 (#2)**"Come" - "you"**

Since Jesus is speaking to Simon and Andrew, the command **Come** and the word **you** are plural.

See: Forms of 'You' — Singular

Mark 1:17 (#3)

"I will make you to become fishers of men"

Here Jesus speaks of preaching the gospel and helping people believe in Jesus as if it were fishing. He means that, just as fishermen catch many fish, so Simon and Andrew will help many people believe. If possible, preserve the metaphor here, since it relates directly to what Simon and Andrew were doing when Jesus saw them. If it would be helpful in your language, you could express the idea as a simile. Alternate translation: "I will make you to become people who collect men for me, just as you now collect fish"

See: Metaphor

Mark 1:17 (#4)

"of men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of humans" or "of men and women"

See: When Masculine Words Include Women

Mark 1:18 (#1)

"having left the nets"

See how you expressed the idea of "net-casting" in [1:16](#). Alternate translation: "having stopped fishing"

See: Translate Unknowns

Mark 1:18 (#2)

"they followed him"

Here, the phrase **they followed him** indicates that they traveled with Jesus and were his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they became his disciples" or "they traveled with him as his students"

See: Idiom

Mark 1:19 (#1)

"having gone on a little farther"

Here Mark means that Jesus walked a short distance beside the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having gone a short way along the shore"

See: Assumed Knowledge and Implicit Information

Mark 1:19 (#2)

"James, the {son} of Zebedee, and John, his brother, and they {were} mending the nets in the boat"

Here Mark introduces two more new characters into the story. Consider how you might introduce new characters into a story, and follow that form here. You may need to rearrange some elements of the sentence to do so. Alternate translation: "two men who were in a boat, mending their nets. They were James, the son of Zebedee, and his brother John"

See: Introduction of New and Old Participants

Mark 1:19 (#3)

"his brother"

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: "his younger brother"

See: Kinship

Mark 1:19 (#4)

"the nets"

Translate the word **nets** as you did in [1:18](#). Alternate translation: "the tools they used for fishing"

See: Translate Unknowns

Mark 1:20 (#1)**"he called them"**

Here Mark implies that Jesus **called them** to "come after him," that is, to travel with him and be his disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he called them to come after him" or "he called them to travel with him as his students"

See: Assumed Knowledge and Implicit Information

Mark 1:20 (#2)**"they went away after him"**

See how you expressed the similar clause "they followed him" in [1:18](#). Alternate translation: "they became his disciples" or "they traveled with him as his students"

Mark 1:20 (#3)**"they went away"**

Here, **they** refers to James and John. It does not refer to the servants, who stayed in the boat. If it would be helpful in your language, you could refer to James and John more directly. Alternate translation: "James and John went away"

See: Pronouns — When to Use Them

Mark 1:21 (#1)**"they enter"**

The pronoun **they** refers to Jesus and the four disciples he just called to follow him: Simon, Andrew, James, and John. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "Jesus and his disciples enter"

See: Pronouns — When to Use Them

Mark 1:21 (#2)**"on the Sabbaths"**

Here Mark uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "on one of the Sabbath days" or "during a Sabbath day"

See: Idiom

Mark 1:22 (#1)**"And they were astonished at his teaching, for he was teaching them as having authority and not as the scribes"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "And he was teaching them as having authority and not as the scribes. So, they were astonished at his teaching"

See: Connect — Reason-and-Result Relationship

Mark 1:22 (#2)**"they were astonished at his teaching"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: "his teaching astonished them"

See: Active or Passive

Mark 1:22 (#3)**"they were astonished"**

The pronoun **they** refers to the people who in the "synagogue" (see [1:21](#)). If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "those who were in the synagogue were astonished"

See: Pronouns — When to Use Them

Mark 1:22 (#4)**"at his teaching"**

If your language does not use an abstract noun for the idea of **teaching**, you could express the same idea in another way. Mark could be focusing primarily on: (1) the way in which Jesus taught. Alternate translation: “at how he taught” (2) what Jesus taught. Alternate translation: “at what he taught”

See: Abstract Nouns

Mark 1:22 (#5)

"having authority"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: “one having been authorized”

See: Abstract Nouns

Mark 1:22 (#6)

"and not as the scribes"

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. If you use the following alternate translation, you may need to put a comma before it. Alternate translation: “and he was not teaching them as the scribes were teaching them”

See: Ellipsis

Mark 1:23 (#1)

"there was in their synagogue a man with an unclean spirit"

Here Mark is introducing this **man** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “there was a man in their synagogue. He had an unclean spirit”

See: Introduction of New and Old Participants

Mark 1:23 (#2)

"their synagogue"

The pronoun **their** refers to the Jewish people living in this region. Mark means that this is the same **synagogue** that Jesus was teaching in. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “that Jewish synagogue” or “that synagogue”

See: Pronouns — When to Use Them

Mark 1:23 (#3)

"a man with an unclean spirit"

Here Mark implies that an **unclean spirit**, or demon, was possessing or controlling this **man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a demon-possessed man” or “a man controlled by an unclean spirit”

See: Assumed Knowledge and Implicit Information

Mark 1:24 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and he asked”

See: Quotations and Quote Margins

Mark 1:24 (#2)

"What to us and to you, Jesus of Nazareth"

The demon is using the question form to confront Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “There is nothing to us and to you, Jesus of Nazareth!”

See: Rhetorical Question

Mark 1:24 (#3)

"What to us and to you"

Here, the question **What to us and to you** asks whether **you** and **us** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly.

Alternate translation: "What do you and we have in common" or "What reason do you have to get involved with us"

See: Idiom

Mark 1:24 (#4)

"to us" - "us"

In both places, the pronoun **us** could refer to: (1) the demon and other demons like it. Alternate translation: "to us demons ... all of us demons" (2) the multiple demons controlling the man. Alternate translation: "to us who control this man ... us who control this man"

See: Pronouns — When to Use Them

Mark 1:24 (#5)

"Have you come to destroy us"

This sentence could be: (1) a rhetorical question. In this case, the demon uses the question form to indicate what it thinks Jesus has **come** to do. Alternate translation: "I know that you have come to destroy us!" or "You have come to destroy us." (2) a true question. In this case, the demon is asking Jesus whether his mission includes destroying the demons. Alternate translation: "Tell me, have you come to destroy us?"

See: Rhetorical Question

Mark 1:24 (#6)

"the Holy One of God"

Here, the demon could be using the possessive form to describe a **Holy One**: (1) whom **God** has made holy in a special way. Alternate translation: "the one whom God has made holy in a special way" (2) whom **God** sent. Alternate translation: "the Holy One from God" or "the Holy One whom God sent"

See: Possession

Mark 1:25 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he commanded"

See: Quotations and Quote Margins

Mark 1:25 (#2)

"Be silenced"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Stop speaking" or "Keep quiet"

See: Active or Passive

Mark 1:25 (#3)

"come out from him"

Here Jesus is commanding the demon to stop possessing or controlling the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "stop controlling him" or "cease possessing him"

See: Assumed Knowledge and Implicit Information

Mark 1:26 (#1)

"having convulsed him"

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having caused him to have a seizure"

See: Assumed Knowledge and Implicit Information

Mark 1:26 (#2)

"having cried out with a loud voice"

Here, the phrase **cried out with a loud voice** means that the demon raised the volume of its voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "having yelled loudly"

See: Idiom

Mark 1:26 (#3)**"went out from him"**

See how you translated the similar phrase in [1:25](#). Alternate translation: "stopped controlling him" or "ceased possessing him"

See: Assumed Knowledge and Implicit Information

Mark 1:27 (#1)**"they all were amazed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was what Jesus did and taught. Alternate translation: "what they saw and heard amazed all of them"

See: Active or Passive

Mark 1:27 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they asked"

See: Quotations and Quote Margins

Mark 1:27 (#3)**"What is this"**

The people in the synagogue are using the question form to express their surprise and amazement. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We are impressed." or "This is amazing!"

See: Rhetorical Question

Mark 1:27 (#4)

"A new teaching according to authority! And he commands the unclean spirits"

Here, the phrase **according to authority** could go with: (1) **A new teaching**. Alternate translation: "A new teaching, one according to authority! And he commands the unclean spirits" (2) **And he commands the unclean spirits**. Alternate translation: "A new teaching! According to authority he commands even the unclean spirits"

See: Information Structure

Mark 1:27 (#5)**"according to authority"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "from one having been authorized" or "that sounds authoritative"

See: Abstract Nouns

Mark 1:28 (#1)

"And the hearing of him immediately went out everywhere into the whole surrounding region of Galilee"

This sentence marks the end of this story by describing how people in the area responded. Use the natural form in your language for expressing the conclusion of a story. Alternate translation: "After that, the hearing of him immediately went out everywhere into the whole surrounding region of Galilee"

See: End of Story

Mark 1:28 (#2)**"the hearing of him immediately went out"**

Mark speaks of **the hearing of him** as if it were something that could go out actively by itself. This expression means that those who heard about Jesus told other people about him, who then told even more people about him. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "people immediately spread the hearing of him"

See: Personification

Mark 1:28 (#3)**"went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "came out"

See: Go and Come

Mark 1:28 (#4)**"the hearing of him"**

Here, Mark is using the possessive form to describe what people were **hearing** about **Jesus**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "what people were hearing about Jesus" or "the news about him"

See: Possession

Mark 1:28 (#5)**"the whole surrounding region of Galilee"**

Here, Mark could be using the possessive form to describe a **surrounding region** that is: (1) the region of **Galilee**. Alternate translation: "the whole surrounding region, which is Galilee" (2) the area within **Galilee** that is near Capernaum. Alternate translation: "all the regions of Galilee that surround Capernaum" (3) made up of the regions that border on **Galilee**. Alternate translation: "all the regions that surround Galilee"

See: Possession

Mark 1:29 (#1)**"And immediately"**

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Soon after that"

See: Introduction of a New Event

Mark 1:29 (#2)**"having come out"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone out"

See: Go and Come

Mark 1:29 (#3)**"they came into the house of Simon and Andrew, along with James and John"**

Here Mark implies that Jesus and his four disciples (Simon, Andrew, James, and John) together went to **the house of Simon and Andrew**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus went with Simon and Andrew into their home, and James and John went with them"

See: Assumed Knowledge and Implicit Information

Mark 1:29 (#4)**"they came"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "they went"

See: Go and Come

Mark 1:30 (#1)**"Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately"**

Here Mark provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "While all that was happening, the mother-in-law of Simon was sick with a fever and was lying down in the house. Immediately"

See: Background Information

Mark 1:30 (#2)**"Now the mother-in-law of Simon was lying down, being sick with a fever"**

Here Mark introduces **the mother-in-law of Simon** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: “Now the mother-in-law of Simon was in the house. She was lying down, being sick with a fever”

See: Introduction of New and Old Participants

Mark 1:30 (#3)

"the mother-in-law"

The word **mother-in-law** refers to the mother of Simon's wife. In your translation, you could use the term or expression in your own language for this relationship.

See: Kinship

Mark 1:30 (#4)

"being sick with a fever"

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. People with fevers feel sick and weak. If your reader would not be familiar with fevers, you could use a descriptive phrase. Alternate Translation: “having a high body temperature” or “being ill with an elevated temperature”

See: Translate Unknowns

Mark 1:30 (#5)

"they speak"

Here, the pronoun **they** refers to people who were in the house of Simon and Andrew. If it would be helpful in your language, you could use a word or phrase that refers to these people. Alternate translation: “some people who were in the house speak”

See: Pronouns — When to Use Them

Mark 1:31 (#1)

"he raised her up, having taken hold of her hand"

If it would be more natural in your language, you could reverse the order of these clauses, since the

second clause describes what Jesus did before what the first clause describes. Alternate translation: “having taken hold of her hand, he raised her up”

See: Order of Events

Mark 1:31 (#2)

"the fever left her"

Here Mark speaks of **the fever** as if it were a person that **left her**. He means that she was no longer sick with the fever. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “she was no longer sick with a fever” or “her fever was gone”

See: Personification

Mark 1:31 (#3)

"the fever"

See how you translated **fever** in [1:30](#). Alternate translation: “the high body temperature” or “the elevated temperature”

See: Translate Unknowns

Mark 1:31 (#4)

"she was serving them"

Here Mark implies that she took food and offered it to Jesus and his disciples. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “she was giving them food”

See: Assumed Knowledge and Implicit Information

Mark 1:32 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then,”

See: Introduction of a New Event

Mark 1:32 (#2)**"after the sun {had} set"**

The implication is that the people waited until **the sun set** because that marked the end of the Sabbath, and they could then do the work of bringing the sick to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "after the sun set and the Sabbath had ended"

See: Assumed Knowledge and Implicit Information

Mark 1:32 (#3)**"they were bringing"**

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: "other people were bringing"

See: Pronouns — When to Use Them

Mark 1:32 (#4)**"all"**

Mark says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "a large group of"

See: Hyperbole

Mark 1:32 (#5)**"the ones having sickness"**

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the sick people"

See: Abstract Nouns

Mark 1:32 (#6)**"the ones possessed by demons"**

If your language does not use the passive form in this way, you can state this in active form or in

another way that is natural in your language. Alternate translation: "the ones whom demons possessed"

See: Active or Passive

Mark 1:33 (#1)**"the whole city"**

Here, the word **city** represents the people who lived in the city. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "everyone in the city"

See: Metonymy

Mark 1:33 (#2)**"whole"**

Mark says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "majority of"

See: Hyperbole

Mark 1:33 (#3)**"was gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered together" or "came together"

See: Active or Passive

Mark 1:33 (#4)**"at the door"**

Here Mark implies that **the door** is the entrance to house where Simon and Andrew lived. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "at the door of the house of Simon and Andrew" or "at the door of the house where Jesus was"

See: Assumed Knowledge and Implicit Information

Mark 1:34 (#1)**"having sickness"**

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "men and women who were ill"

See: Assumed Knowledge and Implicit Information

Mark 1:34 (#2)**"he was not permitting the demons to speak, because they knew him"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because the demons knew him, he was not permitting them to speak"

See: Connect — Reason-and-Result Relationship

Mark 1:34 (#3)**"they knew him"**

Here Mark implies that the **demons** knew that Jesus was the Christ, the Son of God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they knew who he really was" or "they knew that he was the Christ"

See: Assumed Knowledge and Implicit Information

Mark 1:35 (#1)**"in the morning, {while it was} still very dark"**

Here Mark is referring to a time early in morning before the sun rose. Consider how you might naturally refer to this time period in your language. Alternate translation: "early the next day, before dawn"

See: Assumed Knowledge and Implicit Information

Mark 1:35 (#2)**"he went out and went away to a desolate place"**

Here Mark implies that Jesus **went out** of Simon and Andrew's house and then **went away** from the town of Capernaum into a **desolate place**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he went out of Simon and Andrew's house and went away from the town of Capernaum to a desolate area"

See: Assumed Knowledge and Implicit Information

Mark 1:35 (#3)**"he went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came out"

See: Go and Come

Mark 1:36 (#1)**"the ones with him"**

Here Mark is referring to other people who were there with **Simon** in the house, including Andrew, James, and John and probably other people who were staying there. If it would be helpful in your language, you could refer more explicitly to people who were staying at the house of **Simon**. Alternate translation: "the other people staying in his house"

See: Assumed Knowledge and Implicit Information

Mark 1:36 (#2)**"pursued"**

Here Mark speaks as if **Simon and the ones with him** were hunting Jesus down or trying to capture him. He uses the word **pursued** as an overstatement to emphasize how urgently they were looking for Jesus. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "looked everywhere" or "diligently looked"

See: Hyperbole

Mark 1:37 (#1)**"All are seeking you"**

Here the disciples imply that they think that Jesus should come back with them to **All** the people who are **seeking** him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "All are seeking you! Will you come back with us?"

See: Assumed Knowledge and Implicit Information

Mark 1:37 (#2)

"All"

Mark is using the adjective **All** as a noun to mean all the people in Capernaum. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "All people"

See: Nominal Adjectives

Mark 1:37 (#3)

"All"

Simon and those with him say **All** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "Very many"

See: Hyperbole

Mark 1:38 (#1)

"Let us go elsewhere, into the surrounding towns, so that I may preach there also, because for this I went out"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: "Because I went out to preach in many places, let us go elsewhere, into the surrounding towns, so that I may preach there also"

See: Connect — Reason-and-Result Relationship

Mark 1:38 (#2)

"Let us go elsewhere"

Here Jesus implies that he will not go back to Capernaum to meet all the people who were looking for him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Instead of going back to Capernaum, let us go elsewhere"

See: Assumed Knowledge and Implicit Information

Mark 1:38 (#3)

"I went out"

Here Jesus does not start where he **went out** from. He may be referring to how he left Capernaum, or he may be referring to how he came to the world as a human being, or he may be implying to both of these meanings. If possible, do not indicate where Jesus **went out** from. Alternate translation: "I came" or "I went here"

See: When to Keep Information Implicit

Mark 1:38 (#4)

"I went out"

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "I came out"

See: Go and Come

Mark 1:38 (#5)

"for this"

The pronoun **this** refers to Jesus preaching in **the surrounding towns**. If this is not clear for your readers, you could refer to that action more directly. Alternate translation: "to do that very thing" or "to preach in many places"

See: Pronouns — When to Use Them

Mark 1:39 (#1)

"he went in all Galilee, preaching"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. However, it was only Jesus who was **preaching** and **casting out demons**. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: “he, along with his disciples, went in all Galilee, and he was preaching”

See: Synecdoche

Mark 1:39 (#2)

"he went"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “he went”

See: Go and Come

Mark 1:39 (#3)

"their synagogues"

The pronoun **their** refers to the Jewish people living in **Galilee**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the Jewish synagogues” or “the synagogues in that area”

See: Pronouns — When to Use Them

Mark 1:40 (#1)

"a leper comes to him"

Here Mark introduces **a leper** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: “there was a man who was a leper. He comes to Jesus”

See: Introduction of New and Old Participants

Mark 1:40 (#2)

"comes"

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: “goes”

See: Go and Come

Mark 1:40 (#3)

"kneeling down"

In this man’s culture, **kneeling down** before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what **kneeling down** means. Alternate translation: “prostrating himself before him” or “bowing down to him in respect”

See: Symbolic Action

Mark 1:40 (#4)

"you are able to make me clean"

The man is using this statement to make a request. If it would be helpful in your language, you could express the idea in request form. Alternate translation: “please make me clean”

See: Statements — Other Uses

Mark 1:40 (#5)

"to make me clean"

The man talks about becoming **clean** ceremonially, but it is implicit that he has become unclean because of his leprosy, so he is primarily asking Jesus to heal him of this disease. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “to heal my disease”

See: Assumed Knowledge and Implicit Information

Mark 1:41 (#1)

"having had compassion"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: “having sympathized with him”

See: Abstract Nouns

Mark 1:41 (#2)

"having had compassion"

Many ancient manuscripts read **having had compassion**. The ULT follows that reading. A few ancient manuscripts read “having become angry.” If a translation of the Bible exists in your region,

you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 1:41 (#3)

"I am willing"

Here Jesus implies that he is **willing** to cleanse or heal the man. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "I am willing to cleanse you"

See: Assumed Knowledge and Implicit Information

Mark 1:42 (#1)

"the leprosy departed from him"

Here, Mark speaks of the man's **leprosy** as if it were a person who **departed from him**. He means that the man no longer had **leprosy**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his leprosy was gone" or "he was no longer a leper"

See: Personification

Mark 1:42 (#2)

"he was made clean"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "he was clean" or "Jesus had made him clean"

See: Active or Passive

Mark 1:43-44 (#1)

"But having strictly warned him, he immediately sent him away" - "And he says to him, "See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them"

Jesus **strictly warned** the man using the words recorded in [1:44](#) before he **sent him away**. It might

be helpful to make it clear that Jesus **strictly warned** the man before he **sent him away**. Alternate translation: "While he was immediately sending him away, he strictly warned him by saying to him, 'See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them.'" or "He immediately sent him away. Before he went, Jesus strictly warned him, saying to him, 'See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them.'" "

See: Order of Events

Mark 1:44 (#1)

"you say nothing to anyone"

The implication is that the man is not to tell **anyone** that Jesus healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "you tell no one that I healed you"

See: Assumed Knowledge and Implicit Information

Mark 1:44 (#2)

"you say nothing to anyone"

The words translated **nothing** and **anyone** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "you certainly do not say anything to anyone"

See: Double Negatives

Mark 1:44 (#3)

"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 for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: “ask to be inspected by the priest” or “let yourself be examined by the priest”

See: Assumed Knowledge and Implicit Information

Mark 1:44 (#4)

"offer for your cleansing what Moses commanded"

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to make a specific sacrifice. This made the person ceremonially clean, and they could participate once again in community religious activities. If it would be helpful in your language, you could state that explicitly. Alternate translation: “offer the sacrifice that Moses commanded so that you could become ceremonially clean once again”

See: Assumed Knowledge and Implicit Information

Mark 1:44 (#5)

"for a testimony to them"

Here Jesus means that the man should show himself to the priest and offer the gift to prove or provide **testimony** that he had been healed. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “for a testimony to them that you have been cleansed”

See: Assumed Knowledge and Implicit Information

Mark 1:44 (#6)

"for a testimony to them"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: “so that it testifies to them”

See: Abstract Nouns

Mark 1:44 (#7)

"to them"

The pronoun **them** could refer to: (1) Jewish people in general. Alternate translation: “to people” (2) the priests specifically. Alternate translation: “to the priests”

See: Pronouns — When to Use Them

Mark 1:45 (#1)

"having gone out"

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: “having come out”

See: Go and Come

Mark 1:45 (#2)

"to proclaim much and to report the word"

The phrases **to proclaim often** and **to report the word** mean similar things. Mark is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: “to proclaim the word much” or “to report the word much”

See: Parallelism

Mark 1:45 (#3)

"the word"

Here, **word** represents what the man said about how Jesus healed him. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “what Jesus had done for him”

See: Metonymy

Mark 1:45 (#4)

"so that he was able no longer to enter into a town openly"

Here Mark implies that Jesus **was able no longer to enter into a town openly** because people who had heard about him would crowd around him so much. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “so that, because so many people would crowd around him, he was able no longer to enter into a town openly”

See: Assumed Knowledge and Implicit Information

Mark 1:45 (#5)

"they were coming"

In a context such as this, your language might say “going” instead of **coming**. Alternate translation: “they were going”

See: Go and Come

Mark 1:45 (#6)

"from all sides"

The phrase **from all sides** is an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: “from all over the region” or “from very many places”

See: Hyperbole

Mark 2:1 (#1)

"after {some} days"

Here, the phrase **after {some} days** indicates that the events Mark is about to narrate occurred a few, but not very many, days after the event he just narrated, the healing of the leper. If it would be helpful in your language, you could use a comparable word or phrase that indicates that a few **days** passed between the previous event and this event. Alternate translation: “a few days later”

See: Idiom

Mark 2:1 (#2)

"it was heard"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, it is clear from the context that it was people who were in **Capernaum**. Alternate translation: “the people there heard”

See: Active or Passive

Mark 2:1 (#3)

"in a house"

Here Mark implies that this **house** was Jesus’ home while he was in Capernaum. This **house** could belong to: (1) Simon and Andrew, since he stayed at their house previously (see [1:29](#)). Alternate translation: “in Simon and Andrew’s house” (2) Jesus and his relatives, who may have moved to Capernaum. Alternate translation: “in his house”

See: Assumed Knowledge and Implicit Information

Mark 2:2 (#1)

"many"

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “many men and women”

See: Nominal Adjectives

Mark 2:2 (#2)

"were gathered"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “gathered” or “came together”

See: Active or Passive

Mark 2:2 (#3)

"it could no longer receive"

Here, the clause **it could no longer receive** means that the house was so full that no one else could fit inside. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “there was no space left” or “no one else could fit”

See: Idiom

Mark 2:2 (#4)

"not even the {areas} at the door"

Here Mark means that there were so many people even outside the house that no one could get near **the door**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and no one could even get to the door" or "and there was no space even at the door into the house"

See: Assumed Knowledge and Implicit Information

Mark 2:2 (#5)

"the word"

Mark is using the term **word** to mean the gospel, that Jesus preached using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 2:3 (#1)

"they come bringing to him a paralytic, being carried by four men"

Here Mark could be implying that: (1) more than four people came, but only **four** of them were carrying the paralytic. Alternate translation: "people come bringing to him a paralytic, being carried by four of them" (2) **four** people came and were carrying the paralytic. Alternate translation: "four men come bringing to him a paralytic, whom they were carrying"

See: Assumed Knowledge and Implicit Information

Mark 2:3 (#2)

"they come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 2:3 (#3)

"a paralytic"

A **paralytic** is someone who is not able to use or control some or all of his or her arms and legs because of injury or sickness. If your readers would not be familiar with this sickness, you could use the name of something like this in your language, or you could use a general expression. Alternate translation: "a paralyzed person" or "a person who could not move his limbs"

See: Translate Unknowns

Mark 2:3 (#4)

"being carried by four men"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom four men were carrying"

See: Active or Passive

Mark 2:3 (#5)

"being carried"

As the next verse states, the **four men** carried the **paralytic** on a "mat." If it would be helpful in your language, you could make that idea explicit here. Alternate translation: "being carried on a mat"

See: Assumed Knowledge and Implicit Information

Mark 2:4 (#1)

"not being able to bring {him} to him because of the crowd"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "when, because of the crowd, they were not able to bring to him"

See: Connect — Reason-and-Result Relationship

Mark 2:4 (#2)

"to bring {him} to him"

Here Mark implies that they were not able to **bring** the paralytic to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to bring the paralytic to Jesus”

See: Assumed Knowledge and Implicit Information

Mark 2:4 (#3)

"they removed the roof where he was, and having dug {it} out, they lower"

In the region where Jesus lived, houses usually had flat roofs that could be reached by staircases on the outside of the houses. These roofs were usually made of wooden beams, branches, and packed dirt or clay. Here Mark describes how these people **dug** through the branches and clay to create a hole in the roof through which they could lower the paralytic on his mat. If your readers would not be familiar with this kind of roof, you could use descriptive phrases, or you could use more general terms. Alternate translation: “they demolished the part of the flat roof above where he was, and having dug a hole in it, they lower” or “they cut a hole in the roof and lower through it”

See: Translate Unknowns

Mark 2:4 (#4)

"having dug {it} out"

Here Mark uses the phrase **having dug {it} out** to indicate that they finished making a hole before they lowered the man down. If it would be helpful in your language, you could use a word or phrase that introduces this sequence more explicitly. Alternate translation: “once they had dug it out” or “after digging it out”

See: Connect — Sequential Time Relationship

Mark 2:4 (#5)

"they removed the roof where he was"

Here Mark implies that they first climbed up onto **the roof** before they **removed** it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they climbed onto the roof of the house where he was and removed it”

See: Assumed Knowledge and Implicit Information

Mark 2:4 (#6)

"mat"

A **mat** was a portable bed that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “a stretcher”

See: Translate Unknowns

Mark 2:4 (#7)

"the paralytic"

See how you translated the word **paralytic** in [2:3](#). Alternate translation: “the paralyzed person” or “the person who could not move his limbs”

See: Translate Unknowns

Mark 2:5 (#1)

"having seen their faith"

Here Mark implies that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: “having recognized that they were convinced that he could heal the paralytic”

See: Assumed Knowledge and Implicit Information

Mark 2:5 (#2)

"their faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: “how they trusted”

See: Abstract Nouns

Mark 2:5 (#3)**"to the paralytic"**

See how you translated the word paralytic in [2:3](#). Alternate translation: "to the paralyzed person" or "to the person who could not move his limbs"

See: Translate Unknowns

Mark 2:5 (#4)**"Child"**

Here Jesus calls the paralytic **Child** to indicate that he cares for him. The word also implies that the paralytic was younger than Jesus. The paralytic was not actually Jesus' son. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: "My friend" or "Young one"

See: Metaphor

Mark 2:5 (#5)**"your sins are forgiven"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is Jesus. Alternate translation: "I forgive your sins"

See: Active or Passive

Mark 2:6 (#1)**"But"**

Here, the word **But** introduces something that was happening while Jesus was speaking to the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces something that happened at the same time as something that has already been narrated. Alternate translation: "Meanwhile," or "While that was happening,"

See: Connecting Words and Phrases

Mark 2:6 (#2)**"in their hearts"**

In Mark's culture, **hearts** are the places where humans think and feel. If it would be helpful in your language, you could translate **hearts** by referring to the places where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "in their heads" or "within themselves"

See: Metonymy

Mark 2:7 (#1)**"Why does this one speak in this way"**

The scribes are using the question form to show that they disapprove of how Jesus was speaking. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is not right for this one to speak in this way." or "This one should not be speaking in this way!"

See: Rhetorical Question

Mark 2:7 (#2)**"Who is able to forgive sins except one, God"**

If, in your language, it would appear that the scribes were making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Only one, God, is able to forgive sins, right?" or "Who is able to forgive sins? It is only God, right?"

See: Connect — Exception Clauses

Mark 2:7 (#3)**"Who is able to forgive sins except one, God"**

The scribes are using the question form to indicate that they are confident that only God can forgive sins. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "No one is able to forgive sins except one, God." or "No one can ever forgive sins except one, God!"

See: Rhetorical Question

Mark 2:8 (#1)**"Jesus, having known in his spirit"**

Here Mark implies that Jesus knew what the scribes were thinking even though they did not say it out loud. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Jesus, having known in his spirit their thoughts,"

See: Assumed Knowledge and Implicit Information

Mark 2:8 (#2)**"in his spirit"**

Here, the word **spirit** refers to inner parts of Jesus, the parts where he thought and willed. If it would be helpful in your language, you could refer to the inner part of Jesus or to Jesus more generally. Alternate translation: "in his mind" or "in himself"

See: Metonymy

Mark 2:8 (#3)**"Why are you debating these things in your hearts"**

Jesus is using the question form to rebuke the scribes. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "What you are debating in your hearts is wrong." or "Stop debating in your hearts whether I am blaspheming!"

See: Rhetorical Question

Mark 2:8 (#4)**"are you debating" - "your"**

Because Jesus is speaking to the scribes, the words **you** and **your** are plural.

See: Forms of 'You' — Singular

Mark 2:8 (#5)**"in your hearts"**

See how you translated **hearts** in [2:1](#). Alternate translation: "in your heads" or "within yourselves"

See: Metonymy

Mark 2:9 (#1)**"Which is easier to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up and take up your mat and walk'"**

Jesus is using the question form to show the scribes which of these things is **easier** to say. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. He could mean: (1) that saying **Your sins are forgiven** is easier than saying **Get up and take up your mat and walk**. This is because it is easy to show that someone is lying when they try to heal a paralytic, but it is not easy to show that someone is lying when they claim to forgive sins. Alternate translation: "It is easier to say, 'Your sins are forgiven,' than to say, 'Get up and take up your mat and walk.'" (2) that both things are equally easy to say. Alternate translation: "Saying 'Your sins are forgiven' is just as easy as saying, 'Get up and take up your mat and walk.'"

See: Rhetorical Question

Mark 2:9 (#2)**"to say to the paralytic, 'Your sins are forgiven' or to say, 'Get up and take up your mat and walk'"**

If it would be clearer in your language, you could translate this sentence so that there are no quotations within a quotation. Alternate translation: "to say to the paralytic that his sins are forgiven or to tell him to get up and take up his mat and walk"

See: Quotes within Quotes

Mark 2:9 (#3)**"to the paralytic"**

See how you translated the word paralytic in [2:3](#). Alternate translation: "to the paralyzed person" or "to the person who could not move his limbs"

See: Translate Unknowns

Mark 2:9 (#4)**"Your sins are forgiven"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is the person speaking. Alternate translation: "I have forgiven your sins"

See: Active or Passive

Mark 2:9 (#5)**"your mat"**

See how you translated **mat** in [2:4](#). Alternate translation: "your stretcher"

See: Translate Unknowns

Mark 2:10 (#1)**"But"**

Here, the word **But** introduces a slight contrast with the comparison in the previous verse. Jesus now shows that he will both forgive and heal the paralytic. If it would be helpful in your language, you could use a word or phrase that introduces a slight contrast, or you could leave But untranslated. Alternate translation: "But now," or "Leaving that aside,"

See: Connect — Contrast Relationship

Mark 2:10 (#2)**"in order that you may know that the Son of Man has authority on the earth to forgive sins,"—he says to the paralytic"**

Here, the phrase **in order that** introduces the purpose for which Jesus **says to the paralytic** the commands that he gives. If it would be helpful in your language, you could use a form that provides the stated purpose for which a person performs an action. Alternate translation: "here is what I will do so that you might know that the Son of Man has authority on the earth to forgive sins." Then he says to the paralytic,"

See: Connect — Goal (Purpose) Relationship

Mark 2:10 (#3)**"you may know"**

Because Jesus is speaking to the scribes, the word **you** is plural.

See: Forms of 'You' — Singular

Mark 2:10 (#4)**"the Son of Man has"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, have"

See: First, Second or Third Person

Mark 2:10 (#5)**"the Son of Man"**

Here Jesus for the first time in Mark uses the title **Son of Man** to refer to himself. He is using the title to refer to himself, a human, and also to implicitly identify himself with the important and powerful figure named "the son of man" in the Old Testament book of Daniel (see [Daniel 7:13–14](#)). See the book introduction for more information about this title. Consider how you might best translate this title here and throughout the rest of Mark. Alternate translation: "the Human One" or "the one called Son of Man"

See: Assumed Knowledge and Implicit Information

Mark 2:10 (#6)**"has authority"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "has been authorized"

See: Abstract Nouns

Mark 2:10 (#7)**"to the paralytic"**

See how you translated the word paralytic in [2:3](#). Alternate translation: "to the paralyzed person" or "to the person who could not move his limbs"

See: Translate Unknowns

Mark 2:11 (#1)**"your mat"**

See how you translated **mat** in [2:4](#). Alternate translation: "your stretcher"

See: Imperatives — Other Uses

Mark 2:12 (#1)**"having gotten up and immediately having taken up the mat, he went out"**

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: "having been healed, he got up, immediately took up the mat, went out"

See: Assumed Knowledge and Implicit Information

Mark 2:12 (#2)**"the mat"**

See how you translated **mat** in [2:4](#). Alternate translation: "the stretcher"

See: Translate Unknowns

Mark 2:12 (#3)**"he went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came out"

See: Go and Come

Mark 2:12 (#4)**"all," - "all"**

In both places, Mark is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "all the people there ... all those people"

See: Nominal Adjectives

Mark 2:12 (#5)**"were amazed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "marveled"

See: Active or Passive

Mark 2:12 (#6)**"saying, 'We never saw thus'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "saying that they had never seen thus"

See: Direct and Indirect Quotations

Mark 2:12 (#7)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 2:13 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 2:13 (#2)**"he went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came out"

See: Go and Come

Mark 2:13 (#3)**"was coming"**

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "was going"

See: Go and Come

Mark 2:14 (#1)**"he saw Levi the {son} of Alphaeus sitting at the tax collector's office"**

Here Mark introduces a tax collector named **Levi** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "he saw a man who was called Levi, the son of Alphaeus. Levi was sitting at the tax collector's office"

See: Introduction of New and Old Participants

Mark 2:14 (#2)**"of Alphaeus"**

The word **Alphaeus** is the name of a man.

See: How to Translate Names

Mark 2:14 (#3)**"sitting at the tax collector's office"**

Here Mark means that Levi worked as a tax collector. He would sit at **the tax collector's office** and make sure that people paid their taxes to the Roman empire, who had control over this area. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who worked to collect taxes for the Romans at the tax collection office"

See: Assumed Knowledge and Implicit Information

Mark 2:14 (#4)**"Follow me." - "he followed him"**

Here, the phrase **Follow me** is a command to travel with Jesus and be his disciple. Similarly, the phrase **he followed him** indicates that Levi did travel with Jesus and become his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Be my disciple ... he was his disciple" or "Come with me as my student ... he went with him as his student"

See: Idiom

Mark 2:15 (#1)**"And it happens {that}"**

Here, the phrase **And it happens {that}** introduces something that happened soon after what Mark previously narrated. If it would be helpful in your language, you use a word or phrase that introduces an event that came soon after the previous event. Alternate translation: "Soon after that,"

See: Idiom

Mark 2:15 (#2)**"reclined to eat"**

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "was sitting down to eat" or "was eating"

See: Assumed Knowledge and Implicit Information

Mark 2:15 (#3)**"for"**

Here, the word **for** introduces an explanation that gives further information about the people who were dining with Jesus. If it would be helpful in your language, you could use a different word or phrase that introduces an explanation, or you could

leave **for** untranslated. Alternate translation: “and indeed”

See: Connecting Words and Phrases

Mark 2:15 (#4)

“they were many”

The pronoun **they** could refer to: (1) the **tax collectors and sinners** who were dining with Jesus. Alternate translation: “the tax collectors and sinners were many” (2) Jesus’ **disciples**. Alternate translation: “his disciples were many”

See: Pronouns — When to Use Them

Mark 2:15 (#5)

“they were following him”

Here, the phrase **they were following him** indicates that these people were traveling with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they were his disciples” or “they were traveling with him as his students”

See: Idiom

Mark 2:16 (#1)

“the scribes of the Pharisees”

Here, Mark is using the possessive form to describe **scribes** who were also **Pharisees**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the scribes, ones who were Pharisees” or “some scribes, who were also Pharisees”

See: Possession

Mark 2:16 (#2)

“Does he eat with the tax collectors and sinners”

The scribes of the Pharisees are using the question form to criticize what Jesus is doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “He has no

reason to eat with tax collectors and sinners.” or “He should by no means eat with tax collectors and sinners!”

See: Rhetorical Question

Mark 2:17 (#1)

“The ones being healthy do not have need of a physician, but the ones having sickness”

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the following sentence, you do not need to explain it here. Rather, you could translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: “People who are well do not need to see a doctor, but people who are unwell do”

See: Proverbs

Mark 2:17 (#2)

“the ones having sickness”

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “the ones having sickness have need of a physician”

See: Irony

Mark 2:17 (#3)

“the ones having sickness”

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: “the ones who are sick”

See: Ellipsis

Mark 2:17 (#4)

“I did not come”

Here, the word **come** refers to Jesus entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "I did not come to this world" or "I am not acting"

See: Idiom

Mark 2:17 (#5)

"the righteous"

Jesus is using the adjective **righteous** as a noun to mean righteous people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "righteous people"

See: Nominal Adjectives

Mark 2:17 (#6)

"but sinners"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but I came to call sinners"

See: Ellipsis

Mark 2:18 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Later,"

See: Introduction of a New Event

Mark 2:18 (#2)

"the disciples of John and the Pharisees were fasting, and"

Here Mark introduces background information that will help readers understand what happens next. Use a natural form in your language for

introducing background information. Alternate translation: "it happened that the disciples of John and the Pharisees were fasting. And"

See: Background Information

Mark 2:18 (#3)

"they come"

The pronoun **they** refers to some people who asked Jesus this question. If this is not clear for your readers, you could use a form that refers to people without identifying who they are. Alternate translation: "certain people come"

See: Pronouns — When to Use Them

Mark 2:18 (#4)

"For what reason do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast"

If it would be helpful in your language, you could turn this sentence into two sentences, one giving the reason for the question, and the other asking the question. Alternate translation: "The disciples of John and the disciples of the Pharisees fast. For what reason do your disciples not fast?"

See: Information Structure

Mark 2:19 (#1)

"The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they"

Jesus is using the question form to teach the people who asked him the question. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "The sons of the bridal chamber are certainly not able to fast while the bridegroom is still with them." or "The sons of bridal chamber cannot fast while the bridegroom is still with them!"

See: Rhetorical Question

Mark 2:19 (#2)**"The sons of the bridal chamber"**

The expression **sons of** describes people who share the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "The groom's attendants"

See: Idiom

Mark 2:19-20 (#1)

"The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they? As much time as they have the bridegroom with them, they are not able to fast" - "But days will come when the bridegroom will be taken away from them, and in those days, then they will fast"

To help the people who asked him the question understand why his disciples do not fast, Jesus offers a brief illustration. He wants them to think of him as if he were a **bridegroom** and of his disciples as if they were the **sons of the bridal chamber**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that Jesus is like the **bridegroom**, and his disciples are like the **sons of the bridal chamber**. Alternate translation: "The sons of the bridal chamber are not able to fast while the bridegroom is still with them, are they? As much time as they have the bridegroom with them, they are not able to fast. But days will come when the bridegroom will be taken away from them, and in those days, then they will fast. I am like the bridegroom, and my disciples are like the sons of the bridal chamber."

See: Parables

Mark 2:20 (#1)**"days will come when" - "in those days"**

Here Jesus is using the word **days** to refer to a particular time. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "a time will

come when ... in that time" or "there will be a time when ... at that time"

See: Idiom

Mark 2:20 (#2)**"the bridegroom will be taken away"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could use an indefinite subject. Alternate translation: "someone will take the bridegroom away"

See: Active or Passive

Mark 2:20 (#3)**"in those days, then"**

The expression **in those days, then** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "in those days"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 2:21 (#1)

"No one sews a patch of unshrunk cloth on an old garment, but if not, the patch tears away from it, the new from the old, and a worse tear happens"

To help the people who asked the question understand why his disciples do not fast, Jesus offers another brief illustration. He wants them to think of the new things that he teaches and does as **a patch of unshrunk cloth** and of the current ways of doing things as if they were **an old garment**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **patch of unshrunk cloth**, and the normal way of doing things is like **an old garment**. Alternate translation: "no one sews a patch of unshrunk cloth on an old garment, but if not, the patch tears away from it, the new from the old, and a worse tear happens. What I say and do is like the unshrunk

cloth, and the normal way of doing things is like an old garment."

See: Parables

Mark 2:21 (#2)

"No one sews a patch of unshrunk cloth on an old garment"

Here Jesus refers to the practice of patching a hole or tear in a **garment** by sewing or attaching a **patch** to the **garment** to cover the hole or tear. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "no one patches an old garment with a patch of unshrunk cloth"

See: Assumed Knowledge and Implicit Information

Mark 2:21 (#3)

"but if not"

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: "but if someone actually did" or "but were a person to do that"

See: Hypothetical Situations

Mark 2:21 (#4)

"the patch tears away from it"

Here Jesus implies that **the patch** will tear away when the garment is washed, because **the patch** will shrink and rip the old garment. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "when the garment is washed, the patch shrinks and tears away from it"

See: Assumed Knowledge and Implicit Information

Mark 2:21 (#5)

"the new from the old"

Jesus is using the adjectives **new** and **old** as nouns to mean new and old cloth. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase.

Alternate translation: "the new patch from the old garment"

See: Nominal Adjectives

Mark 2:22 (#1)

"And no one puts new wine into old wineskins, but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed, but new wine into new wineskins"

To help the people who asked the question understand why his disciples do not fast, Jesus offers another brief illustration. He wants them to think of the new things that he teaches and does as **new wine** and of the current ways of doing things as if they were **old wineskins**. You should preserve the form of the parable, but if it would be helpful in your language, you could state explicitly that what Jesus does and teaches is like the **new wine**, and the normal way of doing things is like **old wineskins**. Alternate translation: "And no one puts new wine into old wineskins, but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed, but new wine into new wineskins. What I say and do is like the new wine, and the normal way of doing things is like the old wineskins."

See: Parables

Mark 2:22 (#2)

"but if not, the wine will burst the wineskins and the wine and the wineskins are destroyed"

Jesus is using a hypothetical situation to teach. Use a natural method in your language for introducing a hypothetical situation. Alternate translation: "but if someone actually did, the wine would burst the wineskins and the wine and the wineskins would be destroyed" or "but were a person to do that, the wine would burst the wineskins and the wine and the wineskins would be destroyed"

See: Hypothetical Situations

Mark 2:22 (#3)

"the wine will burst the wineskins"

Here Jesus implies that the new **wine**, when it ferments, will expand and burst the **wineskins**,

which are old and so no longer able to stretch. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “when the wine ferments, the wineskins cannot stretch and will burst”

See: Assumed Knowledge and Implicit Information

Mark 2:22 (#4)

"the wine and the wineskins are destroyed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the wine and the wineskins become useless” or “this destroys the wine and the wineskins”

See: Active or Passive

Mark 2:22 (#5)

"but new wine into new wineskins"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: “but people put new wine into new wineskins”

See: Ellipsis

Mark 2:23 (#1)

"And it happened {that}"

Here, the phrase **And it happened {that}** introduces the next event in the story. If it would be helpful in your language, you use a word or phrase that introduces a new event. Alternate translation: “Sometime later,” or “One time,”

See: Introduction of a New Event

Mark 2:23 (#2)

"on the Sabbaths"

Here Mark uses the phrase **on the Sabbaths** to indicate that this event occurred on one specific Sabbath day. If it would be helpful in your language, you could state the meaning plainly. Alternate

translation: “on one of the Sabbath days” or “during a Sabbath day”

See: Idiom

Mark 2:23 (#3)

"he was passing"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he, along with his disciples, was passing”

See: Synecdoche

Mark 2:23 (#4)

"the grainfields"

The word **grainfields** refers to places where grain is grown and harvested. This grain is usually ground and made into bread. If your readers would not be familiar with this type of field, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “fields where grain is grown”

See: Translate Unknowns

Mark 2:23 (#5)

"began to make a way"

Here, the phrase **to make a way** means that the disciples were traveling or walking along. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “also began to travel along” or “started to go with him”

See: Idiom

Mark 2:23 (#6)

"picking the heads of grain"

Here Mark implies that the disciples ate the **heads of grain** after **picking** them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “picking and eating the heads of grain”

See: Assumed Knowledge and Implicit Information

Mark 2:23 (#7)

"the heads of grain"

The **heads** are the topmost part of the **grain** plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: "the tops of the grain plants" or "the edible parts of the grain plants"

See: Assumed Knowledge and Implicit Information

Mark 2:24 (#1)

"Behold"

Here, the word **Behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the person to listen or pay attention. Alternate translation: "See" or "Listen:"

See: Exclamations

Mark 2:24 (#2)

"why are they doing what is not lawful on the Sabbaths"

The Pharisees are using the question form to confront Jesus about the behavior of his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "they are doing what is not lawful on the Sabbaths." or "they should certainly not be doing what is not lawful on the Sabbaths!"

See: Rhetorical Question

Mark 2:24 (#3)

"are they doing what is not lawful on the Sabbaths"

The Pharisees considered even the small action of picking heads of grain to be harvesting, and therefore work. This kind of work was prohibited on the Sabbath. If it would be helpful in your

language, you could make that idea more explicit. Alternate translation: "are they harvesting grain, which is work that is not lawful to do on the Sabbaths"

See: Assumed Knowledge and Implicit Information

Mark 2:24 (#4)

"on the Sabbaths"

See how you translated this phrase in [2:23](#). Alternate translation: "on any of the Sabbath days" or "during a Sabbath day"

See: Idiom

Mark 2:25 (#1)

"Have you never read"

Because Jesus is speaking to the Pharisees, the word **you** is plural.

See: Forms of 'You' — Singular

Mark 2:25 (#2)

"he had need"

Here Jesus is implying that David did not have everything that he needed, especially food. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he had need of something to eat"

See: Assumed Knowledge and Implicit Information

Mark 2:25-26 (#1)

"Have you never read what David did when he had need and was hungry, he and the ones with him" - "how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him"

Jesus is using the question form to show the Pharisees that they should have learned a principle from the story about **David** that indicates that they are wrong to criticize the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or

an exclamation. Alternate translation: “You have not understood what you have read about what David did when he had need and was hungry, he and the ones with him—how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him.”

See: Rhetorical Question

Mark 2:25-26 (#2)

"Have you never read what David did when he had need and was hungry, he and the ones with him" - "how he went into the house of God in the time of Abiathar the high priest and ate the loaves of the presence, which is not lawful to eat except for the priests, and he also gave to the ones being with him"

Here Jesus refers to a story about **David** before he became king. The current king, Saul was trying to kill David. So, David ran away to the priest who was serving God at the time, **Abiathar**. David and the men who ran away with him were very hungry, so they asked the Abiathar for food. Abiathar gave them the special bread that was laid out in God's presence every day, and David and his men ate this bread. You can read this story in [1 Samuel 21:1-6](#). If it would be helpful in your language, you could include some extra information in your translation or in a footnote. Alternate translation: “Have you never read what David did when he had need and was hungry after he and the ones with him escaped from King Saul, who wanted to kill him? He visited the high priest Abiathar, went into the house of God, and ate the loaves of the presence, which was not lawful to eat except for the priests. He also gave some of it to the ones being with him.”

See: Assumed Knowledge and Implicit Information

Mark 2:26 (#1)

"he went"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “he came”

See: Go and Come

Mark 2:26 (#2)

"the house of God"

Here Jesus uses the phrase **the house of God** to refer to the tabernacle, the place where God's presence was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the tabernacle” or “the sanctuary”

See: Assumed Knowledge and Implicit Information

Mark 2:26 (#3)

"the loaves of the presence"

The phrase **the loaves of the presence** refers to loaves of bread that were placed every day on a table in the tabernacle or temple as an offering to God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “the loaves that were presented to God” or “the loaves of bread that were placed in God's presence every morning”

See: Assumed Knowledge and Implicit Information

Mark 2:26 (#4)

"which is not lawful to eat except for the priests"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “which is lawful for only the priests to eat”

See: Connect — Exception Clauses

Mark 2:27 (#1)

"The Sabbath was made for man, and not man for the Sabbath"

Here, Jesus uses or invents a proverb in order to teach that God set up the **Sabbath** for the sake of people. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: “Humans were made first, and then the Sabbath was set up because of them. It is not true that the Sabbath was set up first, and then humans were made because of it”

See: Proverbs

Mark 2:27 (#2)

"The Sabbath was made for man"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God made the Sabbath for man"

See: Active or Passive

Mark 2:27 (#3)

"man," - "man"

The word **man** represents men and women in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "people ... people"

See: Generic Noun Phrases

Mark 2:27 (#4)

"not man for the Sabbath"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "man was made not for the Sabbath" or "it is not that God made man for the Sabbath"

See: Ellipsis

Mark 2:28 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion or inference that Jesus draws from what he just said. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: "Because of that" or "In the end, then"

See: Connect — Reason-and-Result Relationship

Mark 2:28 (#2)

"the Son of Man is"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am"

See: First, Second or Third Person

Mark 2:28 (#3)

"Lord, even of the Sabbath"

Here, Jesus is using the possessive form to describe a **Lord** who rules over **the Sabbath**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "has authority over even the Sabbath" or "rules over even the Sabbath"

See: Possession

Mark 3:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 3:1 (#2)

"into a synagogue again"

Here Mark implies that this is a **synagogue** that Jesus has already visited, most likely the one in Capernaum (see [1:21](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "again into the synagogue in Capernaum"

See: Assumed Knowledge and Implicit Information

Mark 3:1 (#3)

"there was a man there having a withered hand"

Here Mark introduces a **man** with a **withered hand** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a certain man was in the synagogue, and he had a withered hand"

See: Introduction of New and Old Participants

Mark 3:1 (#4)

"having a withered hand"

This means that the man's **hand** was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Use a word or phrase that expresses this idea clearly. Alternate translation: "having a shriveled hand" or "whose hand was atrophied"

See: Translate Unknowns

Mark 3:2 (#1)

"they were watching him closely, if he will heal him on the Sabbaths, so that they might accuse him"

If it would be more natural in your language, you could reverse the order of these phrases, since the last clause gives the reason for the result that the first and second clauses describe. Alternate translation: "And they wanted to accuse him. So, they were watching him closely, if he will heal him on the Sabbaths"

See: Connect — Reason-and-Result Relationship

Mark 3:2 (#2)

"they were watching him closely," - "they might accuse"

The pronouns **they** and **they** refer to the Pharisees who were there, as [3:6](#) shows. If this is not clear for your readers, you could refer to them more directly. Alternate translation: "the Pharisees were watching him closely ... they might accuse"

See: Pronouns — When to Use Them

Mark 3:2 (#3)

"on the Sabbaths"

See how you translated this phrase in [2:23](#). Alternate translation: "on a Sabbath day" or "during a Sabbath day"

See: Idiom

Mark 3:2 (#4)

"they might accuse him"

Here Mark implies that they would **accuse** Jesus of breaking the Sabbath commandments. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they might accuse him of wrongdoing" or "they might accuse him of breaking the law of Moses"

See: Assumed Knowledge and Implicit Information

Mark 3:3 (#1)

"having the withered hand"

See how you expressed this idea in [3:1](#). Alternate translation: "having the shriveled hand" or "whose hand was atrophied"

See: Translate Unknowns

Mark 3:3 (#2)

"Get up in the midst"

Here, the implication is that Jesus wanted this man to stand where everyone could see him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Stand up where everyone can see you"

See: Assumed Knowledge and Implicit Information

Mark 3:4 (#1)

"to them," - "they"

Just as in [3:2](#), the pronouns **them** and **they** refer to the Pharisees who were there, as [3:6](#) shows. If this is not clear for your readers, you could refer to

them more directly. Alternate translation: “to the Pharisees ... they”

See: Pronouns — When to Use Them

Mark 3:4 (#2)

“Is it lawful on the Sabbaths to do good or to do harm; to save a life or to kill”

Jesus is using the question form to rebuke the Pharisees. He knows that they would agree with what his question implies. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “I know that you realize that it is lawful on the Sabbaths to do good and not to do harm; to save a life and not to kill.” or “Surely you know that it is lawful on the Sabbaths to do good and not to do harm; to save a life and not to kill!”

See: Rhetorical Question

Mark 3:4 (#3)

“on the Sabbaths”

See how you translated this phrase in [2:23](#). Alternate translation: “on any of the Sabbath days” or “during a Sabbath day”

See: Idiom

Mark 3:4 (#4)

“to do good or to do harm”

Alternate translation: “to help people or to hurt people”

Mark 3:4 (#5)

“to save a life or to kill”

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “is it lawful on the Sabbaths to save a life or to kill”

See: Ellipsis

Mark 3:4 (#6)

“to save a life”

Here, the phrase **save a life** refers to preventing a person from dying. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “to rescue from death” or “to keep people from dying”

See: Idiom

Mark 3:5 (#1)

“with anger”

If your language does not use an abstract noun for the idea of **anger**, you could express the same idea in another way. Alternate translation: “in an angry way”

See: Abstract Nouns

Mark 3:5 (#2)

“being grieved by the hardness of their heart”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what caused the action, it is clear from the context that it was **the hardness of their heart**. Alternate translation: “the hardness of their heart grieving him”

See: Active or Passive

Mark 3:5 (#3)

“the hardness of their heart”

If your language does not use an abstract noun for the idea of **hardness**, you could express the same idea in another way. Alternate translation: “how hard their heart was”

See: Abstract Nouns

Mark 3:5 (#4)

“the hardness of their heart”

Here, Jesus is speaking of the Pharisees' **heart** as if it were characterized by **hardness**. He means that the Pharisees are stubborn and refuse to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "their stubbornness" or "their unwillingness to listen"

See: Metaphor

Mark 3:5 (#5)

"of their heart"

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "of their hearts"

See: Collective Nouns

Mark 3:5 (#6)

"Stretch out your hand"

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. If it would be helpful in your language, you could express that idea more explicitly. Alternate translation: "I heal you. Now stretch out your hand!"

See: Imperatives — Other Uses

Mark 3:5 (#7)

"his hand was restored"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "Jesus restored his hand" or "his hand became healthy"

See: Active or Passive

Mark 3:6 (#1)

"having gone out"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come out"

See: Go and Come

Mark 3:6 (#2)

"were making counsel with the Herodians against him"

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: "were making counsel against him with people who wanted King Herod to continue to rule"

See: Translate Unknowns

Mark 3:6 (#3)

"were making counsel with the Herodians against him"

Here, the phrase **were making counsel with the Herodians against him** indicates that the Pharisees were working together with the Herodians to figure out ways to harm Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "were making plans with the Herodians concerning Jesus" or "were coming up with ideas with the Herodians about how they could harm Jesus"

See: Idiom

Mark 3:7-8 (#1)

"and a great multitude followed from Galilee. And from Judea" - "and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon a great multitude, hearing how much he was doing, came to him"

Here Mark twice uses the phrase **a great multitude**. He could be: (1) distinguishing between two groups, one group from Galilee who **followed** Jesus to the Sea of Galilee, and one group from all the other areas who traveled to meet Jesus by the Sea of Galilee. If you use the following alternate translation, you may need to create a verse bridge for these two verses. Alternate translation: "and a great multitude followed from Galilee. And hearing how much he was doing, a great multitude from Judea and from Jerusalem

and from Idumea and beyond the Jordan and around Tyre and Sidon came to him" (2) referring twice to the same group of people, who came from all these areas. Alternate translation: "and a great multitude followed from Galilee and from Judea and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. That great multitude, hearing how much he was doing, came to him"

See: Information Structure

Mark 3:8 (#1)

"beyond the Jordan"

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the areas on the east side of the Jordan River"

See: Assumed Knowledge and Implicit Information

Mark 3:8 (#2)

"how much he was doing"

Here Mark refers to the powerful and amazing things that Jesus was doing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the amazing things that he was doing" or "about all the miracles he was doing"

See: Assumed Knowledge and Implicit Information

Mark 3:8 (#3)

"came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 3:9 (#1)

"he spoke to his disciples so that a small boat might be ready for him because of the crowd, so that they might not press against him"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he said to his disciples, 'Make sure that a small boat is waiting for me because of the crowd, so that they do not press against me.'"

See: Direct and Indirect Quotations

Mark 3:9 (#2)

"a small boat might be ready for him because of the crowd"

Here Mark implies that Jesus plans to get into this **small boat** to get away from **the crowd**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a small boat might be ready for him to embark on to get away from the crowd"

See: Assumed Knowledge and Implicit Information

Mark 3:9 (#3)

"they might not press against him"

Here Mark implies that Jesus is concerned that the **crowd** will **press against him** and crush or injure him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they might not press against him and injure him" or "they might not hurt him"

See: Assumed Knowledge and Implicit Information

Mark 3:9-10 (#1)

"And he spoke to his disciples so that a small boat might be ready for him because of the crowd, so that they might not press against him" - "For he healed many, so that as many as had afflictions pressed against him so that they might touch him"

If it would be helpful to your readers, you could combine [3:9](#) and [3:10](#) into a verse bridge, as the UST does, in order to include the reason why Jesus wants to get into a boat before he gives his disciples instructions about the boat. Alternate translation: "And he healed many, so that as many as had afflictions pressed against him so that they might touch him. So, because of the crowd, he spoke to his disciples so that a small boat might be ready for him, so that the crowd might not press against him"

See: Verse Bridges

Mark 3:10 (#1)

"For"

Here, the word **For** introduces a reason why Jesus was concerned about people pressing against him. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: "Here is why Jesus wanted a boat:" or "Indeed,"

See: Connect — Reason-and-Result Relationship

Mark 3:10 (#2)

"many"

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Mark 3:10 (#3)

"had afflictions"

If your language does not use an abstract noun for the idea of **afflictions**, you could express the same idea in another way. Alternate translation: "were afflicted"

See: Abstract Nouns

Mark 3:10 (#4)

"pressed against him"

Here Mark implies that the people in the crowd **pressed** against each other, or were shoving and pushing each other, in order to get to **him**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "pressed against each other to reach him" or "shoved each other around"

See: Assumed Knowledge and Implicit Information

Mark 3:10 (#5)

"so that they might touch him"

Here Mark implies that they wanted to **touch** Jesus because they thought that touching him would heal them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "so that they might touch him and be healed"

See: Assumed Knowledge and Implicit Information

Mark 3:11 (#1)

"they were falling down before him and crying out, saying"

Here Mark implies that **the unclean spirits** forced the people whom they were possessing to do these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they were making the people they possessed fall down before him and cry out, saying"

See: Assumed Knowledge and Implicit Information

Mark 3:11 (#2)

"they were falling down before him"

In Mark's culture, the phrase **falling down before him** refers to kneeling down and putting one's face close to the ground in front of someone. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: "they were throwing themselves on the ground before him" or "they were lying down before him to show respect"

See: Symbolic Action

Mark 3:11 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 3:11 (#4)**"the Son of God"**

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Mark 3:12 (#1)**"them much so that they might not make him known"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "them much, 'Do not make me known.'"

See: Direct and Indirect Quotations

Mark 3:12 (#2)**"they might not make him known"**

Here, the phrase **make him known** refers to telling people who Jesus was. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "they might not say who he was" or "they might not speak about him"

See: Assumed Knowledge and Implicit Information

Mark 3:13 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 3:13 (#2)**"he goes up"**

In a context such as this, your language might say "comes" instead of **goes**. Alternate translation: "he comes up"

See: Go and Come

Mark 3:13 (#3)**"the mountain"**

Mark does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: "a high place" or "a small mountain"

See: When to Keep Information Implicit

Mark 3:14 (#1)**"12"**

Mark is using the number **12** as a noun to mean 12 men. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "12 people"

See: Nominal Adjectives

Mark 3:14 (#2)**"whom he also named apostles"**

Many ancient manuscripts read **whom he also named apostles**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 3:14 (#3)**"they might be with him"**

Here Mark means that these **12** men would go wherever Jesus went, listen to what he said, and spend much time with him as his closest disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they might go everywhere with him" or "they might always follow him"

See: Assumed Knowledge and Implicit Information

Mark 3:15 (#1)**"to have authority"**

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "to be authorized"

See: Abstract Nouns

Mark 3:16 (#1)**"And he appointed the Twelve, and"**

Here Mark repeats a phrase that he already used in [3:14](#). He does not mean that Jesus **appointed the Twelve** again. Rather, he is using this phrase to introduce who these **Twelve** were. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Here are the names of the Twelve that he appointed:"

See: Assumed Knowledge and Implicit Information

Mark 3:16 (#2)**"And he appointed the Twelve"**

Many ancient manuscripts read **And he appointed the Twelve**. The ULT follows that reading. Other ancient manuscripts do not include these words. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 3:16 (#3)**"the Twelve"**

Mark is using the adjective **Twelve** as a noun to refer to Jesus' closest disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the 12 apostles" or "the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Mark 3:16 (#4)**"and he gave to Simon the name Peter"**

Here Mark introduces the first person in the list of **the Twelve**, and he clarifies that Jesus gave a new name to **Simon: Peter**. If it would be helpful in your language, you could use a form that indicates both that **Simon** is the first in the list of twelve men and that Jesus named him **Peter**. Alternate translation: "and they were Simon, to whom he gave the name Peter"

See: Assumed Knowledge and Implicit Information

Mark 3:17 (#1)**"the brother of James"**

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. Alternate translation: "the younger brother of James"

See: Kinship

Mark 3:17 (#2)**"Boanerges"**

The word **Boanerges** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language.

See: Copy or Borrow Words

Mark 3:17 (#3)**"Sons of Thunder"**

The expression **Sons of** describes people who share the qualities of something. In this case, the name indicates that James and John share the qualities of **Thunder**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "People Like Thunder" or "Thunder-Like"

See: Idiom

Mark 3:18 (#1)**"Thaddaeus"**

The word **Thaddaeus** is the name of a man.

See: How to Translate Names

Mark 3:18 (#2)**"the Cananaios"**

Cananaios is a word borrowed from Aramaic that describes someone as a "zealot," that is, someone who is very zealous about something. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. If you translate the word's meaning, **Cananaios** could be: (1) a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the Patriot" (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: "the Passionate One"

See: Copy or Borrow Words

Mark 3:19 (#1)**"who also handed him over"**

Mark writes **who also handed him over** to provide some extra information about what Judas did to Jesus later. Use a natural way in your language for introducing background information. Alternate translation: "who would later also hand him over"

See: Background Information

Mark 3:20 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 3:20 (#2)**"he comes"**

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples, comes"

See: Synecdoche

Mark 3:20 (#3)**"he comes"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "he goes"

See: Go and Come

Mark 3:20 (#4)**"a house"**

This is probably the same **house** that Mark mentioned in [2:1](#). See how you expressed the idea there. Alternate translation: "Simon and Andrew's house" or "his house"

See: Assumed Knowledge and Implicit Information

Mark 3:20 (#5)**"they were not able even to eat bread"**

Here Mark implies that the **crowd** was so large that Jesus and his disciples did not have time, or perhaps even space, to **eat**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they were so busy that they could not even eat bread" or "they had no opportunity even to eat bread"

See: Assumed Knowledge and Implicit Information

Mark 3:20 (#6)**"to eat bread"**

Mark is using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state

the meaning plainly. Alternate translation: “to eat anything”

See: Synecdoche

Mark 3:21 (#1)

"the ones from him"

Here the phrase **the ones from him** could refer to: (1) Jesus' relatives, most specifically his mother and brothers, who are the ones who arrive at the house in [3:31](#). Alternate translation: “his family” (2) Jesus' friends from his hometown, Nazareth. Alternate translation: “his friends”

See: Idiom

Mark 3:21 (#2)

"went out to seize him, for they were saying, 'He is out of his mind'"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: “were saying, ‘He is out of his mind.’ Therefore, they went out to seize him”

See: Connect — Reason-and-Result Relationship

Mark 3:21 (#3)

"went out"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “came out”

See: Go and Come

Mark 3:21 (#4)

"to seize him"

Here Mark implies that **the ones from him** intend to compel Jesus to return with them in their custody or control. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to take him into their custody” or “to restrain him”

See: Assumed Knowledge and Implicit Information

Mark 3:21 (#5)

"they were saying, 'He is out of his mind'"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “they were saying that he was out of his mind”

See: Direct and Indirect Quotations

Mark 3:21 (#6)

"they were saying"

The pronoun **they** could refer to: (1) **the ones from him**. Alternate translation: “the ones from him were saying” or “these ones were saying” (2) people in general. Alternate translation: “people were saying”

See: Pronouns — When to Use Them

Mark 3:21 (#7)

"He is out of his mind"

Here, the clause **He is out of his mind** means that these people think that Jesus is insane, that is, acting irrationally. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “He is crazy” or “He is acting irrationally”

See: Idiom

Mark 3:22 (#1)

"the scribes having come down from Jerusalem were saying"

Here Mark uses the phrase **having come down from Jerusalem** to distinguish these **scribes** from any other scribes. Be sure that this distinction is clear in your translation. Alternate translation: “the scribes, the ones having come down from Jerusalem, were saying”

See: Distinguishing Versus Informing or Reminding

Mark 3:22 (#2)

"having come down"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone down”

See: Go and Come

Mark 3:22 (#3)

“were saying, ‘He has Beelzebul’ and ‘By the ruler of the demons he casts out the demons’”

It may be more natural in your language to have indirect quotations here. Alternate translation: “were saying that he had Beelzebul and that by the ruler of the demons he was casting out the demons.”

See: Direct and Indirect Quotations

Mark 3:22 (#4)

“He has Beelzebul”

Here the scribes mean that Jesus is possessed or controlled by **Beelzebul**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “He is possessed by Beelzebul” or “Beelzebul possesses him”

See: Idiom

Mark 3:22 (#5)

“By the ruler of the demons”

Here the scribes mean that Jesus has power from **the ruler of the demons** to cast out demons. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “By the power of the ruler of the demons” or “As he is empowered by the ruler of the demons”

See: Assumed Knowledge and Implicit Information

Mark 3:22 (#6)

“the ruler of the demons”

The phrase **the ruler of the demons** refers to the devil, that is, **Beelzebul**. If it would be helpful to your readers, you could make this idea more explicit. Alternate translation: “Beelzebul, the ruler of the demons,”

See: Assumed Knowledge and Implicit Information

Mark 3:23 (#1)

“them”

The pronoun **them** refers to the scribes and the people who were nearby. If this is not clear for your readers, you could use refer to these people more directly. Alternate translation: “the scribes and the rest of the people” or “the people who were nearby”

See: Pronouns — When to Use Them

Mark 3:23 (#2)

“How is Satan able to cast out Satan”

Jesus is using the question form to rebuke the scribes. The question shows that it does not make any sense for **Satan** to cast out **Satan**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “Satan cannot cast out Satan.” or “It makes no sense for Satan to cast out Satan!”

See: Rhetorical Question

Mark 3:23 (#3)

“is Satan able to cast out Satan”

In both places, **Satan** represents people who act by the power of **Satan**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “are Satan’s followers able to cast out Satan’s followers” or “are those who act by Satan’s power able to cast out others who also act by Satan’s power”

See: Synecdoche

Mark 3:24 (#1)

“And if a kingdom has been divided against itself, that kingdom is not able to stand”

To teach the people, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate

translation: "Listen to this illustration: If a kingdom has been divided against itself, that kingdom is not able to stand"

See: Parables

Mark 3:24 (#2)

"if a kingdom has been divided against itself, that kingdom is not able to stand"

Here Jesus uses an imaginary situation to help explain what would happen if a **kingdom** were **divided against itself**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine a kingdom that has been divided against itself. That kingdom is not able to stand"

See: Hypothetical Situations

Mark 3:24 (#3)

"a kingdom has been divided against itself"

Here, the word **kingdom** represents the people who live in that kingdom. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "people in one kingdom have been divided against each other"

See: Metonymy

Mark 3:24 (#4)

"has been divided against itself"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "attacks itself"

See: Active or Passive

Mark 3:24 (#5)

"is not able to stand"

Here, the phrase **is not able to stand** means that the **kingdom** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly.

Alternate translation: "will fall" or "will no longer exist"

See: Metaphor

Mark 3:25 (#1)

"And if a house has been divided against itself, that house will not be able to stand"

To teach the people, Jesus offers a second story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to another illustration: If a house has been divided against itself, that house will not be able to stand"

See: Parables

Mark 3:25 (#2)

"if a house has been divided against itself, that house will not be able to stand"

Here Jesus uses an imaginary situation to help explain what would happen if a **house** were **divided against itself**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine a house that has been divided against itself. That house will not be able to stand"

See: Hypothetical Situations

Mark 3:25 (#3)

"a house has been divided against itself"

Here, the word **house** represents the people who live in that house. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "people in one house have been divided against each other"

See: Metonymy

Mark 3:25 (#4)

"has been divided against itself"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "attacks itself"

See: Active or Passive

Mark 3:25 (#5)

"will not be able to stand"

Here, the phrase **will not be able to stand** means that the **house** will not exist much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will fall" or "will no longer exist"

See: Metaphor

Mark 3:26 (#1)

"if Satan rose up against himself and was divided, he is not able to stand, but he has an end"

Here Jesus uses an imaginary situation to help explain what would happen if **Satan rose up against himself and was divided**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that Satan rose up against himself and was divided. In that case, he would not be able to stand, but he would have an end"

See: Hypothetical Situations

Mark 3:26 (#2)

"Satan rose up against himself and was divided"

Jesus is using **Satan** to represent Satan and his demons. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "Satan and the demons that obey him rose up against themselves and were divided"

See: Synecdoche

Mark 3:26 (#3)

"rose up against himself and was divided"

The phrases **rose up against himself** and **was divided** mean similar things. Jesus is using the two

phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "was divided against himself"

See: Parallelism

Mark 3:26 (#4)

"was divided"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "attacked himself"

See: Active or Passive

Mark 3:26 (#5)

"he is not able to stand, but he has an end"

The clauses **he is not able to stand** and **he has an end** mean similar things. The first clause states the meaning negatively, and the second clause states the meaning positively. Jesus is using the two phrases together for emphasis. If it would be helpful to your readers, you could connect the clauses with a word other than **and** in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: "he is not able to stand; yes, he has an end" or "he has his end"

See: Parallelism

Mark 3:26 (#6)

"he is not able to stand"

Here, the phrase **is not able to stand** means that **Satan** will not have authority or power much longer. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "he will no longer have power" or "he will not remain in control"

See: Metaphor

Mark 3:26 (#7)**"he has an end"**

Here, the word **end** refers to a time when Satan no longer has power and authority. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "his rule ends" or "his authority fails"

See: Assumed Knowledge and Implicit Information

Mark 3:27 (#1)**"But no one is able"**

To teach the people, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "But listen to this story: No one is able"

See: Parables

Mark 3:27 (#2)**"But"**

Here, the word **But** introduces what is true in contrast to the hypothetical situations he has been using to teach. If it would be helpful in your language, you could use a word or phrase that introduces what is true in contrast to a hypothetical situation, or you could leave **But** untranslated. Alternate translation: "In reality, though," or "However, as it really is,"

See: Connect — Contrast Relationship

Mark 3:27 (#3)**"no one is able, having entered into the house of the strong man, to steal his possessions if he has not first bound the strong man"**

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "no one, unless he has first bound the strong man, is able, entering into the house of that strong man, to steal his belongings"

See: Connect — Exception Clauses

Mark 3:27 (#4)**"he has not first bound" - "he will plunder"**

Although the term **he** in both these places is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person has not first bound ... that person will plunder"

See: Generic Noun Phrases

Mark 3:27 (#5)**"he will plunder his"**

Here, the word **he** refers to the person who is stealing. The word **his** refers to the strong man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the thief will plunder the strong man's"

See: Pronouns — When to Use Them

Mark 3:28 (#1)**"to you"**

Because Jesus is speaking to the crowd, the word **you** is singular.

See: Forms of 'You' — Dual/Plural

Mark 3:28 (#2)**"all the sins and the blasphemies, as much as they may blaspheme, will be forgiven the sons of men"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will forgive the sons of men for all the sins and the blasphemies, as much as they may blaspheme"

See: Active or Passive

Mark 3:28 (#3)

"all the sins and the blasphemies, as much as they may blaspheme, will be forgiven"

Here Jesus is indicating that God forgives all kinds of **sins** and **blasphemies**, not that God will forgive every single sin or blasphemy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all sins and blasphemies, as much as they may blaspheme, can be forgiven" or "all kinds of sins and blasphemies, as much as they may blaspheme, will be forgiven men"

See: Assumed Knowledge and Implicit Information

Mark 3:28 (#4)

"all the sins and the blasphemies, as much as they may blaspheme, will be forgiven"

If your language does not use abstract nouns for the ideas of **sins** and **blasphemies**, you could express the same ideas in another way. Alternate translation: "all sinful and blasphemous things, as much as they may blaspheme, will be forgiven" or "whenever anyone sins or blasphemes in any way, it will be forgiven"

See: Abstract Nouns

Mark 3:28 (#5)

"the blasphemies, as much as they may blaspheme, will be forgiven"

The expression **whatever they may blaspheme** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "all the blasphemies will be forgiven"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 3:28 (#6)

"the sons of men"

Here, the phrase **the sons of men** refers to people in general, both men and women. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly.

Alternate translation: "men and women" or "humans"

See: Idiom

Mark 3:28-29 (#1)

"all the sins and the blasphemies, as much as they may blaspheme, will be forgiven the sons of men" - "but whoever blasphemes against the Holy Spirit"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "the only sin or blasphemy that will not be forgiven the sons of men is the blasphemy against the Holy Spirit. Whoever does that" or "most sins and blasphemies, as much as they blaspheme, will be forgiven the sons of men, but the blasphemy against the Spirit will not be forgiven. Whoever has done that"

See: Connect — Exception Clauses

Mark 3:29 (#1)

"does not have forgiveness"

If your language does not use an abstract noun for the idea of **forgiveness**, you could express the same idea in another way. Alternate translation: "will not be forgiven"

See: Abstract Nouns

Mark 3:29 (#2)

"to eternity"

Here, the phrase **to eternity** means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "forever"

See: Idiom

Mark 3:29 (#3)

"guilty of an eternal sin"

Many ancient manuscripts read **guilty of an eternal sin**. The ULT follows that reading. Other

ancient manuscripts read “deserving of eternal judgment.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 3:29 (#4)

"of an eternal sin"

Here Jesus means that the **sin** has **eternal** consequences. In other words, the person who commits this **sin** will always be guilty for it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a sin with eternal consequences” or “eternally of this sin”

See: Assumed Knowledge and Implicit Information

Mark 3:30 (#1)

"because"

Here, the word **because** introduces a reason why Jesus gave the teaching that Mark quotes in [3:23-29](#). If it would be helpful in your language, you could use a different word or phrase that introduces this kind of reason. Alternate translation: “which things he said because” or “and the reason for his teaching was that”

See: Connect — Reason-and-Result Relationship

Mark 3:30 (#2)

"they were saying, “He has an unclean spirit”"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “they were saying that he had an unclean spirit”

See: Direct and Indirect Quotations

Mark 3:30 (#3)

"He has an unclean spirit"

Here the scribes meant that they thought that Jesus was possessed or controlled by **an unclean spirit**. If it would be helpful in your language, you could

use a comparable phrase or state the meaning plainly. Alternate translation: “He is possessed by an unclean spirit” or “An unclean spirit possesses him”

See: Idiom

Mark 3:31 (#1)

"And"

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “After that,”

See: Connecting Words and Phrases

Mark 3:31 (#2)

"his brothers"

These were Jesus' younger **brothers**. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for “younger brother,” you could use it here.

See: Kinship

Mark 3:31 (#3)

"come"

In a context such as this, your language might say “go” instead of **come**. Alternate translation: “go”

See: Go and Come

Mark 3:31 (#4)

"standing outside"

Here Mark implies that they are **standing outside** the house that Jesus is in, most likely the house mentioned in [3:20](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “standing outside the house” or “standing outside the place where Jesus was teaching”

See: Assumed Knowledge and Implicit Information

Mark 3:31 (#5)

"they sent to him, calling him"

Here Mark means that Jesus' mother and brothers sent a person to Jesus to ask him to come out and meet them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they sent a messenger to him to summon him" or "they had someone go in and tell him to come out"

See: Assumed Knowledge and Implicit Information

Mark 3:32 (#1)

"they say to him, 'Behold, your mother and your brothers seek you outside'"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they say to him that his mother and his mothers were seeking him outside"

See: Direct and Indirect Quotations

Mark 3:32 (#2)

"Behold"

Here, the word **Behold** is intended to draw the attention of Jesus and to ask him to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen or pay attention. Alternate translation: "Listen" or "Excuse me"

See: Exclamations

Mark 3:32 (#3)

"your brothers"

See how you translated **brothers** in [3:31](#).

See: Kinship

Mark 3:32 (#4)

"your brothers"

Many ancient manuscripts read **your brothers**. The ULT follows that reading. Other ancient manuscripts read "your brothers and your sisters." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 3:32 (#5)

"seek you outside"

Alternate translation: "want to see you outside" or "are outside, and they want to talk with you"

Mark 3:33 (#1)

"Who are my mother and my brothers"

Jesus is using the question form to teach his audience about whom he considers to be part of his family. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Since Jesus answers the question in [3:34–35](#), you should not include an implied answer here. Alternate translation: "I will inform you about whom I call my mother and my brothers." or "Let me tell you whom I love as if they were my mother or my brothers."

See: Rhetorical Question

Mark 3:33 (#2)

"my brothers"

See how you translated **brothers** in [3:31](#).

See: Kinship

Mark 3:34 (#1)

"Behold, my mother"

Here, the word **Behold** indicates that the audience should look where Jesus looked. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Consider these people to be my mother" or "These are my mother"

See: Assumed Knowledge and Implicit Information

Mark 3:34 (#2)**"my mother and my brothers"**

Here Jesus speaks of **the ones sitting in a circle around him** as if they were his **mother** and **brothers**. He means that he considers them to be part of his family. If it would be helpful in your language, you could use simile form or state the meaning of the metaphor more explicitly. Alternate translation: "those whom I call my mother and my brothers" or "the people I love as if they were my mother and my brothers"

See: Metaphor

Mark 3:34 (#3)**"my brothers"**

See how you translated **brothers** in [3:31](#).

See: Kinship

Mark 3:35 (#1)**"For"**

Here, the word **For** introduces an explanation concerning why Jesus can call the people who are sitting around him his mother and brothers. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "I say that because"

See: Connecting Words and Phrases

Mark 3:35 (#2)**"the will of God"**

If your language does not use an abstract noun for the idea of **will**, you could express the same idea in another way. Alternate translation: "what God desires"

See: Abstract Nouns

Mark 3:35 (#3)**"this is my brother and sister and mother"**

Here Jesus speaks of everyone who does God's will as if they were his **brother and sister and mother**. He means that he considers them to be part of his family. Express the idea as you did in the previous verse ([3:34](#)). Alternate translation: "I call this one my brother and sister and mother" or "this is a person whom I love as if he or she were my brother and sister and mother"

See: Metaphor

Mark 4:1 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that," or "One day,"

See: Introduction of a New Event

Mark 4:1 (#2)**"the largest crowd"**

Mark says **the largest crowd** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "a huge crowd" or "an enormous crowd"

See: Hyperbole

Mark 4:1 (#3)**"is gathered to him"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered to him" or "came to listen to him"

See: Active or Passive

Mark 4:1 (#4)**"sat down on the sea"**

In Jesus' culture, teachers usually **sat down** when they were going to teach. If it would be helpful in

your language, you could make this idea more explicit. Alternate translation: “sat down on the sea to instruct them” or “sat down on the sea as a teacher does”

See: Assumed Knowledge and Implicit Information

Mark 4:1 (#5)

"on the sea"

Here Mark means that Jesus sat down in the boat, which was floating **on the sea**. Jesus did not sit directly on top of the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “in the boat as it was on the sea” or “in it”

See: Assumed Knowledge and Implicit Information

Mark 4:1 (#6)

"on the land beside the sea"

Alternate translation: “on the shore”

Mark 4:2 (#1)

"he was saying to them in his teaching"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “here is what he taught:”

See: Quotations and Quote Margins

Mark 4:3 (#1)

"Listen! Behold, the sower went out"

To teach the people in the crowd, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Listen to this story: Behold, the sower went out”

See: Parables

Mark 4:3 (#2)

"Listen! Behold"

Here, the words **Listen** and **Behold** draw the attention of the audience and ask them to listen carefully. If it would be helpful in your language, you could express these words with a word or phrase that asks the audience to listen, or you could draw the audience’s attention in another way. Alternate translation: “Picture this:” or “Pay attention to this:”

See: Imperatives — Other Uses

Mark 4:3 (#3)

"the sower went out"

Here Jesus introduces a **sower** as a character in his story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “there was a sower. He went out”

See: Introduction of New and Old Participants

Mark 4:4 (#1)

"And it happened that"

Here, the phrase **And it happened that** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next action, or you could leave **And it happened that** untranslated. Alternate translation: “Then,”

See: Connecting Words and Phrases

Mark 4:4 (#2)

"as he sowed"

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which farmers pick up handfuls of seed and throw them so that they are scattered all over the top of the soil. This method is a quick and easy way to plant seeds in large fields, but some seeds land on ground that is not good for them to grow in. If it would be helpful in your language, you could make it more explicit what kind of sowing this is. Alternate translation: “as he threw the seeds over the ground” or “as he scattered the seeds over the field”

See: Assumed Knowledge and Implicit Information

Mark 4:4 (#3)

"some fell beside the road, and the birds came and devoured it"

Here Jesus implies that the seeds that fall **beside the road** do not sink into the ground. Instead, they just sit on top of the hard-packed dirt by the **road** and are unprotected from birds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "some fell on the hard ground beside the road, and the birds came and easily devoured them"

See: Assumed Knowledge and Implicit Information

Mark 4:4 (#4)

"some"

Jesus is using the adjective **some** as a noun to mean some of the seeds. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "some seed"

See: Nominal Adjectives

Mark 4:4 (#5)

"the birds"

The phrase **the birds** represents any birds, not particular birds. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "birds"

See: Generic Noun Phrases

Mark 4:4 (#6)

"it"

Here, although the pronoun **it** is singular, it refers to the seeds that the farmer sowed. If it would be helpful in your language, you could use the plural form here. Alternate translation: "them"

See: Pronouns — When to Use Them

Mark 4:5 (#1)

"other"

Jesus is using the adjective **other** as a noun to mean some of the rest of the seed that did not fall beside the road. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "some of the rest of the seed"

See: Nominal Adjectives

Mark 4:5 (#2)

"the rocky ground, where it did not have much soil"

Here Jesus describes an area that has a thin layer of soil on top of a layer of rocks. If it would be helpful in your language, you could use a word or phrase that describes this kind of area. Alternate translation: "a thin layer of soil on top of rocks" or "a rocky area, where there was very little soil"

See: Assumed Knowledge and Implicit Information

Mark 4:5 (#3)

"other" - "it did not have" - "it sprang up," - "it did not have"

In this verse, the word **other** and the word **it** throughout the verse are singular in form, but they refer to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "others ... they did not have ... they sprang up ... they did not have"

See: Collective Nouns

Mark 4:5 (#4)

"immediately it sprang up, because it did not have deep soil"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first phrase describes. Alternate translation: "because it did not have deep soil, immediately it sprang up"

See: Connect — Reason-and-Result Relationship

Mark 4:5 (#5)**"it sprang up"**

Here, the phrase **sprang up** refers to how plants sprout or begin to grow. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "it came up" or "it began to grow"

See: Idiom

Mark 4:6 (#1)**"the sun rose"**

Here, the phrase **the sun rose** refers to the sun coming up over the horizon in the morning. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the sun came up" or "the sun began to shine in the morning"

See: Idiom

Mark 4:6 (#2)**"it was scorched," - "it had no root, it withered"**

Here, although the pronoun **it** is singular throughout the verse, it refers to the seeds that the farmer sowed in [4:5](#). If it would be helpful in your language, you could use the plural form here. Alternate translation: "they were scorched ... they had no root, they withered"

See: Pronouns — When to Use Them

Mark 4:6 (#3)**"it was scorched"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the sun. Alternate translation: "the sun scorched it"

See: Active or Passive

Mark 4:6 (#4)**"it had no root"**

Jesus says **no root** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "it had almost no root" or "it had very small roots"

See: Hyperbole

Mark 4:7 (#1)**"other" - "it," - "it did not give"**

In this verse, the word **other** and the word **it** throughout the verse are singular in form, but they refer to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "others ... them ... they did not produce"

See: Collective Nouns

Mark 4:7 (#2)**"other"**

Jesus is using the adjective **other** as a noun to mean some of the rest of the seed that did not fall beside the road or on rocky soil. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated the word in [4:5](#). Alternate translation: "some of the rest of the seed"

See: Nominal Adjectives

Mark 4:7 (#3)**"the thorns grew up and choked it"**

Here Jesus means that the **thorns** grew quickly and took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the thorns grew very large and crowded it out" or "the thorns grew faster and kept it from growing well"

See: Assumed Knowledge and Implicit Information

Mark 4:7 (#4)**"it did not give fruit"**

Here the word **fruit** refers to the crop that the plants that grew from the seeds should have produced. Since the farmer is sowing wheat seeds, this crop would have been more wheat seeds. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “it did not produce more seeds” or “when it sprouted it did not produce a harvest”

See: Assumed Knowledge and Implicit Information

Mark 4:7 (#5)

"fruit"

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: “fruits”

See: Collective Nouns

Mark 4:8 (#1)

"others"

Jesus is using the adjective **others** as a noun to mean some of the rest of the seeds that did not fall beside the road, on rocky soil, or onto thorns. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “some of the rest of the seeds”

See: Nominal Adjectives

Mark 4:8 (#2)

"it was giving fruit, growing up and being increased"

If it would be more natural in your language, you could reverse the order of these phrases, since the phrases **growing up and being increased** describe something that happened before what the phrase **it was giving fruit** describes. Alternate translation: “growing up and being increased, it was giving fruit”

See: Connect — Sequential Time Relationship

Mark 4:8 (#3)

"it was giving fruit"

Here the word **fruit** refers to the crop that the plants that grew from the seeds produced. Since the farmer is sowing wheat seeds, this crop would be more seeds. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “it was producing more seeds” or “it sprouted and produced a harvest”

See: Assumed Knowledge and Implicit Information

Mark 4:8 (#4)

"it was giving"

Here, although the pronoun **it** is singular, it refers to the seeds that the farmer sowed. If it would be helpful in your language, you could use the plural form here. Alternate translation: “they were giving”

See: Pronouns — When to Use Them

Mark 4:8 (#5)

"fruit"

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: “fruits”

See: Collective Nouns

Mark 4:8 (#6)

"growing up and being increased"

The terms **growing up** and **being increased** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “growing very large” or “quickly increasing in size”

See: Doublet

Mark 4:8 (#7)

"being increased"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “increasing”

See: Active or Passive

Mark 4:8 (#8)

"one was bearing 30, and one, 60, and one, 100"

Here Jesus means that each of the plants produced either **30**, **60**, or **100** new seeds. Jesus does not mean that there were only three plants. Scholars estimate that these numbers of seeds are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: “some plants were producing 30 seeds, and some plants were producing 60 seeds, and other plants were producing 100 seeds” or “they were bearing many times more than the farmer planted: one group of plants 30 times more, and one group of plants 60 times more, and one group of plants 100 times more”

See: Assumed Knowledge and Implicit Information

Mark 4:8 (#9)

"one was bearing 30, and one, 60, and one, 100"

Jesus is using the number **one** as a noun to mean one of the plants. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: “one plant was bearing 30, and one plant, 60, and one plant, 100”

See: Nominal Adjectives

Mark 4:8 (#10)

"one, 60, and one, 100"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “one was bearing 60, and one was bearing 100”

See: Ellipsis

Mark 4:9 (#1)

"Whoever has ears to hear, let him hear"

Here, the phrase **ears to hear** represents the willingness to understand and obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Whoever wishes to understand, let him understand and obey” or “Whoever can listen to me should pay attention”

See: Metonymy

Mark 4:9 (#2)

"Whoever has ears to hear, let him hear"

Jesus is speaking directly to his audience, not about other people. If it would be helpful in your language, you could use the second person plural here. Alternate translation: “You who have ears to hear should hear” or “If you have ears to hear, then hear”

See: First, Second or Third Person

Mark 4:9 (#3)

"let him hear"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “he should hear”

See: Third-Person Imperatives

Mark 4:9 (#4)

"let him hear"

Although the term **him** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “let that person hear”

See: When Masculine Words Include Women

Mark 4:10 (#1)**"when he was alone"**

The phrase **he was alone** does not mean that there was no one at all with Jesus. Rather, it means that the crowds were gone, and Jesus was only with the 12 disciples and some of his other close followers. If it would be helpful in your language, you could state that explicitly. Alternate translation: "when the crowds left" or "when the crowds were gone"

See: Assumed Knowledge and Implicit Information

Mark 4:10 (#2)**"the ones around him"**

Here, the phrase **the ones around him** refers to disciples who were near Jesus at the time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the disciples who were near him"

See: Idiom

Mark 4:10 (#3)**"the Twelve"**

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "the 12 apostles" or "the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Mark 4:10 (#4)**"were asking him about the parables"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "were asking him, 'Please tell us about the parables'"

See: Direct and Indirect Quotations

Mark 4:11 (#1)**"has been given"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to

say who did the action, it is clear from the context that it was God. Alternate translation: "God has given"

See: Active or Passive

Mark 4:11 (#2)**"the mystery of the kingdom of God"**

Here, Jesus is using the possessive form to describe **the mystery** that is about **the kingdom of God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the mystery concerning the kingdom of God"

See: Possession

Mark 4:11 (#3)**"to those, the ones outside"**

Here Jesus speaks of people who are not his disciples as if they were **outside**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to those, the ones who are not my disciples"

See: Metaphor

Mark 4:11 (#4)**"everything is in parables"**

Here Jesus implies that **everything** is what is he teaches, and he only teaches **in parables**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "everything I teach is in parables" or "I use parables whenever I teach anything"

See: Assumed Knowledge and Implicit Information

Mark 4:12 (#1)**"so that"**

Here, the phrase **so that** introduces the purpose for which Jesus uses parables when teaching people who are not his disciples. If it would be helpful in your language, you could use a different word or phrase that introduces a purpose. Alternate translation: "which is true in order that" or "and that is so that"

See: Connect — Goal (Purpose) Relationship

Mark 4:12 (#2)

""so that, Looking, they may look but may not see, and hearing, they may hear but may not understand, lest they might turn back, and it might be forgiven to them""

It may be more natural in your language to have a direct quotation here. Alternate translation: "so that, as the Scriptures say, looking, they may look but may not see, and hearing, they may hear but may not understand, lest they might turn back, and it might be forgiven to them"

See: Quotes within Quotes

Mark 4:12 (#3)

"so that"

Here Jesus quotes from the Old Testament scriptures, specifically from [Isaiah 6:9-10](#). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "so that, in the words of one of the prophets," or "so that, as Isaiah the prophet wrote in the Scriptures,"

See: Quotations and Quote Margins

Mark 4:12 (#4)

"Looking, they may look" - "hearing, they may hear"

Here the author of the quotation repeats the words **look** and **hear** in order to emphasize that the people really do **look** and **hear**. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. Otherwise, you could express the emphasis in another way. Alternate translation: "They will certainly look ... they will certainly hear" or "They will indeed look ... they will indeed hear"

See: Metaphor

Mark 4:12 (#5)

"they might turn back"

The author of the quotation is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. So, to **turn back** would be to start listening to and obeying God again. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "they might start obeying God again"

See: Metaphor

Mark 4:12 (#6)

"it might be forgiven to them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "they might receive forgiveness" or "God might give them forgiveness"

See: Active or Passive

Mark 4:13 (#1)

"Do you not understand this parable? And how will you understand all the parables"

Jesus is using the question form to rebuke and teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You do not understand this parable. Because of that, you will not understand all the parables." or "If you do not understand this parable, you cannot understand all the parables!"

See: Rhetorical Question

Mark 4:14 (#1)

"The sower sows the word"

Here Jesus speaks about what **the word** as if it were what the **sower sows** in the parable. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what the sower sows is like the word"

See: Metaphor

Mark 4:14 (#2)**"sows the word"**

See how you translated "sow" in [4:4](#). Alternate translation: "throws the word like seeds over the ground" or "scatters the word like seeds over the field"

See: Assumed Knowledge and Implicit Information

Mark 4:14 (#3)**"the word"**

Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 4:15 (#1)**"Now"**

Here, the word **Now** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next topic, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Mark 4:15 (#2)**"these are the ones beside the road"**

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were sown **beside the road**. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what happens to some people is like what happened to the seeds that were sown beside the road"

See: Metaphor

Mark 4:15 (#3)**"the word is being sown," - "that was sown"**

If your language does not use this passive form, you could express the ideas in active form or in another way that is natural in your language. If you need to say who did the actions, you could use an indefinite subject. Alternate translation: "someone is sowing the word ... that someone sowed"

See: Active or Passive

Mark 4:15 (#4)**"the word" - "the word"**

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel ... the gospel"

See: Metonymy

Mark 4:15 (#5)**"Satan immediately comes and takes away the word that was sown in them"**

Here Jesus speaks about the gospel as if it were seeds that had been **sown in** people. He speaks of **Satan** as if he were a bird that swoops down and **takes away** the seeds. Since these figures of speech connect to the parable that Jesus told, if possible you should preserve them or express the ideas in simile form. Alternate translation: "Satan immediately comes like a bird and takes away the word, which had been sown like seeds in them"

See: Metaphor

Mark 4:16 (#1)**"And similarly"**

Here, the phrase **And similarly** indicates that Jesus is about to describe what happens to other people and that what happens is similar to what happened to the people he described in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a similar event or experience. Alternate translation: "Likewise" or "In a similar way"

See: Connecting Words and Phrases

Mark 4:16 (#2)

"these are the ones being sown on the rocky ground, who"

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were **sown on the rocky ground**. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: "what happened to the seeds having been sown on the rocky ground is like what happens to those who"

See: Simile

Mark 4:16 (#3)

"being sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "whom the farmer sowed"

See: Active or Passive

Mark 4:16 (#4)

"the rocky ground"

Here, just as in [4:5](#), Jesus refers to an area that has a thin layer of soil on top of a layer of rocks. Express the idea as you did in that verse. Alternate translation: "a thin layer of soil on top of rocks" or "a rocky area"

See: Assumed Knowledge and Implicit Information

Mark 4:16 (#5)

"the word"

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 4:16 (#6)

"with joy"

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: "joyfully"

See: Abstract Nouns

Mark 4:17 (#1)

"and"

Here, the word **and** introduces what happens to these people in contrast with how they at first received the good news. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Mark 4:17 (#2)

"they have no root in themselves, but are temporary"

Here Jesus speaks about these people as if they were the plants in the parable that had **no root** and were only **temporary** since they withered when the sun rose. Since this figure of speech connects to the parable that Jesus told, if possible you should preserve it or express the ideas in simile form. Alternate translation: "they are like plants with no roots that do not live for long"

See: Metaphor

Mark 4:17 (#3)

"no root"

Here, just as in [4:6](#), Jesus says **no root** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "almost no root" or "very small roots"

See: Hyperbole

Mark 4:17 (#4)

"tribulation or persecution having happened"

If your language does not use abstract nouns for the ideas of **tribulation** and **persecution**, you could express the same ideas in another way. Alternate translation: “when they are afflicted or persecuted”

See: Abstract Nouns

Mark 4:17 (#5)

"the word"

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the gospel”

See: Metonymy

Mark 4:17 (#6)

"they are caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they stumble”

See: Active or Passive

Mark 4:17 (#7)

"they are caused to stumble"

Here, Jesus speaks of ceasing to believe the gospel as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the stop believing” or “they cease to trust the good news”

See: Metaphor

Mark 4:18 (#1)

"others are the ones being sown into the thorns"

Here Jesus speaks about what happens to these people as if it were what happened in the parable when the seeds were sown **into the thorns**. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: “what happened to the seeds having

been sown into the thorns is like what happens to others”

See: Metaphor

Mark 4:18 (#2)

"being sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: “whom the farmer sowed”

See: Active or Passive

Mark 4:18 (#3)

"the word"

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the gospel”

See: Metonymy

Mark 4:19 (#1)

"and"

Here, the word **and** introduces what happens to these people in contrast with how they received the good news. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “but”

See: Connecting Words and Phrases

Mark 4:19 (#2)

"the worries of the age and the deceitfulness of riches and the desires concerning other things"

If your language does not use abstract nouns for the ideas of **worries**, **deceitfulness**, and **desires**, you could express the same ideas in another way. Alternate translation: “they worry about this age and are deceived by riches and desire other things. These things”

See: Abstract Nouns

Mark 4:19 (#3)

"the worries of the age"

Here, Jesus is using the possessive form to describe **worries** that are related to **this age**. In other words, the **worries** are about things and problems that exist in **this age** or world. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the worries about things in this age" or "the worries about what happens in this age"

See: Possession

Mark 4:19 (#4)

"the deceitfulness of riches"

Here, Jesus is using the possessive form to describe **riches** that are characterized by **deceitfulness**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "deceitful riches" or "riches that deceive"

See: Possession

Mark 4:19 (#5)

"entering in"

Here Jesus speaks as if **the worries of the age and the deceitfulness of riches and the desires concerning other things** were people who could be **entering in** a place. He means that these things begin to be part of these people's lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "which these people start to experience" or "which characterize these people's lives"

See: Personification

Mark 4:19 (#6)

"choke the word, and it becomes unfruitful"

Here Jesus continues to speak about what happens to these people as if it were what happened in the parable when the seeds were sown into the thorns. If it would be helpful in your language, you could

express the idea in simile form. Alternate translation: "prevent the word from being effective, just as the thorns choked the seeds and made them unfruitful"

See: Metaphor

Mark 4:19 (#7)

"the word"

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 4:20 (#1)

"those are the ones sown on the good soil, who hear the word and receive it and bear fruit—one, 30, and one, 60, and one, 100"

Here Jesus speaks about what happens to this person as if it were what happened in the parable when the seeds were sown **on the good soil** and produced crops of various sizes. If it would be helpful in your language, you could express the idea in simile form. Alternative translation: "what happened to the seeds sown on the good soil is like what happens to the one hearing the word and receiving it. That person will be like a seed that bears fruit—one, 30, and one, 60, and one, 100"

See: Metaphor

Mark 4:20 (#2)

"sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the farmer who was sowing seed. Alternate translation: "whom the farmer sowed"

See: Active or Passive

Mark 4:20 (#3)**"the word"**

Just as in [4:14](#), Jesus is using the term **word** to mean the gospel, which people preach using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 4:20 (#4)**"bear fruit"**

Here, the word **fruit** is singular in form, but it refers to many fruits as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "bear fruits"

See: Collective Nouns

Mark 4:20 (#5)**"one, 30, and one, 60, and one, 100"**

Here Jesus means that each of the plants produced either 30, 60, or 100 new seeds. Jesus does not mean that there were only three plants. Scholars estimate that these numbers of seeds are very good in Jesus' time period, although not impossible or unheard of. If it would be helpful in your language, you could make those ideas more explicit. See how you expressed the idea in [4:8](#). Alternate translation: "some producing 30 seeds, and some producing 60 seeds, and some producing 100 seeds"

See: Assumed Knowledge and Implicit Information

Mark 4:20 (#6)**"one, 30, and one, 60, and one, 100"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "one was bearing 30, and one was bearing 60, and one was bearing 100"

See: Ellipsis

Mark 4:20 (#7)**"one, 30, and one, 60, and one, 100"**

Jesus is using the number **one** as a noun to mean one of the plants. Your language may use numbers in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "one plant, 30, and one plant, 60, and one plant, 100"

See: Nominal Adjectives

Mark 4:21 (#1)**"to them"**

The pronoun **them** could refer to: (1) all the people who were nearby, including both the disciples and the crowds. Alternate translation: "to the disciples and the crowds" or "everyone who was with him" (2) just the disciples. Alternate translation: "to the disciples"

See: Pronouns — When to Use Them

Mark 4:21 (#2)**"The lamp does not come so that it might be put under the basket or under the bed, does it? Is it not so that it might be put on the lampstand?"**

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "The lamp does not come so that it might be put under a basket or under the bed but so that it might be put on the lampstand." or "The lamp certainly does not come so that it might be put under a basket or under the bed! No, it comes so that it might be put on the lampstand!"

See: Rhetorical Question

Mark 4:21 (#3)**"The lamp does not come so that it might be put under the basket or under the bed, does it? Is it not so that it might be put on the lampstand?"**

The words **The lamp, the basket, the bed, and the lampstand** represent lamps, baskets, beds, and lampstands in general, not one particular lamp, basket, bed, or lampstand. If it would be helpful in

your language, you could express the idea in another way. Alternate translation: "Lamps do not come so that they might be put under baskets or under beds, do they? Is it not so that they might be put on lampstands"

See: Generic Noun Phrases

Mark 4:21 (#4)

"The lamp does not come" - "does it"

Here Jesus speaks as if the **lamp** were a person who could **come**. He means that someone lights the lamp and brings it into a house. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The lamp is not lit ... is it" or "The lamp is not brought into a house ... is it"

See: Personification

Mark 4:21 (#5)

"it might be put" - "Is it not so that it might be put"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone might put it ... Is it not so that someone might put it"

See: Active or Passive

Mark 4:21 (#6)

"under the basket"

A **basket** is a large circular container that stores food or other items. If someone put a lamp under this kind of container, it would completely hide the light from the lamp. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "in a box" or "under a container that hides its light"

See: Translate Unknowns

Mark 4:21 (#7)

"under the bed"

A **bed** is a piece of furniture that people would lie on when they were eating or sleeping. Most likely, this kind of **bed** had short legs that raised it off the floor. If someone put a lamp under this kind of furniture, it would hide the light from the lamp. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "under a couch" or "under furniture"

See: Translate Unknowns

Mark 4:21 (#8)

"on the lampstand"

Here Jesus implies that the lamp can illuminate a large area when it is on a **lampstand**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "on the lampstand to that it illuminates the whole room" or "on the lampstand where it lights up the area"

See: Assumed Knowledge and Implicit Information

Mark 4:22 (#1)

"For"

Here, the word **For** introduces an explanation of the illustration that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "As you can see," or "And so,"

See: Connecting Words and Phrases

Mark 4:22 (#2)

"it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility"

Here, Jesus uses or invents a proverb in order to teach that things that are **hidden** or **secret** only in order that they might **be revealed** or **come into visibility**. Translate this proverb in a way that will be recognized as a proverb and be meaningful in

your language and culture. Alternate translation: “things are not hidden except so that they might be revealed. Things have not become secret except so that they might come into visibility”

See: Proverbs

Mark 4:22 (#3)

“it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility”

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than and in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses into one. Alternate translation: “it is not hidden except so that it might be revealed; yes, it has not become secret except so that it might come into visibility” or “it is not hidden except so that it will come into visibility”

See: Parallelism

Mark 4:22 (#4)

“it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility”

If, in your language, it would appear that Jesus was making statements here and then contradicting them, you could reword this sentence to avoid using exception clauses. Alternate translation: “it is only hidden so that it might be revealed, and it has only become secret so that it might come into visibility”

See: Connect — Exception Clauses

Mark 4:22 (#5)

“it is not hidden except so that it might be revealed, nor has it become secret except so that it might come into visibility”

If your language does not use this passive form, you could express the ideas in active form or in another way that is natural in your language. If you need to

say who did the actions, you could: (1) use indefinite subjects. Alternate translation: “they do not hide it except so that they might reveal it, nor do they make it secret except so that they might bring it into visibility” (2) indicate that God did them. Alternate translation: “God has not hidden it except so that he might reveal it, nor has he made it secret except so that he might bring it into visibility”

See: Active or Passive

Mark 4:22 (#6)

“it is not” - “nor has it become”

The pronoun **it** in both places refers generally to anything. Jesus may more specifically have in mind the meaning of his preaching or the kingdom of God. However, since Jesus uses a general proverb form, if possible you also should use a general form that could refer to many things. Alternate translation: “nothing is ... nothing has become” or “something is not ... nor has something become”

See: Pronouns — When to Use Them

Mark 4:22 (#7)

“it might come into visibility”

If your language does not use an abstract noun for the idea of **visibility**, you could express the same idea in another way. Alternate translation: “it might become visible”

See: Abstract Nouns

Mark 4:22 (#8)

“it might come into visibility”

Here, the phrase **it will come into visibility** means that something will be revealed or become known. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “it will be known”

See: Idiom

Mark 4:23 (#1)

“If anyone has ears to hear, let him hear”

See how you translated the similar sentence in [4:9](#).

Mark 4:24 (#1)

"to them"

Here, just as in [4:21](#), the pronoun **them** could refer to: (1) all the people who were nearby, including both the disciples and the crowds. Alternate translation: "to the disciples and the crowds" or "everyone who was with him" (2) just the disciples. Alternate translation: "to the disciples"

See: Pronouns — When to Use Them

Mark 4:24 (#2)

"Watch"

Here Jesus speaks as if people who **Watch** things that they **hear**. He means that they need to pay attention to what they **hear**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Pay attention to"

See: Metaphor

Mark 4:24 (#3)

"With the measure by which you measure, it will be measured to you, and it will be added to you"

Here, Jesus uses or invents a proverb. He could be using it to teach: (1) that people learn and understand only whatever they chose to listen carefully to. Alternate translation: "Whatever you pay attention to is what you will learn and know" or "How you listen shows what you will know and understand" (2) that people eventually experience for themselves how they have treated other people. Alternate translation: "what you give to others is what you will get and acquire in return" or "what you do to others will be done to you"

See: Proverbs

Mark 4:24 (#4)

"With the measure by which you measure"

If your language does not use an abstract noun for the idea of **measure**, you could express the same

idea in another way. Alternate translation: "In the manner that you measure"

See: Abstract Nouns

Mark 4:24 (#5)

"it will be measured to you, and it will be added to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will measure it to you, and he will add it to you"

See: Active or Passive

Mark 4:24 (#6)

"it will be measured to you, and it will be added to you"

In both places, the word **it** refers to what **you measure**. Jesus is speaking in general about anything that people **measure**, so you should avoid making the phrase specific. Alternate translation: "the same thing will be measured to you, and it will be added to you" or "that very thing will be measured to you, and it will be added to you"

See: Pronouns — When to Use Them

Mark 4:24 (#7)

"it will be added to you"

Here Jesus uses the phrase **will be added to you** to indicate that God will give all what is **measured**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "it will be given to you"

See: Idiom

Mark 4:25 (#1)

"For"

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse about paying careful attention to what one hears. If it would be helpful in your language, you could use

a word or phrase that introduces this kind of explanation, or you could leave **For** untranslated. Alternate translation: "Here is what I mean:" or "To put it another way,"

See: Connecting Words and Phrases

Mark 4:25 (#2)

"he who has, it will be given to him, and he who does not have, even what he has will be taken away from him"

Here, Jesus uses or invents a proverb in order to teach that people who have something usually gain more of it, while people who have very little usually lose everything. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "people who have things receive more, and people who do not have things lose what they used to have"

See: Proverbs

Mark 4:25 (#3)

"he who has, it will be given to him, and he who does not have, even what he has will be taken away from him"

Here Jesus implies that what the person has or does not have is knowledge or understanding about the good news that Jesus proclaims. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "he who has understanding, it will be given to him, and he who does not have understanding, even what he has will be taken away from him" or "he who has knowledge about the gospel, more will be given to him, and he who does not have knowledge about the gospel, even what knowledge he has will be taken away from him"

See: Assumed Knowledge and Implicit Information

Mark 4:25 (#4)

"it will be given" - "will be taken away"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context

that it is God. Alternate translation: "God will give ... God will take away"

See: Active or Passive

Mark 4:25 (#5)

"he who" - "to him," - "he who does not have," - "he has" - "him"

Although the terms **he** and **him** are masculine in this verse, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "the person who ... to that person ... the person who does not have ... that person ... him or her"

See: When Masculine Words Include Women

Mark 4:25 (#6)

"and"

Here, the word **and** introduces a person **who does not have** in contrast to the person **who has**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Mark 4:25 (#7)

"he who does not have"

Jesus says **he who does not have** here as a generalization for emphasis. It is clear in the second half of the sentence that the person did have something. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "he who has almost nothing" or "he who does not have much"

See: Hyperbole

Mark 4:26 (#1)

"Thus is the kingdom of God: As a man throws the seed on the ground"

To teach his audience, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate

translation: "Listen to this story. Thus is the kingdom of God: As a man throws seed on the ground"

See: Parables

Mark 4:26 (#2)

"Thus is the kingdom of God: As a man"

Jesus is saying that the **kingdom of God** is like a **man** who throws seed on the ground. The following verses will give further information about this comparison. If it would be helpful in your language, you could use a different form that introduces this kind of comparison. Alternate translation: "The kingdom of God is like a man who"

See: Simile

Mark 4:26 (#3)

"a man"

Here and in the following verses, Jesus tells a story about a specific **man**. It is not important for the story whether the person is a man or a woman. If you have a form that refers to any person without identifying a gender, you could use it here. Otherwise, you could identify the person as a man, as the UST does. Alternate translation: "a person"

See: When Masculine Words Include Women

Mark 4:26 (#4)

"throws the seed on the ground"

While there are many ways to sow or plant seeds, here Jesus is describing a practice in which a farmer picks up handfuls of **seed** and **throws** them so that they are scattered all over the top of the soil. If it would be helpful in your language, you could explain what the **man** is doing. Alternate translation: "sows the seed on the earth" or "scatters the seeds over the field"

See: Assumed Knowledge and Implicit Information

Mark 4:26 (#5)

"the seed"

Here, the word **seed** is singular in form, but it refers to many seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "the seeds"

See: Collective Nouns

Mark 4:27 (#1)

"he sleeps and gets up, night and day"

Here Jesus means that the farmer **sleeps** at **night** and **gets up** when it is **day**. This indicates that the farmer lives a normal life and does what he normally does over a period of many days. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "he sleeps at night and gets up in the morning each day" or "he lives a normal life over the next days"

See: Idiom

Mark 4:27 (#2)

"the seed"

See how you translated **the seed** in [4:26](#). Alternate translation: "the seeds"

See: Collective Nouns

Mark 4:27 (#3)

"how"

Here Jesus implies that the farmer does not understand the process by which **the seed sprouts and grows**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "how the seed does that" or "the way in which that happens"

See: Assumed Knowledge and Implicit Information

Mark 4:27 (#4)

"himself"

Jesus uses the word **himself** to emphasize how significant it was that the farmer **does not know**. Use a way that is natural in your language to indicate this significance. Alternate translation: "he indeed"

See: Reflexive Pronouns

Mark 4:28 (#1)

"The soil produces a crop"

Here, Jesus speaks of **The soil** as if it were a person who could produce **a crop**. He means that the plants grow out of the **soil** and produce **a crop**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The crop grows from the soil" or "Each plant sprouts out of the soil to produce a crop"

See: Personification

Mark 4:28 (#2)

"of its own accord"

Here, the phrase **of its own accord** indicates that the **soil** produced the crop without help or assistance from anyone. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "by itself" or "without any help"

See: Idiom

Mark 4:28 (#3)

"a blade"

Here, the word **blade** refers to a leaf of the grain plant. This is the first part of the plant that comes up through the soil. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a leaf" or "a sprout"

See: Translate Unknowns

Mark 4:28 (#4)

"a head," - "the head"

The **head** is the topmost part of the grain plant. The **head** holds the **mature grain** or seeds of the plant, which are the parts that people eat. If it would be helpful in your language, you could state this more explicitly. Alternate translation: "the top of the grain plant ... the top of the grain plant" or "the

edible part of the grain plant ... the edible part of the grain plant"

See: Translate Unknowns

Mark 4:28 (#5)

"a mature grain"

Alternate translation: "full-grown grain" or "grain that is ready to eat"

Mark 4:29 (#1)

"the fruit hands over"

Here, the word **fruit** is singular in form, but it refers to many fruits, or seeds of grain, as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "grain seeds hand over"

See: Collective Nouns

Mark 4:29 (#2)

"the fruit hands over"

Here, the clause **the fruit hands over** means that the crop of grain is ripe and ready to be used for food. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the fruit is ripe" or "the fruit is ready"

See: Idiom

Mark 4:29 (#3)

"he immediately sends the sickle, because the harvest has come"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because the harvest has come, he immediately sends the sickle"

See: Connect — Reason-and-Result Relationship

Mark 4:29 (#4)**"the sickle"**

Here, **the sickle** represents workers who use sickles to harvest the grain. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "people with sickles" or "workers who use sickles to harvest the crop"

See: Metonymy

Mark 4:29 (#5)**"sickle"**

A **sickle** is a tool with a curved blade that agricultural workers use to cut down standing crops in order to harvest them. If your readers would not be familiar with what a sickle is, you could use a general expression. Alternate translation: "sharp harvesting tool"

See: Translate Unknowns

Mark 4:29 (#6)**"the harvest has come"**

Here, the clause **the harvest has come** means that it is the right time for **the harvest** to begin. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "it is harvest time" or "it is the right time for the harvest"

See: Idiom

Mark 4:30 (#1)**"How will we compare the kingdom of God, or in what parable will we put it"**

Jesus is using the question form to introduce what he is about to teach. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We will now compare the kingdom of God to something. We will put it in a parable."

See: Rhetorical Question

Mark 4:30 (#2)**"How will we compare the kingdom of God, or in what parable will we put it"**

By **we**, Jesus means himself and his audience, so use the inclusive form of that word in your translation if your language marks that distinction. Jesus uses this form because he wants his audience to be involved in thinking about how parables can help explain the kingdom of God. Alternate translation: "What would be a good comparison for us to use for the kingdom of God, or what parable could we use for it"

See: Exclusive and Inclusive 'We'

Mark 4:30 (#3)**"or"**

Here, the word **or** introduces another similar question. If it would be helpful in your language, you could use a word or phrase that introduces a related question, or you could leave **or** untranslated. Alternate translation: "and" or "or again,"

See: Connecting Words and Phrases

Mark 4:30 (#4)**"in what parable will we put it"**

Here Jesus speaks as if **the kingdom of God** were an object that he could **put** in a **parable**, which he speaks about as if it were a container. He means that he can explain **the kingdom of God** by using a **parable**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "with what parable will we describe it" or "what parable can we use to explain it"

See: Metaphor

Mark 4:31 (#1)**"It is) like a mustard seed"**

To teach his audience, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: It is like a mustard seed"

See: Parables

Mark 4:31 (#2)

"a mustard seed"

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with this kind of seed, in your translation you could use the name of another seed like it, or you could use a general phrase. Alternate translation: "a very small seed"

See: Translate Unknowns

Mark 4:31 (#1)

"it has been sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "a person has sown it" or "they have sown it"

See: Active or Passive

Mark 4:31 (#2)

"the smallest of all the seeds"

Jesus says **smallest of all the seeds** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "one of the smallest seeds" or "smaller than most seeds"

See: Hyperbole

Mark 4:31-32 (#1)

"which, when it has been sown in the soil, being the smallest of all the seeds on the earth" - "and when it has been sown, it grows"

Here Jesus repeats the clause **when it has been sown**. This was a natural way in his language to describe the seed and the action. If repeating this clause would be redundant in your language, you could rearrange the clauses and only include the repeated clause once. Alternate translation:

"which, being the smallest of all the seeds on the earth, when it has been sown, grows"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 4:32 (#1)

"it has been sown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. See how you expressed the idea in [4:31](#). Alternate translation: "a person has sown it" or "they have sown it"

See: Active or Passive

Mark 4:32 (#2)

"all the vegetable plants"

The phrase **vegetable plants** refers to plants that people grow so that they can eat them or parts of them. If your readers would not be familiar with this type of plant, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "all the other plants that people grow to eat" or "all the plants that people have in their gardens"

See: Translate Unknowns

Mark 4:32 (#3)

"it makes large branches"

Alternate translation: "it grows large branches"

Mark 4:32 (#4)

"the birds of the sky"

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "the birds"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 4:32 (#5)**"to nest"**

Here, the word **nest** could indicate that: (1) the birds are building nests in the **shadow** of the mustard plant. Alternate translation: "build nests" (2) the birds are perching or resting in the **shadow** of the mustard plant. Alternate translation: "perch" or "roost"

See: Assumed Knowledge and Implicit Information

Mark 4:32 (#6)**"in its shadow"**

Here, the phrase **in its shadow** could imply that the birds are nesting: (1) in the lower branches of the plant, which are in the **shadow** of the higher branches. Alternate translation: "in its shadow in the lower branches" (2) on the ground that is in the **shadow** of the plant. Alternate translation: "in its shadow on the ground"

See: Assumed Knowledge and Implicit Information

Mark 4:33 (#1)**"the word"**

Mark is using the term **word** to mean the gospel, which Jesus preached using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the gospel"

See: Metonymy

Mark 4:33 (#2)**"to them"**

The pronoun **them** refers to the people who were there with him, not just the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "to the crowds" or "to the people who were near him"

See: Pronouns — When to Use Them

Mark 4:33 (#3)**"just as they were able to hear"**

Here Mark could mean that: (1) Jesus told his audience as much as he knew that they could **hear**. Alternate translation: "teaching them all the things that they were able to hear" (2) Jesus spoke to his audience in a way that he knew they could **hear**. Alternate translation: "teaching them in a way that they could hear"

See: Assumed Knowledge and Implicit Information

Mark 4:33 (#4)**"to hear"**

Here Mark uses the word **hear** to refer to both hearing and understanding. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to realize what he meant"

See: Assumed Knowledge and Implicit Information

Mark 4:33-34 (#1)

"And with many such parables he was speaking the word to them, just as they were able to hear" - "but he was not speaking to them without a parable, but by himself he was explaining everything to his own disciples"

This sentence marks the end of Jesus' teaching by summarizing how Jesus taught the crowds. Use a natural form in your language for expressing the conclusion of a speech. Alternate translation: "Before he stopped teaching them, he used many such parables to speak the word to them, just as they were able to hear; but he did not speak to them without a parable, but by himself he explained everything to his own disciples"

See: End of Story

Mark 4:34 (#1)

"he was not speaking to them without a parable"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **not** and the negative preposition **without**. Alternate translation: "he was only speaking to them with a parable"

See: Double Negatives

Mark 4:34 (#2)

"everything"

Here, the word **everything** refers to every parable that Jesus spoke to the people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "every parable"

See: Assumed Knowledge and Implicit Information

Mark 4:35 (#1)

"to the other side"

Here Jesus implies that he wants to go with the disciples **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the other side of the lake" or "to the opposite side of the Sea of Galilee"

See: Assumed Knowledge and Implicit Information

Mark 4:36 (#1)

"they take him with {them}"

Here Mark implies that they took Jesus across the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they take him across the lake with them"

See: Assumed Knowledge and Implicit Information

Mark 4:36 (#2)

"as he was, in the boat"

Here Mark means that Jesus was already in the boat, so they could leave right away (see [4:1](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "as he was already in the boat" or "using the boat he was sitting in"

See: Assumed Knowledge and Implicit Information

Mark 4:36 (#3)

"other boats were with him"

Here Mark implies that other people got into **boats** and sailed with Jesus and his disciples across the lake. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "many people got into other boats to sail with him"

See: Assumed Knowledge and Implicit Information

Mark 4:37 (#1)

"were breaking into"

When waves are **breaking into** a boat, they are high enough that they come over the side of the boat and splash water into it. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "were coming over the sides into"

See: Idiom

Mark 4:37 (#2)

"the boat was already filled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the waves. Alternate translation: "the waves were already filling the boat"

See: Active or Passive

Mark 4:38 (#1)

"he himself was"

Mark uses the word **himself** to emphasize how significant it was that Jesus was **in the stern, sleeping**. Use a way that is natural in your language to indicate this significance. Alternate translation: "as for Jesus, he was"

See: Reflexive Pronouns

Mark 4:38 (#2)

"the stern"

The word **stern** is a nautical term that means the back of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: “the back end of the boat”

See: Translate Unknowns

Mark 4:38 (#3)

"the cushion"

A **cushion** is a soft object that person would lie or rest on. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “the sleeping pad” or “a soft surface”

See: Translate Unknowns

Mark 4:38 (#4)

"is it not a concern to you that we are perishing"

The disciples are using the question form to show Jesus that they are afraid and to convince him to do something to help them. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “it should be a concern to you that we are perishing.” or “it is clearly not a concern to you that we are perishing!”

See: Rhetorical Question

Mark 4:38 (#5)

"is it not a concern to you"

If your language does not use an abstract noun for the idea of **concern**, you could express the same idea in another way. Alternate translation: “does it not concern you”

See: Abstract Nouns

Mark 4:38 (#6)

"to you"

Because the disciples are speaking to Jesus, the word **you** here is singular.

See: Forms of ‘You’ — Singular

Mark 4:38 (#7)

"we are perishing"

Here, the word **we** includes both Jesus and the disciples. Your language may require you to mark this form.

See: Exclusive and Inclusive ‘We’

Mark 4:39 (#1)

"Be silent! Be still"

The terms **Be silent** and **Be still** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “Be very calm!” or “Be completely still!”

See: Doublet

Mark 4:39 (#2)

"Be silent! Be still"

Because Jesus is speaking to the sea, the commands **Be silent** and **Be still** are singular.

See: Forms of ‘You’ — Singular

Mark 4:39 (#3)

"there was a great calm"

If your language does not use an abstract noun for the idea of **calm**, you could express the same idea in another way. Alternate translation: “the sea became very calm”

See: Abstract Nouns

Mark 4:40 (#1)

"Why are you cowardly? Do you not yet have faith"

Jesus is using the question form to rebuke the disciples for being **cowardly** and for **not yet** having **faith**. If you would not use the question

form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "You should not be cowardly. I am disappointed that you do not have more faith." or "Do not be cowardly! You should already have faith!"

See: Rhetorical Question

Mark 4:40 (#2)

"Do you not yet have faith"

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Jesus could be implying that this **faith** is in: (1) God. Alternate translation: "Do you not yet believe God" (2) himself. Alternate translation: "Do you not yet trust me"

See: Abstract Nouns

Mark 4:41 (#1)

"they feared a great fear"

Here, the phrase **feared a great fear** means that they were extremely afraid. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they were extremely afraid" or "they were terrified"

See: Idiom

Mark 4:41 (#2)

"Who then is this, that even the wind and the sea obey him"

If it would be helpful in your language, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: "Who then is this? Even the wind and the sea obey him!"

See: Information Structure

Mark 4:41 (#3)

"Who then is this, that even the wind and the sea obey him"

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do these things. Alternate translation: "Who then is this person, for even the wind and the sea obey him"

Mark 4:41 (#4)

"Who then"

Here, the word **then** indicates that the disciples ask this question in response to what Jesus has done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "So then, who" or "Given what he just did, who"

See: Connect — Reason-and-Result Relationship

Mark 5:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 5:1 (#2)

"they came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "they came"

See: Go and Come

Mark 5:1 (#3)

"of the Gerasenes"

The name **Gerasenes** refers to the people who lived in and near the town of Gerasa.

See: How to Translate Names

Mark 5:1 (#4)**"of the Gerasenes"**

Many ancient manuscripts read **Gerasenes**. The ULT follows that reading. Some ancient manuscripts read "Gadarenes," and other ancient manuscripts read "Gergesenes." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 5:2 (#1)**"having gone out"**

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come out"

See: Go and Come

Mark 5:2 (#2)**"a man with an unclean spirit met him from the tombs"**

Here Mark introduces **a man with an unclean spirit** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a certain man came from the tombs to meet him. This man had an unclean spirit"

See: Introduction of New and Old Participants

Mark 5:3 (#1)**"who had his dwelling in the tombs"**

Here Mark provides background information that will help readers understand what happens next. This background information continues in [5:4](#) and [5:5](#). Use a natural form in your language for introducing background information. Alternate translation: "and here is what that man was like. He had his dwelling in the tombs"

See: Background Information

Mark 5:3 (#1)**"no one was able to bind him anymore"**

Here Mark implies that people tried to **bind** this man to keep him from hurting people and breaking things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "no one was able to bind him anymore to keep him from hurting others" or "no one was able to use bonds to restrain him anymore"

See: Assumed Knowledge and Implicit Information

Mark 5:3 (#2)**"no one was able" - "anymore"**

The words translated **no one** and **anymore** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "people were able ... no longer"

See: Double Negatives

Mark 5:3 (#3)**"with a chain"**

A **chain** is a long, flexible fastener that is made from multiple rings of metal connected together. Chains are usually used to secure objects or bind things together. If your readers would not be familiar with chains, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "with metal links connected together"

See: Translate Unknowns

Mark 5:3-4 (#1)

"and no one was able to bind him anymore, not even with a chain" - "because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles"

had been shattered, and no one was strong enough to subdue him"

If it would be helpful to your readers, you could combine [5:3](#) and [5:4](#) into a verse bridge in order to include the basis for the claim that **no one was able to bind him anymore** before the claim. Alternate translation: "and he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles had been shattered. So, no one was strong enough to subdue him or to bind him anymore, not even with a chain"

See: Verse Bridges

Mark 5:4 (#1)

"he had often been bound"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who lived nearby. Alternate translation: "the people who lived there had often bound him"

See: Active or Passive

Mark 5:4 (#2)

"with shackles" - "the shackles"

The word **shackles** refers to pieces of metal that are fastened around the ankles of prisoners. These pieces of metal are connected together by ropes or chains, which prevent the prisoners from moving quickly or far. If your readers would not be familiar with shackles, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "with leg irons ... the leg irons" or "with strong restraints ... the restraints"

See: Translate Unknowns

Mark 5:4 (#3)

"chains," - "the chains"

See how you translated the word **chains** in [5:3](#). Alternate translation: "metal links connected together ... the metal links"

See: Translate Unknowns

Mark 5:4 (#4)

"and"

Here, the word **and** introduces what the demon-possessed man did in contrast to what the people who tied him up wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Mark 5:4 (#5)

"the chains had been torn apart by him and the shackles had been shattered"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "he had torn apart the chains and had shattered the shackles"

See: Active or Passive

Mark 5:5 (#1)

"throughout every night and day"

Here, the phrase **throughout every night and day** indicates that this man was **crying out and cutting himself with stones** during both the day and the night. This means that he was doing those things very often every day. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "all the time" or "during every day and every night"

See: Idiom

Mark 5:6 (#1)

"And having seen Jesus from a distance"

Here Mark stops giving background information and returns to the events in the story that he is telling. He implies that the man saw Jesus when he arrived in the boat from the other side of the Sea of Galilee (see [5:1-2](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Now, having seen Jesus from a distance when he got out of the boat"

See: Assumed Knowledge and Implicit Information

Mark 5:6 (#2)

"bowed down to him"

In the Jesus' culture, bowing down to a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what bowing down means. Alternate translation: "prostrated himself before him" or "bowed down to him in respect"

See: Symbolic Action

Mark 5:7 (#1)

"crying out with a loud voice"

Here, the phrase **crying out with a loud voice** means that the demon raised the volume of its voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "having yelled loudly"

See: Idiom

Mark 5:7 (#2)

"What to me and to you, Jesus, Son of the Most High God"

The man, controlled by the demon, is using the question form to insist on something urgently. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is nothing to me and to you, Jesus, Son of the Most High God!"

See: Rhetorical Question

Mark 5:7 (#3)

"What to me and to you"

Here, the question **What to me and to you** asks whether **you** and **me** have anything in common or have any reason to be together. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly.

Alternate translation: "What do you and I have in common" or "What reason do you have to get involved with me"

See: Idiom

Mark 5:7 (#4)

"Son of the Most High God"

Son of the Most High God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Mark 5:7 (#5)

"I make you swear by God"

Here the man, controlled by the demon, puts Jesus under oath, or makes him **swear by God** that he will not **torment** him. Use a natural way in your language to express an oath. Alternate translation: "I make you swear before God" or "I require that you solemnly promise God"

See: Oath Formulas

Mark 5:7-8 (#1)

"And crying out with a loud voice, he says, 'What to me and to you, Jesus, Son of the Most High God? I make you swear by God, do not torment me' - 'For he was saying to him, 'Come out from the man, unclean spirit'"

If it would be helpful to your readers, you could combine [5:7](#) and [5:8](#) into a verse bridge, as the UST does, in order to include the reason why the man cried out as he did before stating that the man cried out. Alternate translation: "And Jesus was saying to him, 'Come out from the man, unclean spirit.' So, crying out with a loud voice, he says, 'What to me and to you, Jesus, Son of the Most High God? I make you swear by God, do not torment me.'"

See: Verse Bridges

Mark 5:8 (#1)

"For"

Here, the word **For** introduces a reason why the man, controlled by the demon, acted as he did. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an action, or you could leave **For** untranslated. Alternate translation: "He said that because" or "That was because"

See: Connect — Reason-and-Result Relationship

Mark 5:9 (#1)

"My name {is} Legion, for we are many"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "We are many, so my name is Legion"

See: Connect — Reason-and-Result Relationship

Mark 5:9 (#2)

"is} Legion"

A **Legion** is the name of a group of about 6,000 soldiers. So, translate the word **Legion** with a word in your language that refers to a large number of soldiers. You could show that this was the name of the man by using the convention in your language for proper names. Alternate translation: "is Army" or "is Battalion" or "is Brigade"

See: How to Translate Names

Mark 5:9 (#3)

"we are many"

Here the demon indicates that he is speaking for many demons who are together controlling the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I and the other demons with me are many"

See: Assumed Knowledge and Implicit Information

Mark 5:10 (#1)

"much that he would not send them out of the region"

It may be more natural in your language to have a direct quotation here. Alternate translation: "much, 'Do not send us demons out of this region'" or "much, 'Do not send the legion of demons out of this region'"

See: Direct and Indirect Quotations

Mark 5:11 (#1)

"But"

Mark uses the word **But** to introduce background information that will help readers understand what happens next. It does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "Meanwhile," or "At the same time,"

See: Background Information

Mark 5:12 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 5:12 (#2)

"Send us into the pigs"

Here the demons imply that they want Jesus to **Send** them **into the pigs** when Jesus casts them out of the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Whenever you cast us out of this man, send us into the pigs"

See: Assumed Knowledge and Implicit Information

Mark 5:12 (#3)

"Send"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you send"

See: Imperatives — Other Uses

Mark 5:12 (#4)

"us" - "we might enter"

Here, the words **us** and **we** refer only to the demons, not to Jesus or any of his disciples. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Mark 5:12 (#5)

"we might enter into them"

Here the demons speak of wanting to **enter into** the herd of pigs. They mean that they want to enter and control the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "we might enter into them and possess them"

See: Assumed Knowledge and Implicit Information

Mark 5:13 (#1)

"he permitted them"

Here Mark implies that Jesus **permitted** the demons to enter into the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he permitted them to enter into the pigs"

See: Assumed Knowledge and Implicit Information

Mark 5:13 (#2)

"he permitted them"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he told them, 'You may do so'"

See: Direct and Indirect Quotations

Mark 5:13 (#3)

"having come out"

Here Mark implies that the demons came out of the man whom they had been controlling. If it would be

helpful in your language, you could make that idea more explicit. Alternate translation: "having come out of the man whom they had been possessing"

See: Assumed Knowledge and Implicit Information

Mark 5:13 (#4)

"having come out"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone out"

See: Go and Come

Mark 5:13 (#5)

"entered into the pigs"

See how you translated the similar phrase in [5:12](#). Alternate translation: "entered into the pigs and possessed them"

See: Assumed Knowledge and Implicit Information

Mark 5:13 (#6)

"about 2,000"

Here Mark indicates that the herd was made up of **about 2,000** pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "which was made up of about 2,000 pigs" or "about 2,000 pigs in all"

See: Assumed Knowledge and Implicit Information

Mark 5:13 (#7)

"were drowned"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "died by drowning"

See: Active or Passive

Mark 5:14 (#1)

"And the ones feeding them ran away"

Here Mark introduces **the ones feeding them** as new characters in the story. Use a natural form in your language for introducing new characters. Alternate translation: “And the ones feeding them were there. They ran away”

See: Introduction of New and Old Participants

Mark 5:14 (#2)

"the ones feeding them"

Alternate translation: “the ones who were herding the pigs”

Mark 5:14 (#3)

"in the city and in the countryside"

Here, Mark is referring to that whole region by naming its two primary parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “throughout the whole area”

See: Merism

Mark 5:14 (#4)

"in the city and in the countryside"

Here, the **city** is most likely Gerasa, since Jesus got out of the boat near this town (see [5:1](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “in the town of Gerasa and in the countryside around it”

See: Assumed Knowledge and Implicit Information

Mark 5:14 (#5)

"they went out"

The pronoun **they** refers to the people who were living **in the city and in the countryside**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the people who lived in those places went out”

See: Pronouns — When to Use Them

Mark 5:14 (#6)

"they went out"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “they came out”

See: Go and Come

Mark 5:15 (#1)

"they come"

In a context such as this, your language might say “go” instead of **come**. Alternate translation: “they go”

See: Go and Come

Mark 5:15 (#2)

"the one being demon-possessed"

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons out. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the one who used to be demon-possessed”

See: Assumed Knowledge and Implicit Information

Mark 5:15 (#3)

"the one being demon-possessed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the one whom the demons possessed”

See: Active or Passive

Mark 5:15 (#4)

"clothed and being sound-minded"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “wearing clothes and having a sound mind”

See: Active or Passive

Mark 5:15 (#5)**"being sound-minded"**

Here, the phrase **being sound-minded** means that the man was acting rationally and thinking like a normal person. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "thinking sanely" or "acting rationally"

See: Idiom

Mark 5:15 (#6)**"the one that had had the legion"**

Here Mark means that the man had been possessed or controlled by **the legion**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the one that had been possessed by the legion" or "the one whom the legion had possessed"

See: Idiom

Mark 5:15 (#7)**"the legion"**

See how you translated the word **legion** in [Mark 5:9](#). Here, however, the word is not a name, so use the appropriate form to refer to a large number of demons. Alternate translation: "the army" or "the battalion" or "the brigade"

See: Translate Unknowns

Mark 5:15 (#8)**"they were afraid"**

The implication is that **they were afraid** of what else such a powerful person as Jesus might do. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "they were afraid of what else Jesus might do, since they recognized what great power he had"

See: Assumed Knowledge and Implicit Information

Mark 5:16 (#1)**"the ones having seen"**

Here Mark implies that these people saw what happened to the man and the pigs. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "those who had seen what had happened"

See: Assumed Knowledge and Implicit Information

Mark 5:16 (#2)**"to the one being demon-possessed"**

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons out. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar phrase in [5:15](#). Alternate translation: "to the one who used to be demon-possessed"

See: Assumed Knowledge and Implicit Information

Mark 5:16 (#3)**"to the one being demon-possessed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to the one whom the demons possessed"

See: Active or Passive

Mark 5:17 (#1)**"him to depart from their region"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "him, 'Please depart from our region'"

See: Direct and Indirect Quotations

Mark 5:18 (#1)**"the one having been demon-possessed"**

Here Mark is referring to the man who had been **demon-possessed** until Jesus forced the demons

out. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar phrase in [5:15](#). Alternate translation: “the one who used to be demon-possessed”

See: Assumed Knowledge and Implicit Information

Mark 5:18 (#2)

"the one having been demon-possessed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the one whom the demons had possessed”

See: Active or Passive

Mark 5:18 (#3)

"him so that he might be with him"

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: “him, ‘Please let me be with you!’”

See: Direct and Indirect Quotations

Mark 5:18 (#4)

"he might be with him"

Here Mark means that the man wanted to go wherever Jesus went, listen to what he said, and spend much time with him as a disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he might go with him” or “he might follow him”

See: Idiom

Mark 5:19 (#1)

"And"

Here, the word **And** introduces what Jesus said in contrast to what the man wanted him to say. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “But”

See: Connecting Words and Phrases

Mark 5:19 (#2)

"your {people}"

Here, the phrase translated **your {people}** could refer to: (1) the man’s family, relatives, and friends. Alternate translation: “the people you know” (2) just the man’s family. Alternate translation: “your family”

See: Assumed Knowledge and Implicit Information

Mark 5:19 (#3)

"as much as the Lord has done for you and had mercy on you"

The phrases **has done for you** and **had mercy on you** mean similar things. Jesus is using the two phrases together for emphasis. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: “as much as the Lord has done for you; yes, as much as he has had mercy on you” or “as much as the Lord has mercifully done for you”

See: Parallelism

Mark 5:19 (#4)

"the Lord has done"

Here, the phrase **the Lord** could refer to: (1) God. Alternate translation: “God, the Lord, has done” (2) Jesus. Alternate translation: “I, the Lord, have done”

See: Assumed Knowledge and Implicit Information

Mark 5:19 (#5)

"had mercy on you"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: “been merciful to you”

See: Abstract Nouns

Mark 5:20 (#1)**"the Decapolis"**

The word **Decapolis** is a name for a region to the southeast of Galilee. The name means "the Ten Towns."

See: How to Translate Names

Mark 5:20 (#2)**"all"**

Mark is using the adjective **all** as a noun to mean all the people who heard what the man proclaimed. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all the people who listened to him"

See: Nominal Adjectives

Mark 5:21 (#1)

"And Jesus having crossed over again to the other side in the boat, a great crowd was gathered around him, and he was beside the sea"

This verse introduces the next major event in the story. If it would be helpful in your language, you could use a form that introduces a new event. Alternate translation: "At that time, Jesus crossed over again to the other side in the boat. When he arrived, a great crowd was gathered around him, and he was beside the sea."

See: Introduction of a New Event

Mark 5:21 (#2)**"Jesus having crossed over"**

Mark is referring to **Jesus** to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Jesus, along with his disciples, having crossed over"

See: Synecdoche

Mark 5:21 (#3)**"to the other side"**

Here Mark implies that Jesus crossed over **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the other side of the lake" or "to the opposite side of the Sea of Galilee"

See: Assumed Knowledge and Implicit Information

Mark 5:21 (#4)**"was gathered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "gathered" or "came together"

See: Active or Passive

Mark 5:22 (#1)**"behold"**

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "picture this" or "suddenly"

See: Exclamations

Mark 5:22 (#2)**"one of the synagogue rulers, Jairus by name, comes"**

Here Mark introduces the synagogue ruler as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "a man comes. He was one of the synagogue rulers, Jairus by name"

See: Introduction of New and Old Participants

Mark 5:22 (#3)**"Jairus"**

The word **Jairus** is the name of a man.

See: How to Translate Names

Mark 5:22 (#4)

"comes"

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "goes"

See: Go and Come

Mark 5:22 (#5)

"he falls at his feet"

In Jesus' culture, falling at someone's feet was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could explain what this action means. Alternate translation: "he throws himself on the ground" or "he falls at his feet to show respect"

See: Symbolic Action

Mark 5:23 (#1)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Direct and Indirect Quotations

Mark 5:23 (#2)

"is having {her} end"

Jairus is using the phrase **is having {her} end** to indicate that his daughter is about to die. This is a polite way of referring to something unpleasant. If it would be helpful in your language, use a different polite way of referring to this, or you could state the meaning plainly. Alternate translation: "is on her deathbed" or "will soon breath her last" or "will die soon"

See: Euphemism

Mark 5:23 (#3)

"so that, coming, you might lay your hands on her"

Here, the phrase **so that** introduces what Jairus wants Jesus to do in response to what Jairus has told him about his daughter. If it would be helpful in your language, you could use a different word or phrase that introduce a desired response to a situation. Alternate translation: "so I ask that you, coming, lay your hands on her" or "and so, coming, I wish that you will lay your hands on her"

See: Connect — Reason-and-Result Relationship

Mark 5:23 (#4)

"coming"

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "going"

See: Go and Come

Mark 5:23 (#5)

"she might be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Jesus. Alternate translation: "you might heal her"

See: Active or Passive

Mark 5:24 (#1)

"he went away"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples, went away"

See: Synecdoche

Mark 5:25 (#1)

"a woman, being with a flow of blood for 12 years"

Here Mark introduces this **woman** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "there was a woman there. She had been with a flow of blood for 12 years"

See: Introduction of New and Old Participants

Mark 5:25 (#2)

"being with a flow of blood"

Mark uses the phrase **a flow of blood** to refer discreetly to her condition or illness. She was probably experiencing menstrual bleeding at many times, even when it was not the normal time for that. If your language has a polite way of referring to this condition, you could use that expression here, or you could state the meaning plainly. Alternate translation: "suffering from abnormal menstruation" or "suffering from frequent menstrual bleeding"

See: Euphemism

Mark 5:26 (#1)

"and having suffered much from many physicians"

Here Mark provides background information that will help readers understand what happens next. This background information continues in the first part of [5:27](#). Use a natural form in your language for introducing background information. Alternate translation: "and in the past having suffered much from many physicians"

See: Background Information

Mark 5:26 (#2)

"having suffered much from many physicians"

Here Mark could mean that the woman: (1) **suffered** from the treatments that the **physicians** used. Alternate translation: "having suffered much from the physicians' treatments" or "being made to suffer by many physicians" (2) suffering while being treated by the **physicians**. Alternate

translation: "having suffered much as physicians tried to treat her"

See: Assumed Knowledge and Implicit Information

Mark 5:26 (#3)

"having spent everything {that was} from herself"

Here Mark implies that she **spent everything {that was} from herself** to pay the **physicians** to treat her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having spent everything that was from herself to pay for her treatments"

See: Assumed Knowledge and Implicit Information

Mark 5:26 (#4)

"everything {that was} from herself"

Here, the phrase **everything {that was} from herself** refers to all the money and belongings that the woman had. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "everything that she had" or "all her money and possessions"

See: Idiom

Mark 5:26 (#5)

"having come to the worse"

Here, the phrase **having come to the worse** means that the woman's situation was getting **worse**. In other words, she was becoming more sick. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "getting worse" or "worsening"

See: Idiom

Mark 5:27 (#1)

"the things about Jesus"

Here Mark implies that the woman heard **the things** that Jesus had done to heal people. If it would be helpful in your language, you could make

that idea more explicit. Alternate translation: “that Jesus had healed people”

See: Assumed Knowledge and Implicit Information

Mark 5:27 (#2)

"having come up"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone up”

See: Go and Come

Mark 5:27 (#3)

"touched his cloak"

Here Mark does not explain why she touched the edge of his cloak. Since Mark does explain it in the next verse, you should not explain its meaning here.

See: When to Keep Information Implicit

Mark 5:27-28 (#1)

"having heard the things about Jesus, having come up behind him in the crowd, touched his cloak" - "For she was saying, "If I touch just his clothes, I will be saved"

If it would be helpful to your readers, you could combine [5:27](#) and [5:28](#) into a verse bridge, as the UST does, in order to include what the woman is thinking before she acts based on what she is thinking. Alternate translation: “heard the things about Jesus. She was saying, ‘If I touch just his clothes, I will be saved.’ So, having come up behind him in the crowd, she touched his cloak.”

See: Verse Bridges

Mark 5:28 (#1)

"For"

Here, the word **For** introduces a reason why the woman touched Jesus’ clothes. If it would be helpful in your language, you could use a word or phrase that introduces a reason for an action, or you could leave **For** untranslated. Alternate

translation: “Here is why she did that:” or “She did that because”

See: Connect — Reason-and-Result Relationship

Mark 5:28 (#2)

"she was saying, "If I touch just his clothes, I will be saved"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “she was saying that if she could touch just his clothes, she would be saved”

See: Direct and Indirect Quotations

Mark 5:28 (#3)

"she was saying"

Here Mark implies that the woman was **saying** these things to herself or that she was thinking these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “she was saying to herself” or “she was thinking”

See: Assumed Knowledge and Implicit Information

Mark 5:28 (#4)

"I touch just"

Here, the word **just** indicates that the woman thinks that, to be healed, she does not need to do anything more than **touch** Jesus’ clothes. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “all I do is touch” or “I can just touch”

See: Assumed Knowledge and Implicit Information

Mark 5:28 (#5)

"I will be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: “God will save me” or “he will save me”

See: Active or Passive

Mark 5:29 (#1)

"was dried up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "dried up" or "ceased"

See: Active or Passive

Mark 5:29 (#2)

"she had been healed from the affliction"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, you could indicate that is God or Jesus himself. Alternate translation: "God had healed her from the disease" or "Jesus had healed her from the disease"

See: Active or Passive

Mark 5:29 (#3)

"from the affliction"

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: "from how she was afflicted"

See: Abstract Nouns

Mark 5:30 (#1)

"having realized in himself"

Here Mark means that Jesus **realized** that power had gone out from him because of something inside him, not because he saw or felt what the woman had done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having sensed" or "having felt inside"

See: Assumed Knowledge and Implicit Information

Mark 5:30 (#2)

"the power having gone out from him"

When the woman touched Jesus, Jesus felt **the power** going out from him to heal her. However, this does not mean that Jesus no longer had that **power**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the power from him effecting somebody else" or "the power from him healing someone"

See: Assumed Knowledge and Implicit Information

Mark 5:30 (#3)

"the power having gone out from him"

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "that something powerful had happened because of him" or "that how powerful he was had accomplished something"

See: Abstract Nouns

Mark 5:31 (#1)

"You see the crowd pressing around you"

By saying this, the disciples were implying that anyone could have touched Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You see the crowd pressing around you, so any one of them might have touched you"

See: Assumed Knowledge and Implicit Information

Mark 5:31 (#2)

"and you say, 'Who touched me'"

Here, the disciples could be: (1) making a statement that quotes Jesus' question. Alternate translation: "and you are asking, 'Who touched me?'" (2) asking a rhetorical question that implies that Jesus' question is unreasonable. Alternate translation: "so why do you say, 'Who touched me?'"

Mark 5:31 (#3)**"and"**

Here, the word **and** introduces what Jesus asked in contrast to the situation that he was in. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "but" or "yet"

See: Connecting Words and Phrases

Mark 5:31 (#4)**"you say, 'Who touched me'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you ask who touched you."

See: Quotes within Quotes

Mark 5:31 (#5)**"you say"**

Here the disciples repeat what Jesus said to show that they think this is an unreasonable or silly question. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you still say" or "for some reason you say"

See: Irony

Mark 5:32 (#1)**"And"**

Here, the word **And** introduces what Jesus did in contrast to what the disciples suggested he do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "But" or "Despite that,"

See: Connecting Words and Phrases

Mark 5:32 (#2)**"having done this"**

The pronoun **this** refers to touching Jesus' clothing. If this is not clear for your readers, you could refer to this action more directly. Alternate translation: "having touched his robe" or "having done the touching"

See: Pronouns — When to Use Them

Mark 5:33 (#1)**"having become afraid and trembling, having known what had happened to her, came"**

Here, the phrase **having known what had happened to her** gives a reason for why the woman behaved as she did. It could most specifically give the reason for why: (1) she **came** to Jesus. Alternate translation: "having become afraid and trembling, came because she knew what had happened to her" (2) she was **afraid** and **trembling**. Alternate translation: "having become afraid and trembling because she knew what had happened to her, came"

See: Connect — Reason-and-Result Relationship

Mark 5:33 (#2)**"having become afraid and trembling"**

This phrase expresses a single idea by using two terms connected with **and**. The word **trembling** tells how the woman physically experienced being **afraid**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "trembling with fear" or "trembling fearfully"

See: Hendiadys

Mark 5:33 (#3)**"came"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 5:33 (#4)**"fell down before him"**

In the Jesus' culture, falling down before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what falling down means. Alternate translation: "prostrated herself before him" or "bowed down to him in respect"

See: Symbolic Action

Mark 5:33 (#5)**"told him the whole truth"**

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "truthfully told him everything"

See: Abstract Nouns

Mark 5:33 (#6)**"the whole truth"**

Here Mark implies that the woman told **the whole truth** about what she had done and what happened to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the whole truth about what she had done" or "the whole truth about the events that had just occurred"

See: Assumed Knowledge and Implicit Information

Mark 5:34 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 5:34 (#2)**"Daughter"**

Here Jesus calls the woman **Daughter** to indicate that he cares for her. The word also implies that the woman was younger than Jesus. The woman was not actually Jesus' daughter. If it would be helpful in your language, you could use a form of address that an older person would use to show that they care for a younger person. Alternate translation: "My friend" or "Dear woman"

See: Metaphor

Mark 5:34 (#3)**"your faith has saved you"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "you believed, and that has caused you to be saved"

See: Abstract Nouns

Mark 5:34 (#4)**"your faith has saved you"**

Jesus speaks of the woman's **faith** as if it had actively **saved** her. He means that her faith was the necessary condition for the healing that she received from God. Alternate translation: "because of your faith, you have been saved"

See: Personification

Mark 5:34 (#5)**"Depart in peace"**

This is a way of saying goodbye and giving a blessing at the same time. Alternate translation: "May God give you peace as you go" or "As you go, do not worry anymore,"

See: Idiom

Mark 5:34 (#6)**"in peace"**

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "peacefully"

See: Abstract Nouns

Mark 5:34 (#7)**"be healed from your affliction"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "no longer have your affliction" or "be healthy, without your affliction"

See: Active or Passive

Mark 5:34 (#8)**"from your affliction"**

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: "from how you were afflicted"

See: Abstract Nouns

Mark 5:35 (#1)**"He still speaking"**

Here Mark implies that Jesus was **still** saying what Mark recorded in the previous verse. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "He still saying those things" or "He still speaking to the woman"

See: Assumed Knowledge and Implicit Information

Mark 5:35 (#2)**"they come"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 5:35 (#3)**"they come"**

The pronoun **they** refers to people who were at Jairus' house. If this is not clear for your readers,

you could refer to them more directly. Alternate translation: "people come"

See: Pronouns — When to Use Them

Mark 5:35 (#4)**"from the synagogue ruler"**

Here, **the synagogue ruler** represents the house of the synagogue ruler. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "from the synagogue ruler's home"

See: Metonymy

Mark 5:35 (#5)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 5:35 (#6)**"Why trouble the teacher further"**

The people from Jairus' house are using the question form to suggest how Jairus should behave. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is no need to bother the teacher further." or "It is useless to bother the teacher further!"

See: Rhetorical Question

Mark 5:35 (#7)**"Why trouble the teacher further"**

This question implies that Jesus will not be able to do anything to help, since the girl is dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Since there is nothing more that Jesus can do for you, why make him come to your house"

See: Assumed Knowledge and Implicit Information

Mark 5:36 (#1)

"having overheard"

Here, the word translated **having overheard** could mean that Jesus: (1) listened in on the conversation between the messengers and Jairus. Alternate translation: "having listened in on" (2) ignored what the messengers told Jairus. Alternate translation: "having ignored" or "having disregarded"

Mark 5:36 (#2)

"the word being spoken"

Here, **word** represents what the messengers said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "what they spoke" or "the news they brought"

See: Metonymy

Mark 5:36 (#3)

"being spoken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who came from Jairus' house. Alternate translation: "that those people spoke"

See: Active or Passive

Mark 5:36 (#4)

"believe"

Here Jesus implies that Jairus, the **synagogue ruler**, should **believe** in Jesus, specifically that Jesus can help his daughter. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "believe in me" or "believe that I can save your daughter"

See: Assumed Knowledge and Implicit Information

Mark 5:37 (#1)

"he did not allow anyone to accompany him except Peter and James and John the brother of James"

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "he allowed only Peter and James and John the brother of James to accompany him"

See: Connect — Exception Clauses

Mark 5:37 (#2)

"him"

Here Mark implies that Jairus, the synagogue ruler, went with Jesus as well. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "him and the synagogue ruler" or "him and Jairus"

See: Assumed Knowledge and Implicit Information

Mark 5:37 (#3)

"the brother of James"

Mark never says whether **James** or **John** was older, but he mentions **James** first, which could imply that he was the older brother. If you have to use a form that refers to an older or younger brother, you could state that **John** was younger. See how you expressed the idea in [1:19](#). Alternate translation: "the younger brother of James"

See: Kinship

Mark 5:38 (#1)

"he comes"

Here Mark implies that Peter, James, John, and Jairus were traveling with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they come" or "Jesus, Jairus, and the three disciples come"

See: Assumed Knowledge and Implicit Information

Mark 5:38 (#2)**"he comes"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "he goes"

See: Go and Come

Mark 5:38 (#3)**"a commotion and weeping and much wailing"**

This phrase expresses a single idea by using two terms connected with **and**. The phrase **weeping and much wailing** explains what actions created the **commotion**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "a commotion, including weeping and much wailing" or "a commotion caused by weeping and much wailing"

See: Hendiadys

Mark 5:38 (#4)**"weeping and much wailing"**

The terms **weeping** and **much wailing** mean similar things. Mark is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "very much mourning" or "a great deal of weeping"

See: Doublet

Mark 5:39 (#1)**"Why are you being disturbed and weeping? The child did not die but is sleeping"**

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "The child did not die but is sleeping. So, why are you being disturbed and weeping?"

See: Connect — Reason-and-Result Relationship

Mark 5:39 (#2)**"Why are you being disturbed and weeping"**

Jesus is using the question form to rebuke the people who were at the house. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Stop being disturbed and weeping." or "This is not a time to be disturbed and weeping!"

See: Rhetorical Question

Mark 5:39 (#3)**"are you being disturbed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "are you making a commotion" or "are you being noisy"

See: Active or Passive

Mark 5:39 (#4)**"are you being disturbed"**

Because Jesus is speaking to many people in the house, the word **you** is plural.

See: Forms of 'You' — Singular

Mark 5:39 (#5)**"The child"**

Here, the word **child** refers to a very young woman. Mark clarifies in [5:42](#) that she was about 12 years old. Use a word or phrase in your language that refers to a girl who is about this age. Alternate translation: "The young girl"

See: Assumed Knowledge and Implicit Information

Mark 5:40 (#1)**"the ones with him"**

Here Mark is referring to the three disciples (Peter, James, and John) whom Jesus took with him (see [5:37](#)). If it would be helpful in your language, you

could make that idea more explicit. Alternate translation: "the three disciples"

See: Assumed Knowledge and Implicit Information

Mark 5:41 (#1)

"Talitha, koum!" which is translated: "Little girl, I say to you, arise"

The phrase **Talitha, koum** is an Aramaic phrase. Mark spelled it out using Greek letters so his readers would know how it sounded, and then he explained what it meant: **Little girl, I say to you, arise**. In your translation you can spell it the way it sounds in your language and then explain its meaning. Alternate translation: "'Talitha, koum!' which is Aramaic for, 'Little girl, I say to you, arise.'"

See: Copy or Borrow Words

Mark 5:41 (#2)

"which is translated"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "which we translate as,"

See: Active or Passive

Mark 5:42 (#1)

"And immediately the little girl rose up and was walking (for she was 12 years), and they were immediately astonished with great amazement"

In this verse, Mark introduces some extra information about the **little girl: she was 12 years** old. Consider where you might include this information and how you might introduce it. Alternate translation: "And immediately the little girl, who was 12 years, rose up and was walking, and they were immediately astonished with great amazement" or "And immediately the little girl rose up and was walking, and they were immediately astonished with great amazement. Now the little girl was 12 years."

See: Information Structure

Mark 5:42 (#2)

"rose up"

Here, the phrase **rose up** indicates both that the girl came back to life and that she stood up. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "came back to life and got up"

See: Assumed Knowledge and Implicit Information

Mark 5:42 (#3)

"for"

Here, the word **for** introduces an explanation that indicates that the **little girl** was old enough to walk. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **for** untranslated. Alternate translation: "she was able to walk because" or "as a matter of act,"

See: Connecting Words and Phrases

Mark 5:42 (#4)

"she was 12 years"

Here Mark means that the **little girl** was **12 years** old. Use whatever form your language commonly uses to indicate how old someone is. Alternate translation: "she had lived 12 years" or "she was 12 years of age"

See: Idiom

Mark 5:42 (#5)

"they were immediately astonished"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they immediately marveled"

See: Active or Passive

Mark 5:42 (#6)

"they were immediately astonished with great amazement"

Here, the phrase **astonished with great amazement** means that they were extremely astonished. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they were immediately extremely astonished” or “they were immediately totally amazed”

See: Idiom

Mark 5:42 (#7)

"with great amazement"

If your language does not use an abstract noun for the idea of **amazement**, you could express the same idea in another way. Alternate translation: “and greatly amazed”

See: Abstract Nouns

Mark 5:43 (#1)

"them much that no one might know this"

It may be more natural in your language to have a direct quotation here. Alternate translation: “them much, ‘No one must know about this’”

See: Direct and Indirect Quotations

Mark 5:43 (#2)

"no one might know this"

Alternate translation: “they should let no one know about this”

Mark 5:43 (#3)

"he said that something should be given to her to eat"

It may be more natural in your language to have a direct quotation here. Alternate translation: “he said, ‘Something should be given to her to eat’”

See: Direct and Indirect Quotations

Mark 5:43 (#4)

"that something should be given to her"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that would be the girl’s parents. Alternate translation: “her parents should give her something”

See: Active or Passive

Mark 6:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “Later,” or “Then”

See: Introduction of a New Event

Mark 6:1 (#2)

"he went out" - "comes"

In a context such as this, your language might say “came” instead of **went** or “goes” instead of **comes**. Alternate translation: “he came out ... goes”

See: Go and Come

Mark 6:1 (#3)

"from there"

Here, the word **there** refers to the house of Jairus, the synagogue ruler. His house was in the town of Capernaum. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “from Jairus’ house” or “from Capernaum”

See: Assumed Knowledge and Implicit Information

Mark 6:1 (#4)

"his hometown"

Here, the phrase **his hometown** refers to the town of Nazareth, where Jesus grew up. If it would be helpful in your language, you could make that idea

more explicit. Alternate translation: "his hometown, Nazareth"

See: Assumed Knowledge and Implicit Information

Mark 6:2 (#1)

"the many ones hearing him were astonished, saying"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he said and did. Alternate translation: "he astonished many of the ones hearing him, who were saying" or "what he said astonished many of the ones hearing him, who were saying"

See: Active or Passive

Mark 6:2 (#2)

"the many ones hearing him"

Here, the phrase translated **the many ones hearing him** could refer to: (1) the **many** people who were **hearing him**. In this case, all of the **many** people were astonished. Alternate translation: "all the many people hearing him" (2) **many** of the people who were **hearing him**. In this case, not all of the people were astonished. Alternate translation: "many of the ones hearing him"

See: Assumed Knowledge and Implicit Information

Mark 6:2 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 6:2 (#4)

"From where to this one {are} these things, and what {is} the wisdom that has been given to this one, and such miracles happening by his hands"

The people in Jesus' hometown are using the question form to express their surprise that Jesus has **wisdom** and can do **miracles**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We are surprised to see this one doing these things, and we are surprised that this one has been given the wisdom and such miracles happening by his hands." or "We have no idea where these things that this one does are from, and we do not know what the wisdom that has been given to this one is, and such miracles happening by his hands!"

See: Rhetorical Question

Mark 6:2 (#5)

"From where to this one {are} these things"

Here, the phrase **From where to this one {are} these things** asks about the source from which **this one**, Jesus, was able to do **these things**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "What is the source of these things for this one" or "How is this one able to do these things"

See: Idiom

Mark 6:2 (#6)

"what {is} the wisdom that has been given to this one, and such miracles"

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "how is he as wise as he has been enabled to be, and what are these miracles"

See: Abstract Nouns

Mark 6:2 (#7)

"that has been given to this one"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that someone has given to this one"

See: Active or Passive

Mark 6:2 (#8)

"by his hands"

These people are using **hands** to represent Jesus acting powerfully. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "by him" or "through his actions"

See: Synecdoche

Mark 6:3 (#1)

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

The people are using the question form to show that they know Jesus and his family. They mean that Jesus is just an ordinary person. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "He is only a carpenter, the son of Mary and a brother of James, Joseph, Judas, and Simon. His sisters are here with us." or "He is only a carpenter! He is the son of Mary a brother of James and Joseph and Judas and Simon! His sisters are right here with us!"

See: Rhetorical Question

Mark 6:3 (#2)

"the carpenter"

The word **carpenter** refers to someone who builds things with wood. If your readers would not be familiar with this type of worker, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the man who builds with wood" or "the construction worker"

See: Translate Unknowns

Mark 6:3 (#3)

"a brother"

Jesus was the older **brother** of these men. They were sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, Jesus was actually their half-brother. That detail is not normally translated, but if your language has a specific word for "older brother," you could use it here.

See: Kinship

Mark 6:3 (#4)

"Joses" - "Judas" - "Simon"

The words **Joses**, **Judas**, and **Simon** are the names of men.

See: How to Translate Names

Mark 6:3 (#5)

"his sisters"

These were Jesus' younger **sisters**. They were daughters of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-sisters. That detail is not normally translated, but if your language has a specific word for "younger sister," you could use it here.

See: Kinship

Mark 6:3 (#6)

"they were being caused to stumble on him"

Here Mark speaks as if Jesus were a lump or rock that the people in Jesus' hometown were stumbling on. He means that these people were offended by him and rejected him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they were offended by him" or "they did not listen to him"

See: Metaphor

Mark 6:3 (#7)

"they were being caused to stumble on him"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: “they were stumbling on him”

See: Active or Passive

Mark 6:4 (#1)

"A prophet is not without honor, except"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “A prophet is only without honor”

See: Connect — Exception Clauses

Mark 6:4 (#2)

"is not without honor"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: “has honor” or “is always honored”

See: Double Negatives

Mark 6:4 (#3)

"without honor"

If your language does not use an abstract noun for the idea of **honor**, you could express the same idea in another way. Alternate translation: “dishonored” or “treated dishonorably”

See: Abstract Nouns

Mark 6:4 (#4)

"in his hometown and among his relatives and in his house"

Here Jesus uses three terms that refer to people who know the **prophet** well. The list starts with the broadest category (**hometown**) and ends with the most specific category (**his house**). If you have three terms that refer to different groups of people who know a person, you could use them here. Alternatively, if it would be clearer for your readers, you could use one or two terms. Alternate

translation: “except among his relatives” or “in his hometown and among his family”

See: Doublet

Mark 6:4 (#5)

"in his house"

Jesus uses the phrase **in his house** to refer to his closest relatives, like his father, mother, or siblings. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “among his closest family members” or “among his father, mother, or siblings”

See: Metonymy

Mark 6:5 (#1)

"he was not able to do any miracle there, except, having laid his hands on a few sick people, he healed {them}"

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “the only miracles he was able to do there were healing some sick people, having laid his hands on them”

See: Connect — Exception Clauses

Mark 6:5 (#2)

"he was not able to do any miracle there"

The words translated **not** and **any** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: “he was able to do not even one miracle there”

See: Double Negatives

Mark 6:6 (#1)**"he was amazed because of their unbelief"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was **their unbelief**. Alternate translation: "their unbelief amazed him"

See: Active or Passive

Mark 6:6 (#2)**"because of their unbelief"**

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: "because they did not believe"

See: Abstract Nouns

Mark 6:6 (#3)**"the villages"**

Here Mark is referring to **the villages** in a specific area. He probably means the area near Nazareth. If it would be helpful in your language, you could clarify that these villages are in a specific region. Alternate translation: "the villages of that region"

See: Assumed Knowledge and Implicit Information

Mark 6:6 (#4)**"the villages in a circle"**

Here, the phrase **in a circle** indicates that Jesus went from village to village in the general pattern of a **circle**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the villages in a circular pattern" or "around the villages, one by one,"

See: Assumed Knowledge and Implicit Information

Mark 6:6-7 (#1)

"And he was amazed because of their unbelief."
 - **"he was going around the villages in a circle teaching"** - **"And he calls the Twelve and began**

to send them out two by two, and he was giving them authority over the unclean spirits"

Here, the clause **he was going around the villages teaching** could be: (1) the end of the story about Jesus visiting his hometown. Alternate translation: "And he was amazed because of their unbelief, and he was going around the villages in a circle teaching. And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits" (2) the beginning of the story about how Jesus sent out the twelve disciples. Alternate translation: "And he was amazed because of their unbelief. And he was going around the villages in a circle teaching, and he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits"

See: Information Structure

Mark 6:7 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 6:7 (#2)**"began to send them out"**

Here, the phrase **began to send them out** indicates that Jesus prepared them for when he would **send them out**. The **Twelve** do not actually leave on their mission until [5:12](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "prepared to send them out" or "began to get them ready to send them out"

See: Assumed Knowledge and Implicit Information

Mark 6:7 (#3)**"two by two"**

Here, the phrase **two by two** means that Jesus sent out **the Twelve** in six groups with **two** disciples in

each group. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “in pairs” or “in sets of two”

See: Idiom

Mark 6:7 (#4)

"he was giving them authority over the unclean spirits"

If your language does not use an abstract noun for the idea of authority, you could express the same idea in another way. Alternate translation: “he was empowering them to control the unclean spirits”

See: Abstract Nouns

Mark 6:8 (#1)

"they should take nothing for the road except only a staff"

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “the only thing they should take for the road was a staff”

See: Connect — Exception Clauses

Mark 6:8 (#2)

"the road"

Here, **road** represents a journey. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “the journey”

See: Metonymy

Mark 6:8 (#3)

"no bread"

Mark is using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: “nothing to eat”

See: Synecdoche

Mark 6:8 (#4)

"bag"

The term **bag** means something a traveler would use to carry things that were needed on a journey. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “knapsack”

See: Translate Unknowns

Mark 6:8 (#5)

"in the belt"

In Jesus’ culture, people would often wrap their money up in long strips of cloth and then tie them around their waists as belts. This was a way to keep the money safe while the people were traveling. If it would be helpful in your language, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “in their money bag” or “to have with you as you travel”

See: Translate Unknowns

Mark 6:8 (#6)

"the belt"

The word **belt** represents belts in general, not one particular belt. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “their belts”

See: Generic Noun Phrases

Mark 6:8–9 (#1)

"and he commanded them that they should take nothing for the road except only a staff—no bread, no bag, no money in the belt" - "but having put on sandals, and, "You may not wear two tunics"

If it would be helpful to your readers, you could combine [6:8](#) and [6:9](#) into a verse bridge, as the UST does, in order to put all the negative and positive

commands together. Alternate translation: “and he commanded them that they should take nothing for the road—no bread, no bag, no money in the belt—and, ‘You may not wear two tunics.’ However, he allowed them to take a staff and to put on sandals.”

See: Verse Bridges

Mark 6:8-9 (#2)

“them that they should take nothing for the road except only a staff—no bread, no bag, no money in the belt” - “but having put on sandals, and, “You may not wear two tunics”

It may be more natural in your language to have a direct quotation for all these commands. Alternate translation: “them, ‘Take nothing for the road except only a staff—no bread, no bag, no money in the belt—but having put on sandals, and you may not wear two tunics.’”

See: Direct and Indirect Quotations

Mark 6:9 (#1)

“and, “You may not wear two tunics”

If you preserved the indirect quotation in the previous clauses, it may be more natural in your language to have an indirect quotation here also. Alternate translation: “and not wearing two tunics”

See: Direct and Indirect Quotations

Mark 6:9 (#2)

“two tunics”

Here Jesus implies that they should bring only one tunic instead of **two**. In other words, they should not bring an extra one in case they needed it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a second tunic” or “a spare tunic”

See: Assumed Knowledge and Implicit Information

Mark 6:10 (#1)

“you enter into a house”

Here Jesus implies that they **enter** this **house** as a guest who has been invited to stay there. If it would

be helpful in your language, you could make that idea more explicit. Alternate translation: “you enter into a house as a guest” or “you are invited to stay at a house”

See: Assumed Knowledge and Implicit Information

Mark 6:10 (#2)

“from there”

Here, the word **there** refers to the city or village that the **house** is in. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “from that city or village”

See: Assumed Knowledge and Implicit Information

Mark 6:11 (#1)

“whatever place does not receive”

Here, **place** represents the people who live in that place. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “when the people in any place do not receive”

See: Metonymy

Mark 6:11 (#2)

“going out”

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: “coming out”

See: Go and Come

Mark 6:11 (#3)

“shake off the dust that {is} under your feet”

This action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a house or city to remain on them. If there is a similar gesture in your culture, you could consider referring to it here, or you could explain the meaning of the action. Alternate translation: “wash the dirt of that place off your hands” or “shake off the dust that is under your feet to sever your relationship with that place and”

See: Symbolic Action

Mark 6:11 (#4)

"for a testimony against them"

Here Jesus implies that the **testimony** indicates that these people are in danger of being punished by God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for a testimony that they will be punished"

See: Assumed Knowledge and Implicit Information

Mark 6:11 (#5)

"for a testimony"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "to testify"

See: Abstract Nouns

Mark 6:11 (#6)

"for a testimony against them"

Most ancient manuscripts end the verse with the words **for a testimony against them**. The ULT follows that reading. Some ancient manuscripts include another sentence after these words: "Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." This sentence was probably added from [Matthew 10:15](#). If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, it is recommended that you use the reading of the ULT.

See: Textual Variants

Mark 6:12 (#1)

"having gone out"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come out"

See: Go and Come

Mark 6:12 (#2)

"they proclaimed that they should repent"

It may be more natural in your language to have a direct quotation here. Alternate translation: "they proclaimed, 'You should repent'"

See: Direct and Indirect Quotations

Mark 6:12 (#3)

"they should repent"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a form that refers to people in general. Alternate translation: "everyone should repent" or "men and women should repent"

See: Pronouns — When to Use Them

Mark 6:13 (#1)

"anointing many sick {people} with oil"

In Jesus' culture, **anointing** people **with oil** was both a simple medical treatment and also a way to ask God to show favor to them. If it would be helpful in your language, you could explain what **anointing** people **with oil** means. Alternate translation: "anointing many sick people with oil to help them" or "anointing many sick people with oil to show God's blessing"

See: Symbolic Action

Mark 6:14 (#1)

"And King Herod heard"

Here Mark introduces **King Herod** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "Now the ruler over that area was King Herod. And he heard about Jesus"

See: Introduction of New and Old Participants

Mark 6:14 (#2)

"And"

Here, the word **And** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “Then” or “Sometime later,”

See: Introduction of a New Event

Mark 6:14 (#3)

"King Herod heard, for his name became known"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: “because his name became known, King Herod heard about him”

See: Connect — Reason-and-Result Relationship

Mark 6:14 (#4)

"his name"

Here, **name** represents the person or news about that person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “he” or “stories about him”

See: Metonymy

Mark 6:14 (#5)

"they were saying, John the Baptist has been raised from the dead, and because of this the powers work in him"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “they were saying that John the Baptist had been raised from the dead, and because of this the powers worked in him”

See: Direct and Indirect Quotations

Mark 6:14 (#6)

"they were saying"

The pronoun **they** refers to people in general. If this is not clear for your readers, you could use a

form that refers to people in general. Alternate translation: “many were saying” or “people were saying”

See: Pronouns — When to Use Them

Mark 6:14 (#7)

"they were saying"

Some ancient manuscripts read **they were saying**. The ULT follows that reading. Other ancient manuscripts read “he was saying.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 6:14 (#8)

"John the Baptist has been raised from the dead"

These people are implying that Jesus is actually **John the Baptist**, who **has been raised from the dead** and now goes by the name Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “This man Jesus is actually John the Baptist raised from the dead” or “John the Baptist has been raised from the dead and is now called Jesus”

See: Assumed Knowledge and Implicit Information

Mark 6:14 (#9)

"John the Baptist has been raised"

Here, the word** raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: “John the Baptist has been restored to life”

See: Idiom

Mark 6:14 (#10)

"John the Baptist has been raised"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, these people could be implying that: (1) God did it. Alternate translation: "God has raised John the Baptist" (2) John himself did it. Alternate translation: "John the Baptist has risen"

See: Active or Passive

Mark 6:14 (#11)

"from the dead"

These people are using the adjective **dead** as a noun in order to refer to all people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "from among the dead people" or "from the corpses"

See: Nominal Adjectives

Mark 6:14 (#12)

"because of this"

Here, the phrase **because of this** introduces the result of what these people think about John being raised from the dead. They think that Jesus has powers because he has already been raised from the dead. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "because he has been raised,"

See: Connect — Reason-and-Result Relationship

Mark 6:14 (#13)

"the powers work in him"

Here these people speak as if **the powers** were people that could work in Jesus. They mean that Jesus is powerful and can do powerful things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he has his powers" or "he is very powerful"

See: Personification

Mark 6:15 (#1)

""But others were saying, "He is Elijah." But others were saying, "A prophet, like one of the prophets""

It may be more natural in your language to have indirect quotations here. Alternate translation: "But others were saying that he was Elijah. But others were saying that he was a prophet, like one of the prophets"

See: Direct and Indirect Quotations

Mark 6:15 (#2)

"A prophet"

These people are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "He is a prophet"

See: Ellipsis

Mark 6:15 (#3)

"one of the prophets"

Here these people are referring to the famous **prophets** who lived many years earlier. There are many stories in the Old Testament about the amazing things these **prophets** did and said. If it would be helpful in your language, you could refer to these specific **prophets** more explicitly. Alternate translation: "one of the famous prophets from the Scriptures" or "one of the ancient prophets"

See: Assumed Knowledge and Implicit Information

Mark 6:16 (#1)

"The one} whom I beheaded, John, this one has been raised"

Here, the phrase **this one** refers directly back to {The one} whom I beheaded, John. Herod expresses the idea in this way to introduce the person he is talking about and then explain what he thinks has happened to that person. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you

could omit the redundant information. Alternate translation: "The one whom I beheaded, John, has been raised"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 6:16 (#2)

"The one} whom I beheaded, John, this one has been raised"

Herod is implying that Jesus is actually **John**, who **has been raised** and now goes by the name Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "This man Jesus is actually the one whom I beheaded, John, who has been raised" or "The one whom I beheaded, John, this one has been raised and is now called Jesus"

See: Assumed Knowledge and Implicit Information

Mark 6:16 (#3)

"I beheaded"

Here Herod implies that he had his soldiers behead John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "my soldiers beheaded" or "I had my soldiers behead"

See: Assumed Knowledge and Implicit Information

Mark 6:16 (#4)

"this one has been raised"

See how you expressed the similar phrase in [6:14](#). Alternate translation: "has been restored to life"

See: Idiom

Mark 6:16 (#5)

"this one has been raised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Herod could be implying that: (1) God did it. Alternate translation: "God has

raised this one" (2) John himself did it. Alternate translation: "this one has risen"

See: Active or Passive

Mark 6:17 (#1)

"For"

Here, the word **For** introduces background information that tells about how John died. This background information continues in [6:18–29](#). In your translation, present this information in a way that makes it clear that this is background information, not the next event in the story. Alternate translation: "Now sometime earlier," or "By this time, John had already died. Here is what happened:"

See: Connect — Background Information

Mark 6:17 (#2)

"For Herod himself, having sent, seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he married her"

If it would be more natural in your language, you could reverse the order of these elements, since the second half of the verse gives reasons for the result that the first half of the verse describes. Alternate translation: "Herod married Herodias, the wife of his brother Philip. Because of her, Herod himself, having sent, seized John and bound him in prison"

See: Connect — Reason-and-Result Relationship

Mark 6:17 (#3)

"Herod himself, having sent, seized John and bound him in prison"

Here Mark implies that **Herod** sent his soldiers to do these things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Herod himself, having sent his soldiers, had them seize John and bind him in prison"

See: Assumed Knowledge and Implicit Information

Mark 6:17 (#4)**"Herod himself"**

Mark uses the word **himself** to emphasize how significant it was that **Herod** was the one who did these things. Use a way that is natural in your language to indicate this significance. Alternate translation: "it was Herod who" or "indeed Herod"

See: Reflexive Pronouns

Mark 6:17 (#5)**"Herodias, the wife of his brother Philip, because he married her"**

Here Mark introduces **Herodias** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a woman named Herodias, who was the wife of his brother Philip, because he married her"

See: Introduction of New and Old Participants

Mark 6:17 (#6)**"the wife of his brother Philip, because he married her"**

Here Mark implies that Herod married Herodias after she divorced Philip, Herod's brother. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "whom he married after she divorced his brother Philip" or "who had been the wife of his brother Philip, because he married her after she divorced Philip"

See: Assumed Knowledge and Implicit Information

Mark 6:17 (#7)**"of his brother Philip"**

The word **Philip** is the name of a man. This is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus' twelve disciples.

See: How to Translate Names

Mark 6:17 (#8)**"his brother"**

It is not certain whether **Philip** was older or younger than Herod, but it is slightly more likely that he was older. So, if you have to use a form that refers to an older or younger brother, you could state that **Philip** was older. Alternate translation: "his older brother"

See: Kinship

Mark 6:17-18 (#1)

"For Herod himself, having sent, seized John and bound him in prison because of Herodias, the wife of his brother Philip, because he married her" - "For John was saying to Herod, 'It is not lawful for you to have the wife of your brother'"

If it would be helpful to your readers, you could combine [6:17](#) and [6:18](#) into a verse bridge, as the UST does, in order to include the reasons why Herod **seized John and bound him in prison** before stating that he did those things. Alternate translation: "For Herod had married Herodias, the wife of his brother Philip. Then, John was saying to Herod, 'It is not lawful for you to have the wife of your brother.' So, because of Herodias, Herod himself, having sent, seized John and bound him in prison."

See: Verse Bridges

Mark 6:18 (#1)**"For"**

Here, the word **For** introduces a reason why Herod put John in prison. If it would be helpful in your language, you could use a word or phrase that introduces a reason, or you could leave **For** untranslated. Alternate translation: "He did that because"

See: Connect — Reason-and-Result Relationship

Mark 6:18 (#2)

"to Herod, 'It is not lawful for you to have the wife of your brother'"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “to Herod that it was not lawful for him to have the wife of his brother”

See: Direct and Indirect Quotations

Mark 6:18 (#3)

"for you" - "your"

Because John is speaking to Herod, the words **you** and **your** are singular.

See: Forms of ‘You’ — Singular

Mark 6:18 (#4)

"of your brother"

See how you translated **brother** in [6:17](#). Alternate translation: “of your older brother”

See: Kinship

Mark 6:19 (#1)

"was wanting to kill him"

Here Mark implies that Herodias wanted to send someone to **kill** John. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “was wanting to have him killed” or “was wanting to have Herod’s soldiers kill him”

See: Metonymy

Mark 6:19 (#2)

"and"

Here, the word **and** introduces Herodias could actually do in contrast with what she wanted to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “but”

See: Connecting Words and Phrases

Mark 6:19 (#3)

"she was not able"

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “she was not able to kill him”

See: Ellipsis

Mark 6:19–20 (#1)

"But Herodias was angry with him and was wanting to kill him, and she was not able" - "for Herod was fearing John, knowing him {to be} a righteous and holy man, and he was keeping him safe, and having heard him, he was much perplexed, and he was listening to him gladly"

If it would be helpful to your readers, you could combine [6:19](#) and [6:20](#) into a verse bridge, as the UST does, in order to include the reasons why Herodias **was not able** to kill John before stating that she was not able to kill him. Alternate translation: “But Herodias was angry with him and was wanting to kill him. But Herod was fearing John, knowing him {to be} a righteous and holy man, and he was keeping him safe, and having heard him, he was much perplexed, yet he was listening to him gladly. So, Herodias was not able to kill him”

See: Verse Bridges

Mark 6:20 (#1)

"for"

Here, the word **For** introduces a reason why Herodias was not able to kill John. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: “which was because” or “since”

See: Connect — Reason-and-Result Relationship

Mark 6:20 (#2)

"he was keeping him safe"

Here Mark implies that Herod kept John **safe** while he was in jail. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: “he was keeping him safe in prison”

See: Assumed Knowledge and Implicit Information

Mark 6:20 (#3)

"he was much perplexed"

Many ancient manuscripts read **he was much perplexed**. The ULT follows that reading. Other ancient manuscripts read “he was doing many things.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 6:20 (#4)

"he was much perplexed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what John said. Alternate translation: “what John said perplexed him much”

See: Active or Passive

Mark 6:20 (#5)

"and"

Here, the word **and** introduces how Herod listened to John in contrast with how he was **perplexed**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “yet”

See: Connecting Words and Phrases

Mark 6:21 (#1)

"an opportune day having come"

Here Mark implies that it was **an opportune day** for Herodias to convince Herod to have John executed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a good opportunity for Herodias to kill John having come” or “a day having come when it

was a good time for Herodias to have Herod execute John”

See: Assumed Knowledge and Implicit Information

Mark 6:21 (#2)

"made a dinner"

Here Mark implies that Herod had his servants make **a dinner**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “had his servants make a dinner”

See: Assumed Knowledge and Implicit Information

Mark 6:21 (#3)

"for his birthday"

In some cultures, people celebrate a **birthday**, the day that someone was born. If your readers would not be familiar with this type of celebration, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “for his birthday celebration” or “for celebrations on the anniversary of his birth”

See: Translate Unknowns

Mark 6:21 (#4)

"for his great ones"

Here, the phrase **his great ones** refers to the important people in Herod’s court. They were probably high-ranking officials who served under Herod. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “his high-ranking courtiers” or “the important people in his court”

See: Assumed Knowledge and Implicit Information

Mark 6:21 (#5)

"for the first of Galilee"

Here, Mark refers to important or respected people as if they were **first**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the respected of Galilee” or “the significant ones of Galilee”

See: Metaphor

Mark 6:21 (#6)

"for the first"

Mark is using the adjective **first** as a noun to mean first people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "for the first people" or "for the people who were first"

See: Nominal Adjectives

Mark 6:22 (#1)

"and his daughter, of Herodias, having entered and having danced and having pleased Herod and the ones reclining to eat with {him}, the king"

Here Mark introduces Herod's **daughter** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "a young woman entered. She was his daughter, of Herodias. She danced and pleased Herod and the ones reclining to eat with him, so the king"

See: Introduction of New and Old Participants

Mark 6:22 (#2)

"his daughter, of Herodias"

Some ancient manuscripts read **his daughter, of Herodias**. The ULT follows that reading. Other ancient manuscripts read "the daughter of Herodias herself." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 6:22 (#3)

"his daughter, of Herodias"

The phrase translated **his daughter, of Herodias** could indicate that: (1) the young woman, who is

not named, was the **daughter** of **Herodias** and so also Herod's stepdaughter. Alternate translation: "the daughter of Herodias, Herod's stepdaughter" (2) the young woman, named Herodias, was the **daughter** of Herod. She had the same name as the woman Herod had married. Alternate translation: "Herod's daughter Herodias"

See: Assumed Knowledge and Implicit Information

Mark 6:22 (#4)

"the ones reclining to eat with {him}"

In Herod's culture, people would usually recline, or lay on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "the ones sitting down to eat with him" or "the ones eating with him"

See: Assumed Knowledge and Implicit Information

Mark 6:22 (#5)

"said to the girl, 'Ask me whatever you desire, and I will give {it} to you'"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "told the girl that she should him whatever she desired, and he would give it to her"

See: Direct and Indirect Quotations

Mark 6:22 (#6)

"to the girl"

Here, the word **girl** refers to a woman who has reached puberty but who is still young, probably between 12 and 20 years old. Use a word in your language that refers generally to a young woman who has reached puberty. Alternate translation: "to the young lady"

See: Assumed Knowledge and Implicit Information

Mark 6:22 (#7)

"Ask" - "you desire," - "to you"

Because Herod is speaking to the girl, the command **Ask** and the word **you** throughout this verse are singular.

See: Forms of 'You' — Singular

Mark 6:23 (#1)

"to her, "If you ask me, I will give {it} to you, up to half of my kingdom"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "her that if she asked him, he would give it to her, up to half of his kingdom"

See: Direct and Indirect Quotations

Mark 6:23 (#2)

"you ask" - "to you"

Because Herod is speaking to the girl, the word **you** is singular throughout this verse.

See: Forms of 'You' — Singular

Mark 6:23 (#3)

"up to half of my kingdom"

Herod says **up to half of my kingdom** here as an overstatement for emphasis. He means that he will definitely give the young woman what she asks for. If it would be helpful in your language, you could use a form that indicates that Herod is making an overstatement, or you could express the idea more generally. Alternate translation: "even if it were up to half of my kingdom" or "no matter how valuable" or "even if it is very difficult to give"

See: Hyperbole

Mark 6:24 (#1)

"having gone out"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come out"

See: Go and Come

Mark 6:24 (#2)

""she said to her mother, "What should I ask?" And she said, "The head of John the Baptist""

It may be more natural in your language to have indirect quotations here. Alternate translation: "she asked her mother what she should ask. And her mother said that she should ask for the head of John the Baptist"

See: Direct and Indirect Quotations

Mark 6:24 (#3)

"to her mother"

Here Mark implies that **her mother** is Herodias, Herod's wife. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to Herodias, her mother"

See: Assumed Knowledge and Implicit Information

Mark 6:24 (#4)

"The head of John the Baptist"

The mother is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "You should ask for the head of John the Baptist"

See: Ellipsis

Mark 6:24 (#5)

"The head of John the Baptist"

Here the mother is implying that the daughter should ask King Herod to behead **John the Baptist** and then present his severed **head** to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "The head of John Baptist after he has been beheaded" or "The head of John the Baptist severed from his body"

See: Assumed Knowledge and Implicit Information

Mark 6:25 (#1)**"with haste"**

If your language does not use an abstract noun for the idea of **haste**, you could express the same idea in another way. Alternate translation: "quickly" or "hurriedly"

Mark 6:25 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and she said"

See: Quotations and Quote Margins

Mark 6:25 (#3)**"I desire that you would give me at once the head of John the Baptist on a platter"**

Here the woman implies that she wants Herod to have John killed by having his **head** cut off and brought to her. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I desire that you would have one of your soldiers at once behead John the Baptist and then give me his head here on a platter"

See: Assumed Knowledge and Implicit Information

Mark 6:25 (#4)**"you would give"**

Because the girl is speaking to Herod, the word **you** is singular.

See: Forms of 'You' — Singular

Mark 6:25 (#5)**"a platter"**

A **platter** is a large, flat serving dish. If your readers would not be familiar with this type of dish, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a tray" or "a large serving plate"

See: Translate Unknowns

Mark 6:26 (#1)**"having become deeply grieved"**

Alternate translation: "feeling very sorry"

Mark 6:26 (#2)**"because of his oaths and the ones reclining to eat with him"**

Here Mark indicates two reasons why Herod kept his word. First, he had made **oaths** that he did not want to break. Second, he had promised in front of **the ones reclining to eat with him**, and it would be embarrassing and shameful to break his promise when everyone had heard it. If it would be helpful in your language, you could make these reasons more explicit. Alternate translation: "because he had used oaths and because the ones reclining to eat with him had heard what he promised"

See: Assumed Knowledge and Implicit Information

Mark 6:26 (#3)**"the ones reclining to eat with him"**

In Jesus' culture, people would usually recline, or lay on one side, at a table when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. See how you translated this phrase in [6:22](#). Alternate translation: "the ones sitting down to eat with him" or "the ones eating with him"

See: Assumed Knowledge and Implicit Information

Mark 6:26 (#4)**"did not want to refuse her"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **refuse**. Alternate translation: "had to allow it" or "was compelled to do what she asked"

See: Double Negatives

Mark 6:27 (#1)

"having sent an executioner, commanded {him} to bring his head"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause describes what the king **commanded** before he **sent** the executioner. Alternate translation: "having commanded an executioner to bring his head, sent him off"

See: Order of Events

Mark 6:27 (#2)

"an executioner"

An **executioner** is a soldier who executes people for his commander. If your readers would not be familiar with this type of soldier, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "one of his soldiers"

See: Translate Unknowns

Mark 6:27 (#3)

"to bring his head"

Here Mark implies that Herod commanded the executioner to cut off John's **head** and then **bring** it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to behead John Baptist and then to bring his head" or "to bring the head of John the Baptist severed from his body"

See: Assumed Knowledge and Implicit Information

Mark 6:28 (#1)

"a platter"

See how you translated the word **platter** in [6:25](#). Alternate translation: "a tray" or "a large serving plate"

See: Translate Unknowns

Mark 6:28 (#2)

"to the girl," - "the girl"

See how you translated **girl** in [6:22](#). Alternate translation: "to the young lady ... the young lady"

See: Assumed Knowledge and Implicit Information

Mark 6:29 (#1)

"came"

Here Mark implies that John's disciples went to the jail where John had been imprisoned. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "came to the place where John had been imprisoned"

See: Assumed Knowledge and Implicit Information

Mark 6:29 (#2)

"came"

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 6:30 (#1)

"And"

Here, the word **And** introduces the next major event in the story. This event continues the story about how Jesus sent the twelve apostles out to drive out demons and to preach (see [6:7-13](#)). If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Make sure that it is clear that Mark is continuing the story from earlier in the chapter. Alternate translation: "Now to return to the story," or "Now"

See: Introduction of a New Event

Mark 6:30 (#2)

"are gathered together"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: “gather together” or “assemble”

See: Active or Passive

Mark 6:30 (#3)

"everything, as much as they did and as much as they taught"

The expression **everything, as much as they did and as much as they taught** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: “as much as they did and taught”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 6:31 (#1)

"And he says to them, 'You yourselves, come by yourselves to a desolate place and rest a little while.' For the ones coming and the ones going were many, and they were not even having opportunity to eat"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: “And the ones coming and the ones going were many, and they were not even having opportunity to eat. Therefore, he says to them, ‘You yourselves, come by yourselves to a desolate place and rest a little while.’”

See: Connect — Reason-and-Result Relationship

Mark 6:31 (#2)

"You yourselves"

Jesus uses the word **yourselves** to emphasize that he wants the disciples to come with him. Use a way that is natural in your language to indicate this significance. Alternate translation: “As for you”

See: Reflexive Pronouns

Mark 6:31 (#3)

"the ones coming and the ones going"

Here Mark means that many people were visiting the place where Jesus and the disciples were. Many people were visiting and many others were leaving all the time. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the people visiting that place and then leaving” or “the people who were there”

See: Assumed Knowledge and Implicit Information

Mark 6:31 (#4)

"they were not even having opportunity to eat"

If your language does not use an abstract noun for the idea of **opportunity**, you could express the same idea in another way. Alternate translation: “they could not even find time to eat” or “they were so busy that they could not eat”

See: Abstract Nouns

Mark 6:32 (#1)

"they went away"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “they came away”

See: Go and Come

Mark 6:32 (#2)

"the boat"

Here, the phrase **the boat** could refer to: (1) a boat, without specifying which one. Alternate translation: “a certain boat” (2) the same boat that Jesus and his disciples used in [5:21](#). Alternate translation: “the same boat they had used earlier”

See: Generic Noun Phrases

Mark 6:33 (#1)

"they saw them leaving, and many knew"

The word **many** could go with: (1) just **knew**. Alternate translation: “people saw them leaving,

and many people knew" (2) both **saw** and **knew**. Alternate translation: "many saw them leaving and knew"

See: Assumed Knowledge and Implicit Information

Mark 6:33 (#2)

"they saw"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: "some saw" or "people who were there saw"

See: Pronouns — When to Use Them

Mark 6:33 (#3)

"many"

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many people"

See: Nominal Adjectives

Mark 6:33 (#4)

"knew"

Here Mark could be implying that they **knew**: (1) that Jesus and his disciples were the ones who were **leaving**. Alternate translation: "recognized them" (2) where Jesus and disciples were going. Alternate translation: "realized where they were going"

See: Assumed Knowledge and Implicit Information

Mark 6:33 (#5)

"they ran there together on foot"

The expression **on foot** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "they ran there together"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 6:33 (#6)

"from all the cities"

Here Matthew refers to the cities near where Jesus and the disciples had been. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from all the cities in that region" or "from all the nearby cities"

See: Assumed Knowledge and Implicit Information

Mark 6:34 (#1)

"having come out"

Here Mark implies that Jesus came out of the boat in which he and the disciples were sailing. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having come out of the boat" or "having disembarked"

See: Assumed Knowledge and Implicit Information

Mark 6:34 (#2)

"having come out"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone out"

See: Go and Come

Mark 6:34 (#3)

"he had compassion on them because they were like sheep not having a shepherd"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because they were like sheep not having a shepherd, he had compassion on them"

See: Connect — Reason-and-Result Relationship

Mark 6:34 (#4)

"he had compassion on"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "he sympathized with"

See: Abstract Nouns

Mark 6:34 (#5)

"because they were like sheep not having a shepherd"

Here Mark compares the people who were there to **sheep** who do not have a **shepherd**. Just as **sheep** without a **shepherd** have no one to lead and take care of them, so the people have no one to lead and take care of them. If it would be helpful in your language, you could state the meaning of the simile more explicitly. Alternate translation: "because, like sheep without a shepherd, they did not know what to do or where to go"

See: Simile

Mark 6:35 (#1)

"the hour already having become much," - "the hour {is} already much"

When Mark says that an **hour** is **much**, he means that it is a time later in the day, probably soon before sunset. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the late afternoon having already arrived ... the late afternoon is already here" or "the evening having almost come ... the evening is almost here"

See: Idiom

Mark 6:35 (#2)

"having come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 6:36 (#1)

"Send them away"

Because the disciples are speaking to Jesus, the command **Send them away** is singular.

See: Forms of 'You' — Singular

Mark 6:36 (#2)

"Send them away"

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you send them away"

See: Imperatives — Other Uses

Mark 6:36 (#3)

"the surrounding countryside and villages"

Here, Mark is referring to that whole region by naming its two primary parts, the **countryside** and the **villages**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the whole surrounding area"

See: Merism

Mark 6:37 (#1)

"But"

Here, the word **But** introduces what Jesus says in a contrast with what the disciples asked him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Mark 6:37 (#2)

"Having gone away, might we buy loaves of 200 denarii and give {them} to them to eat"

The disciples are using the question form to show that Jesus' command is absurd or impossible. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We cannot go away and buy loaves of 200 denarii"

and give them to them to eat.” or “We could not go away and buy enough loaves to give to them to eat even if we had 200 denarii!”

See: Rhetorical Question

Mark 6:37 (#3)

"loaves of 200 denarii"

Here, the disciples are using the possessive form to describe **loaves** that are worth **200 denarii**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “loaves worth 200 denarii” or “loaves with 200 denarii”

See: Possession

Mark 6:37 (#4)

"of 200 denarii"

The word **denarii** refers to silver coins, each equivalent to about one day’s wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: “of 200 silver coins” or “of 200 days’ wages”

See: Biblical Money

Mark 6:38 (#1)

"But"

Here, the word **But** introduces what Jesus says in a contrast with what the disciples just implied about how impossible it would be for them to feed everyone. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

Mark 6:38 (#2)

"loaves"

The word **loaves** refers to loaves of bread, which are lumps of flour dough that a person has shaped and baked. If your readers would not be familiar with this type of bread, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “large chunks of bread”

See: Translate Unknowns

Mark 6:38 (#3)

"Go. See"

Here Jesus commands to the disciples to **Go** to where they kept their food and **See** how much they have. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Check your supplies and note what you have” or “Go to where you keep your food and see what is there”

See: Assumed Knowledge and Implicit Information

Mark 6:38 (#4)

"having known"

Here Mark implies that they knew how many loaves of bread they had. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having known how many loaves they had”

See: Assumed Knowledge and Implicit Information

Mark 6:38 (#5)

"Five, and two fish"

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “We have five loaves, and we also have two fish”

See: Ellipsis

Mark 6:39 (#1)

"he commanded them all to recline"

The pronoun **them** could refer to: (1) **all** the people who were there. In this case, Jesus directly commanded the crowd **to recline**. Alternate translation: "he commanded the whole crowd to recline" (2) the disciples, who then told **all** the people who were there **to recline**. In this case, Jesus commands the disciples, who command the crowd. Alternate translation: "he commanded the disciples to have all the people recline"

See: Pronouns — When to Use Them

Mark 6:39 (#2)

"them all to recline group by group on the green grass"

It may be more natural in your language to have a direct quotation here. Alternate translation: "them all, 'Recline group by group on the green grass'"

See: Direct and Indirect Quotations

Mark 6:39 (#3)

"to recline"

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "to sit down to eat" or "to get ready to eat"

See: Assumed Knowledge and Implicit Information

Mark 6:39 (#4)

"group by group"

Here, the phrase **group by group** indicates that the people were supposed to sit down in many smaller groups of people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in many smaller groups" or "in separate groups"

See: Idiom

Mark 6:39 (#5)

"the green grass"

Mark describes the **grass** as **green** because it was growing and healthy. If your readers would not be familiar with **green grass**, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the growing grass" or "the healthy grass"

See: Translate Unknowns

Mark 6:40 (#1)

"they reclined"

See how you translated "recline" in [6:39](#). Alternate translation: "they sat down to eat" or "they got ready to eat"

See: Assumed Knowledge and Implicit Information

Mark 6:40 (#2)

"group by group according to hundreds and according to fifties"

The phrase **according to hundreds and according to fifties** refers to the number of people in each of the groups. In other words, some groups had a hundred people in them, and other groups had fifty people in them. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "in groups of 100 people and in groups of 50 people" or "group by group, some with 100 people and some with 50 people"

See: Idiom

Mark 6:40 (#3)

"group by group"

See how you translated **group by group** in [6:39](#). Alternate translation: "in many smaller groups" or "in separate groups"

See: Idiom

Mark 6:41 (#1)

"loaves" - "the loaves"

See how you translated **loaves** in [6:38](#). Alternate translation: "large chunks of bread ... the large chunks of bread"

See: Translate Unknowns

Mark 6:41 (#2)

"having looked up to heaven"

In Jesus' culture, most people thought that **heaven** was up above the earth. Looking up towards **heaven** was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: "having raised his arms in prayer" or "having looked up to heaven to pray"

See: Symbolic Action

Mark 6:41 (#3)

"he blessed"

Here Mark could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: "he blessed God" or "he praised God" (2) the food. Alternate translation: "he blessed the food" or "he asked God to make the food holy"

See: Assumed Knowledge and Implicit Information

Mark 6:41 (#4)

"broke the loaves into pieces"

Here Mark means that Jesus **broke the loaves** of bread in **pieces** so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "divided the loaves into servings" or "broke the loaves into smaller pieces"

See: Assumed Knowledge and Implicit Information

Mark 6:41 (#5)

"he divided the two fish among all"

Here Mark implies that Jesus **divided the two fish** as he had divided the **loaves** among everyone. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in the same way he divided the two fish among all" or

"he broke the two fish and gave them to his disciples so that they might set them also before all"

See: Assumed Knowledge and Implicit Information

Mark 6:41 (#6)

"among all"

Mark is using the adjective **all** as a noun to mean all the people who were there. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "among all of them"

See: Nominal Adjectives

Mark 6:42 (#1)

"they all ate"

The pronoun **they** in the phrase **they all ate** refers to the crowds who were there. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the crowds all ate" or "all the groups of people ate"

See: Pronouns — When to Use Them

Mark 6:42 (#2)

"and were satisfied"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternative translation: "until they were full"

See: Active or Passive

Mark 6:43 (#1)

"the broken pieces, the fillings of 12 baskets, and from the fish"

Here Mark means that they filled the baskets with the leftovers from the meal, including **broken pieces** of bread and pieces **from the fish**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the broken pieces of bread and parts of fish, the fillings of 12 baskets" or "the leftover pieces of bread and fish, the fillings of 12 baskets"

See: Assumed Knowledge and Implicit Information

Mark 6:43 (#2)

"the fillings of 12 baskets"

Here, Mark is using the possessive form to describe **fillings** that consisted of **baskets** that were stuffed with **broken pieces**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "enough to fill 12 baskets" or "which filled up 12 baskets"

See: Possession

Mark 6:43 (#3)

"the fillings of 12 baskets"

If your language does not use an abstract noun for the idea of **fillings**, you could express the same idea in another way. Alternate translation: "12 baskets full"

See: Abstract Nouns

Mark 6:43 (#4)

"of 12 baskets"

The word **baskets** refers to large circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: "of 12 boxes" or "of 12 containers"

See: Translate Unknowns

Mark 6:44 (#1)

"And"

Mark uses the word **And** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "As for how many people were there," or "In the end,"

See: Background Information

Mark 6:44 (#2)

"the loaves"

See how you translated **loaves** in [6:38](#). Alternate translation: "the large chunks of bread"

See: Translate Unknowns

Mark 6:44 (#3)

"the loaves"

Mark is using **loaves** to represent all the food that they ate, including the bread and the fish. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the food" or "the loaves and the fish"

See: Synecdoche

Mark 6:44 (#4)

"were 5,000 men"

Here Mark indicates that **5,000 men** ate the food that Jesus provided. He does not state whether there were other people there. If possible, use a phrase that refers to **5,000 men** without implying whether other people were there. If you must imply or state whether other people were there, you could: (1) indicate that there were women and children there who were not counted. Alternate translation: "were 5,000 men, and there were women and children there too" (2) indicate that only these men ate the food. Alternate translation: "were the 5,000 men who were there"

See: Assumed Knowledge and Implicit Information

Mark 6:45 (#1)

"And immediately"

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Soon after that,"

See: Introduction of a New Event

Mark 6:45 (#2)**"to the other side"**

Here Mark implies that the disciples are sailing **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the other side of the lake" or "across the sea to the opposite side"

See: Assumed Knowledge and Implicit Information

Mark 6:45 (#3)**"Bethsaida"**

The word **Bethsaida** is the name of a town. It was located on the northern shore of the Sea of Galilee.

See: How to Translate Names

Mark 6:46 (#1)**"to them"**

The pronoun **them** could refer to: (1) the crowd that had eaten the bread and fish. Alternate translation: "to the crowd" (2) the disciples. Alternate translation: "to the disciples"

See: Pronouns — When to Use Them

Mark 6:46 (#2)**"the mountain"**

Mark does not clarify what **mountain** this is or how high up it is. If possible, use a general word for a hill or small mountain without indicating one particular place. Alternate translation: "a high place" or "a small mountain"

See: When to Keep Information Implicit

Mark 6:47 (#1)**"evening having come"**

Mark indicated that it was late in the day earlier in the story (see 6:35). Here, he uses a similar phrase but implies that it was later on in the evening. If it

would be helpful in your language, you could use a word or phrase that describes a time later than the time described in 6:35. Alternate translation: "when it was even later in the evening" or "further into the evening"

See: Assumed Knowledge and Implicit Information

Mark 6:47 (#2)**"the boat"**

Here Mark implies that **the boat** has the disciples in it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the boat with the disciples inside"

See: Assumed Knowledge and Implicit Information

Mark 6:48 (#1)**"them being tormented as they rowed—for the wind was against them—and"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "that the wind was against them and so they were being tormented as they rowed,"

See: Connect — Reason-and-Result Relationship

Mark 6:48 (#2)**"them being tormented"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the wind. Alternate translation: "the wind tormenting them"

See: Active or Passive

Mark 6:48 (#3)**"being tormented"**

Here Mark refers to how hard the disciples were working to row the boat against the wind as if they were **being tormented**. If it would be helpful in your language, you could use a comparable figure

of speech or state the meaning plainly. Alternate translation: “working very hard” or “making almost no progress”

See: Metaphor

Mark 6:48 (#4)

"as they rowed"

When people row a boat, they stick long, flat pieces of wood, called oars, into the water and push or pull so that the boat moves. If your readers would not be familiar with this way of making a boat move, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “as they pushed the boat along with oars” or “as they worked to move the boat”

See: Translate Unknowns

Mark 6:48 (#5)

"the wind was against them"

When **wind** is **against** people in a boat, that means that it is blowing directly opposite to the direction in which the boat is traveling. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the wind was opposite to the direction they were sailing” or “the wind was blowing directly against them”

See: Assumed Knowledge and Implicit Information

Mark 6:48 (#6)

"about the fourth watch of the night"

Here, the phrase **about the fourth watch of the night** refers to the period of time between 3:00 AM and 6:00 AM. If it would be helpful in your language, you could use a comparable phrase that refers to this period of time. Alternate translation: “in the last part of the night” or “shortly before dawn”

See: Translate Unknowns

Mark 6:48 (#7)

"he comes"

In a context such as this, your language might say “goes” instead of **comes**. Alternate translation: “he goes”

See: Go and Come

Mark 6:48 (#8)

"walking on the sea"

Here Mark means that Jesus was miraculously **walking** on the surface of **the sea**. He did not sink into the water. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “walking on the surface of the sea” or “miraculously walking on top of the sea”

See: Assumed Knowledge and Implicit Information

Mark 6:48 (#9)

"he was wishing to pass by them"

Here, the clause **he was wishing to pass by them** could indicate that: (1) Jesus intended to walk past them. Alternate translation: “he intended to pass them by” (2) it looked like Jesus was going to walk past them. Alternate translation: “he was about to pass by them” or “it looked like he was going to pass by them”

See: Assumed Knowledge and Implicit Information

Mark 6:49 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Mark 6:49 (#2)

"walking on the sea"

See how you translated this phrase in [6:48](#). Alternate translation: “walking on the surface of the sea” or “miraculously walking on top of the sea”

See: Assumed Knowledge and Implicit Information

Mark 6:49 (#3)**"thought that he is a ghost"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "thought, 'He is a ghost,'"

See: Direct and Indirect Quotations

Mark 6:49 (#4)**"a ghost"**

Here, the word **ghost** refers to a spiritual or supernatural being that people see. In Jesus' culture, when people saw a **ghost**, they usually assumed that something bad was going to happen. If your readers would not be familiar with this type of unusual experience, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "an apparition" or "some powerful and dangerous being"

See: Translate Unknowns

Mark 6:49-50 (#1)

"But they, having seen him walking on the sea, thought that he is a ghost, and they cried out" - "for they all saw him and were troubled. But immediately he spoke with them and says to them, "Take courage! It is I! Do not be afraid!"

If it would be helpful to your readers, you could combine [6:49](#) and [6:50](#) into a verse bridge, as the UST does, in order to give all the reasons why the disciples **cried out** before stating that they **cried out**. Alternate translation: "But they, having seen him walking on the sea, thought that he is a ghost. In fact, they all saw him and were troubled. So, they cried out. But immediately he spoke with them and says to them, 'Take courage! It is I! Do not be afraid!'"

See: Verse Bridges

Mark 6:50 (#1)**"for"**

Here, the word **For** introduces a reason why the disciples cried out (see [6:49](#)). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for an action, or you could leave **For** untranslated. Alternate translation: "because" or "which they did because"

See: Connect — Reason-and-Result Relationship

Mark 6:50 (#2)**"were troubled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "were very nervous" or "were very anxious"

See: Active or Passive

Mark 6:50 (#3)**"spoke with them and says to them"**

The expression **spoke with them and says to them** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "says to them" or "spoke to them"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 6:50 (#4)**"Take courage"**

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: "Be courageous"

See: Abstract Nouns

Mark 6:51 (#1)**"they were very amazed within themselves"**

The expression **they were very amazed within themselves** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the

expression. Alternate translation: “they were very amazed”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 6:51 (#2)

“they were very amazed”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “they marveled very much”

See: Active or Passive

Mark 6:52 (#1)

“For”

Here, the word **For** introduces an explanation about why the disciples reacted the way they did. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: “They were so amazed because” or “They responded like that since”

See: Connecting Words and Phrases

Mark 6:52 (#2)

“they did not understand about the loaves”

Here Mark implies that they **did not understand** what Jesus’ miracle with **the loaves** indicated about him. In other words, when Jesus fed many people with just five **loaves**, it meant that he was a very powerful, special person. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they did not understand what it meant when Jesus fed many people with the five loaves” or “they did not realize the significance of the miracle Jesus had performed with the loaves”

See: Assumed Knowledge and Implicit Information

Mark 6:52 (#3)

“the loaves”

See how you translated **loaves** in [6:38](#). Alternate translation: “large chunks of bread”

See: Translate Unknowns

Mark 6:52 (#4)

“the loaves, but”

Here, the word **but** introduces what was true about the disciples (they had hard hearts) in contrast with what they should have done (**understand about the loaves**). If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **but** untranslated. Alternate translation: “the loaves; instead,”

See: Connect — Contrast Relationship

Mark 6:52 (#5)

“their heart was having been hardened”

Here, Mark is speaking of the disciples’ **heart** as if it **were having been hardened**. He means that the disciples were stubborn and refused to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “they were being stubborn” or “they were unwilling to pay attention”

See: Metaphor

Mark 6:52 (#6)

“their heart was having been hardened”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was the disciples themselves. Alternate translation: “their hearts had become hard” or “they had hardened their hearts”

See: Active or Passive

Mark 6:52 (#7)

“their heart”

If it would not be natural in your language to speak as if a group of people had only one **heart**, you

could use the plural form of that word in your translation. Alternate translation: “their hearts”

See: Collective Nouns

Mark 6:53 (#1)

"having crossed over"

Mark implies that they **crossed over** the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having crossed over the lake”

See: Assumed Knowledge and Implicit Information

Mark 6:53 (#2)

"they came"

In a context such as this, your language might say “went” instead of **came**. Alternate translation: “they went”

See: Go and Come

Mark 6:53 (#3)

"Gennesaret"

The word **Gennesaret** could refer to: (1) a region on the northwest side of the Sea of Galilee. Alternate translation: “the area called Gennesaret” (2) a small town on the northwest side of the Sea of Galilee. Alternate translation: “the village of Gennesaret”

See: How to Translate Names

Mark 6:53 (#4)

"anchored there"

When people anchor a boat, they fasten it securely to something solid so that it cannot float away. If your readers would not be familiar with this type of action, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “pulled the boat up on the shore” or “tied the boat to something on the shore” or “secured the boat there”

See: Translate Unknowns

Mark 6:54 (#1)

"having come out"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone out”

See: Go and Come

Mark 6:55 (#1)

"they ran throughout" - "they began" - "they were hearing"

Here, the pronoun **they** in the phrase **they ran** refers to the people who recognized Jesus. The pronoun **they** in the phrases **they began** and **they were hearing** refer to people who lived throughout **that whole region**. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: “the people there ran throughout ... those who lived in that region began ... they were hearing”

See: Pronouns — When to Use Them

Mark 6:55 (#2)

"their mats"

The word **mats** refers to portable beds that could also be used to transport a person. If your readers would not be familiar with this type of bed, you could use the name of something similar in your area or you could use a more general term. See how you translated this word in [2:4](#). Alternate translation: “their stretchers”

See: Translate Unknowns

Mark 6:55 (#3)

"on their mats the ones having sickness"

The pronoun **their** refers to **the ones having sickness**. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the ones having sickness on their mats”

See: Pronouns — When to Use Them

Mark 6:55 (#4)**"the ones having sickness"**

If your language does not use an abstract noun for the idea of **sickness**, you could express the same idea in another way. Alternate translation: "the sick people"

See: Abstract Nouns

Mark 6:55 (#5)**"where they were hearing that he is"**

Alternate translation: "wherever they were hearing that Jesus had gone"

Mark 6:55 (#6)**"they were hearing that he is"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "they were hearing, 'He is there'"

See: Direct and Indirect Quotations

Mark 6:56 (#1)**"into villages or into cities or into fields"**

Alternate translation: "into little towns or into big towns or into rural areas"

Mark 6:56 (#2)**"they were placing"**

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: "men and women were placing"

See: Pronouns — When to Use Them

Mark 6:56 (#3)**"the marketplaces"**

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your

readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the town squares" or "the parks"

See: Assumed Knowledge and Implicit Information

Mark 6:56 (#4)**"they were begging" - "they might" - "touch"**

The pronoun **they** in the phrase **they might touch** refers to **the ones being sick**. The pronoun **they** in the phrase **they were begging** could refer to: (1) **the ones being sick**. Alternate translation: "these sick people were begging ... they might touch" (2) the people who were **placing the ones being sick in the marketplaces**. Alternate translation: "the people who placed the sick people there were begging ... the sick people might touch"

See: Pronouns — When to Use Them

Mark 6:56 (#5)**"him so that they might even touch the edge of his garment, and"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "him, 'Please let us even touch the edge of your garment.' And"

See: Direct and Indirect Quotations

Mark 6:56 (#6)**"they might even touch"**

Here, the word **even** indicates that these people think that, to be healed, they do not need to do anything more than touch Jesus' garment. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all they might do is touch" or "they could only touch"

See: Assumed Knowledge and Implicit Information

Mark 6:56 (#7)**"as many as touched it were being healed"**

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that was God or Jesus himself. Alternate translation: "God was healing as many as touched it" or "Jesus was healing as many as touched it"

See: Active or Passive

Mark 6:56 (#8)

"it"

Here, the word translated **it** could: (1) refer to a thing, in this case **the edge** of Jesus' garment. Alternate translation: "the edge of his garment" (2) refer to a person, in this case Jesus. Alternate translation: "Jesus" or "him"

See: Pronouns — When to Use Them

Mark 7:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Mark 7:1 (#2)

"the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him"

Here Mark could be implying that: (1) both **the Pharisees** and **the scribes** came **from Jerusalem**. Alternate translation: "having come from Jerusalem, the Pharisees and some of the scribes are being gathered to him" (2) only **the scribes** came **from Jerusalem**. Alternate translation: "the Pharisees and some of the scribes who came from Jerusalem are being gathered to him"

See: Assumed Knowledge and Implicit Information

Mark 7:1 (#3)

"having come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 7:1 (#4)

"are being gathered"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "are gathering" or "are coming together"

See: Active or Passive

Mark 7:1-2 (#1)

"And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him" - "And having seen some of his disciples, that they eat loaves with defiled hands, that is, unwashed"

Here, verse 2 could: (1) begin a sentence that continues in verse 5, after being interrupted by explanatory information in verses 3-4. See the ULT. (2) end the sentence that began in verse 1. In this case, the explanatory information in verses 3-4 stands by itself, and a new sentence begins in verse 5. If you use the following alternate translation, you will need to delete the dash at the end of verse 4 and start a new sentence at the beginning of verse 5. Alternate translation: "And the Pharisees and some of the scribes are being gathered to him, having come from Jerusalem and having seen some of his disciples, that they eat bread with defiled hands, that is, unwashed." (3) be a sentence fragment that stands by itself, with the implication being that the Pharisees disapproved of what they saw. In this case, the explanatory information in verses 3-4 stands by itself, and a new sentence begins in verse 5. If you use the following alternate translation, you will need to delete the dash at the end of verse 4 and start a new sentence at the beginning of verse 5. Alternate translation: "And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered to him. And having seen some of his

disciples, that they eat loaves with defiled hands, that is, unwashed, they disapproved of that."

See: Information Structure

Mark 7:2 (#1)

"having seen some of his disciples, that they eat"

Here, the phrase **that they eat** refers directly back to the phrase **some of his disciples**. Mark expresses the idea in this way to introduce whom the Pharisees and scribes saw and then explain what they saw them doing. If referring to who were seen and then referring back to them with the phrase **that they eat** would be redundant in your language, you could omit the redundant information. Alternate translation: "having seen some of his disciples eating"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 7:2 (#2)

"they eat loaves"

The Pharisees and scribes are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "they eat their meals"

See: Synecdoche

Mark 7:2 (#3)

"with defiled hands, that is, unwashed"

Here Mark explains that **defiled hands** are hands that are **unwashed**. Consider how you might include an explanation like this. Alternate translation: "with unwashed hands, which are defiled" or "with defiled—that is to say, unwashed—hands"

See: Assumed Knowledge and Implicit Information

Mark 7:3 (#1)

"for"

Here Mark introduces background information that will help readers understand why the Pharisees and scribes are interested in whether Jesus' disciples wash their hands. Use a natural form in your language for introducing background information. Alternate translation: "that was important to them because" or "now you should know that"

See: Background Information

Mark 7:3 (#2)

"the Pharisees and all the Jews"

Here Mark mentions **the Pharisees** separately because they follow this **tradition** particularly strictly. He does not mean that **the Pharisees** are not **Jews**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the Pharisees and all the rest of the Jews" or "especially the Pharisees, but also all the Jews,"

See: Assumed Knowledge and Implicit Information

Mark 7:3 (#3)

"all the Jews"

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most of the Jews" or "very many Jews"

See: Hyperbole

Mark 7:3 (#4)

"do not eat unless they would wash their hands with a fist"

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only eat if they have washed their hands with a fist"

See: Connect — Exception Clauses

Mark 7:3 (#5)**"with a fist"**

Here, the phrase **with a fist** refers to a specific way of washing one's hands. It could refer to the position of the hands during washing, how much of the hands were washed, or how much water was used. Since scholars are not sure exactly what the phrase indicates, you could use a general term that indicates that this was a special washing for ceremonial or ritual purposes. Alternate translation: "ceremonially" or "in the proper way"

See: Translate Unknowns

Mark 7:3 (#6)**"the tradition of the elders"**

Here, the Pharisees and scribes are using the possessive form to describe a **tradition** that came from **the elders**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the tradition given to us by the elders" or "the tradition handed down to us by the elders"

See: Possession

Mark 7:3 (#7)**"the tradition of the elders"**

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: "what the elders taught them"

See: Abstract Nouns

Mark 7:3 (#8)**"of the elders"**

Here, the word **elders** refers to respected ancestors whose teaching is trusted. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the ancestral teachers" or "of our respected forefathers"

See: Assumed Knowledge and Implicit Information

Mark 7:4 (#1)**"from a marketplace, they do not eat unless they baptize"**

Here Mark could be indicating that the Pharisees and other Jews: (1) **do not eat** anything unless they **baptize** themselves when they return home **from the marketplace**. Alternate translation: "returning from the marketplace, they do not eat unless they baptize themselves" (2) **do not eat** what they brought home **from the marketplace** unless they **baptize** it first. Alternate translation: "they do not eat anything from the marketplace unless they baptize it"

See: Assumed Knowledge and Implicit Information

Mark 7:4 (#2)**"a marketplace"**

See how you translated **marketplace** in [6:56](#). Alternate translation: "a town square" or "a park"

See: Translate Unknowns

Mark 7:4 (#3)**"they do not eat unless they baptize"**

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "they only eat if they have baptized"

See: Connect — Exception Clauses

Mark 7:4 (#4)**"there are many other things which they received to hold to"**

Here Mark is referring to **many other** traditions that the Pharisees and other Jews **received** from the elders and **hold to**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "there are many other traditions that they received from the elders and that they hold to"

See: Assumed Knowledge and Implicit Information

Mark 7:4 (#5)**"of cups and pitchers and copper vessels"**

The terms **cups**, **pitchers**, and **copper vessels** all refer to containers that people would use for making, serving, and storing food. Mark is using the three terms together to refer to many different kinds of containers like these. If it would be clearer for your readers, you could refer to many different kinds of containers by using only one or two terms. Alternate translation: "of various dishes" or "of pots and pans"

See: Doublet

Mark 7:4 (#6)**"pitchers"**

A **pitcher** is a container for holding liquids. This specific type of container could hold about half a liter, or about one pint. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "jugs"

See: Translate Unknowns

Mark 7:4 (#7)**"copper vessels"**

Here, the word translated as **copper vessels** refers to any household container made from **copper** or copper alloys such as brass or bronze. If your readers would not be familiar with this type of container, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "metal serving dishes" or "bronze pots"

See: Translate Unknowns

Mark 7:4 (#8)**"copper vessels"**

Some ancient manuscripts do not include any other items after the **copper vessels**. The ULT follows that reading. Other ancient manuscripts add the phrase "and beds" after the words **copper vessels**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a

translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 7:5 (#1)**"also the Pharisees and the scribes ask him"**

Make sure that your translation fits with how you chose to express the relationship between this verse, the explanatory information in verses 3–4, and the statement in verse 2. See the note at the beginning of this chapter on verses 1–2.

See: Information Structure

Mark 7:5 (#2)**"Why do your disciples not walk according to the tradition of the elders, but they eat bread with defiled hands"**

The Pharisees and the scribes are using the question form to rebuke Jesus for what his disciples are doing. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Your disciples should walk according to the tradition of the elders, and they should not eat bread with unwashed hands." or "We are shocked that your disciples do not walk according to the tradition of the elders, instead eating bread with unwashed hands!"

See: Rhetorical Question

Mark 7:5 (#3)**"do your disciples not walk according to the tradition of the elders"**

Here the Pharisees and the scribes speak of behavior in life as if it were walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "do your disciples not behave according to the tradition of the elders" or "do your disciples not live according to the tradition of the elders"

See: Metaphor

Mark 7:5 (#4)**"your"**

Because the Pharisees and the scribes are talking to Jesus, the word **your** is singular.

See: Forms of 'You' — Singular

Mark 7:5 (#5)**"the tradition of the elders"**

See how you translated this phrase in [7:3](#). Alternate translation: "the tradition given to us by the ancestral teachers" or "what the respected forefathers taught us"

See: Possession

Mark 7:5 (#6)**"but"**

Here, the word **but** introduces what the disciples actually did in contrast with what the Pharisees and the scribes thought that they should have done. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave but untranslated. Alternate translation: "but instead"

See: Connect — Contrast Relationship

Mark 7:5 (#7)**"they eat bread"**

The Pharisees and scribes are using **bread** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "they eat their meals"

See: Synecdoche

Mark 7:6 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the

next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 7:6 (#2)**"well"**

Here, the word **well** indicates that what **Isaiah prophesied** accurately describes the scribes and the Pharisees. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "accurately" or "truly"

See: Assumed Knowledge and Implicit Information

Mark 7:6 (#1)**"As it is written"**

Here Jesus introduces a quotation from the Old Testament scriptures, specifically from [Isaiah 29:13](#). If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: "He wrote in the book of Isaiah" or "As he said"

See: Quotations and Quote Margins

Mark 7:6 (#2)**"This people"**

Here, the phrase **This people** refers to the Israelites about whom Isaiah was speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "The Israelites honor" or "These Jewish people"

See: Assumed Knowledge and Implicit Information

Mark 7:6 (#3)**"me" - "me"**

Here, both uses of the word **me** refer to God. If it would be helpful in your language, you could refer to him more directly. Alternate translation: "me, their God, ... me"

See: Pronouns — When to Use Them

Mark 7:6 (#4)**"with their lips"**

Here, **lips** represent someone speaking. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "with their speech" or "with their words"

See: Metonymy

Mark 7:6 (#5)**"their heart is far away from me"**

Here Isaiah speaks as if the Israelites' **heart** were **far away** from God. He means that they do not think about God or want to obey him. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "it is as if their hearts were far away from me" or "they do not want to serve me"

See: Metaphor

Mark 7:6 (#6)**"their heart is far away"**

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "their hearts are far away"

See: Collective Nouns

Mark 7:6 (#7)**"their heart"**

In the author's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "their mind" or "their thinking"

See: Metonymy

Mark 7:6-7 (#1)

"As it is written, This people honors me with their lips, but their heart is far away from me" - "But they worship me in vain, teaching as doctrines commandments of men"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "As it is written, God said that this people honors him with their lips, but their heart is far away from him. But they worship him in vain, teaching as doctrines commandments of men."

See: Quotes within Quotes

Mark 7:7 (#1)**"But"**

Here, the word **But** introduces the next idea in the quotation. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Further,"

See: Connecting Words and Phrases

Mark 7:7 (#2)**"teaching"**

Here, the word **teaching** introduces a reason why their worship is **in vain**. If it would be helpful in your language, you could use a word or phrase that introduces a reason. Alternate translation: "since they teach"

See: Connect — Reason-and-Result Relationship

Mark 7:7 (#3)**"as doctrines commandments of men"**

If your language does not use abstract nouns for the ideas of **doctrines** and **commandments**, you could express the same ideas in another way. Alternate translation: "as authoritative what men have commanded"

See: Abstract Nouns

Mark 7:7 (#4)**"commandments of men"**

Here, Isaiah is using the possessive form to describe **commandments** that are given by **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "things commanded by men"

See: Possession

Mark 7:7 (#5)**"of men"**

Although the term **men** is masculine, Isaiah is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of people"

See: When Masculine Words Include Women

Mark 7:8 (#1)**"Having left"**

Here Jesus speaks as if **the commandment of God** were a place that the scribes and Pharisees could leave. He means that they have stopped obeying **the commandment of God**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Having abandoned" or "Having stopped obeying"

See: Metaphor

Mark 7:8 (#2)**"the commandment of God"**

Here, Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the commandment given by God" or "the commandment we received from God"

See: Possession

Mark 7:8 (#3)**"the commandment of God"**

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "what God commanded us"

See: Abstract Nouns

Mark 7:8 (#4)**"the tradition of men"**

Here, Jesus is using the possessive form to describe a **tradition** that came from **men**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the tradition handed down by men" or "the tradition you received from men"

See: Possession

Mark 7:8 (#5)**"the tradition of men"**

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: "what men teach"

See: Abstract Nouns

Mark 7:8 (#6)**"of men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of people"

See: When Masculine Words Include Women

Mark 7:8 (#7)**"of men"**

Some ancient manuscripts do not include any words in this verse after the phrase **of men**. The ULT follows that reading. Other ancient

manuscripts add the words “washings of pitchers and cups and many other similar such things you do” after the words **of men**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 7:9 (#1)

"Well do you reject the commandment of God so that you may keep your tradition"

Here Jesus says that the scribes and Pharisees do something **well** when he thinks that they are actually doing something wrong. He speaks in this way in order to make a point. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “It is wrong for you reject the commandment of God so that you may keep your tradition” or “you should not reject the commandment of God so that you may keep your tradition”

See: Irony

Mark 7:9 (#2)

"the commandment of God" - "your tradition"

If your language does not use abstract nouns for the ideas of **commandment** and **tradition**, you could express the same ideas in another way. Alternate translation: “what God commanded us ... what you were taught”

See: Abstract Nouns

Mark 7:9 (#3)

"the commandment of God"

Here, Jesus is using the possessive form to describe a **commandment** that came from **God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the commandment given by God” or “the commandment we received from God”

See: Possession

Mark 7:9 (#4)

"you may keep"

Many ancient manuscripts read **you may keep**. The ULT follows that reading. Other ancient manuscripts read “you may establish.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 7:10 (#1)

"For"

Here, the word **For** introduces an explanation of how the scribes and Pharisees reject God’s law. This explanation continues in [7:11-13](#). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: “Here is how you do that:” or “What I mean is that”

See: Connecting Words and Phrases

Mark 7:10 (#2)

"Moses said"

Here Jesus quotes from the Old Testament scriptures. The first quotation could be from [Exodus 20:12](#) or [Deuteronomy 5:16](#). The second quotation could be from [Exodus 21:17](#) or [Leviticus 20:9](#). If it would be helpful to your readers, you could use a word or phrase that introduces a quotation from an important text, and you could include this information in a footnote. Alternate translation: “Moses wrote in the law” or “as you can read in the Scriptures, Moses said”

See: Quotations and Quote Margins

Mark 7:10 (#3)

"said, 'Honor your father and your mother,' and, 'The one speaking evil of his father or mother, let him end in death'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: “said that

all people should honor their father and their mother and that everyone speaking evil of his father or mother should end in death."

See: Quotes within Quotes

Mark 7:10 (#4)

"Honor your" - "your"

Since God is addressing each specific person who is part of God's people, the command **Honor** and the words **your** and **your** are singular.

See: Forms of 'You' — Singular

Mark 7:10 (#5)

"The one speaking evil of his father or mother, let him end in death"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "The one speaking evil of his father or mother, he should end in death" or "Anyone who speaks evil of his father or mother must end in death"

See: Third-Person Imperatives

Mark 7:10 (#6)

"The one speaking evil of"

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: "The one saying evil things about"

See: Abstract Nouns

Mark 7:10 (#7)

"his father or mother, let him end"

Although the terms **his** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of one's own father or mother, let that person end"

See: When Masculine Words Include Women

Mark 7:10 (#8)

"let him end in death"

Here, the phrase **end in death** means that the person is killed or executed. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "let him be put to death" or "let him be killed"

See: Idiom

Mark 7:11 (#1)

"But you say, 'If a man says to his father or his mother, "Whatever you might have benefited from me {is} Corban"' (that is, a gift)"

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: "But you say that whoever says to his father or his mother that whatever they might have benefited from him is Corban (that is, a gift)"

See: Direct and Indirect Quotations

Mark 7:11 (#2)

"But"

Here, the word **But** introduces what the scribes and Pharisees allow in contrast to what God commanded. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "In contrast," or "Despite that,"

See: Connect — Contrast Relationship

Mark 7:11 (#3)

"a man says to his father or his mother"

Although the terms **man**, **his**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "a person says to his or her father or mother"

See: When Masculine Words Include Women

Mark 7:11 (#4)**"Whatever you might have benefited from me"**

Here, the phrase **Whatever you might have benefited from me** refers to money or goods that children might give to their parents when they need help. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Whatever I might have given to help you" or "Anything you might have received from me"

See: Assumed Knowledge and Implicit Information

Mark 7:11 (#5)**"you might have benefited"**

Because the man are talking to his father or his mother, the word **you** is singular.

See: Forms of 'You' — Singular

Mark 7:11 (#6)**"is} Corban"**

The word **Corban** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language.

See: Copy or Borrow Words

Mark 7:11 (#7)**"is} Corban" (that is, a gift"**

Here Mark provides an explanation of what **Corban** means. Use a form that shows that Mark is explaining what Jesus said. Alternate translation: "is Corban"—which means a gift—" or "is Corban" (which can be translated as "gift")"

See: Assumed Knowledge and Implicit Information

Mark 7:11 (#8)**"a gift"**

Here Mark implies that the person is giving something as a **gift** to God. Because of that, the person will not give it to his or her parents. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a gift for God" or "a gift to God only"

See: Assumed Knowledge and Implicit Information

Mark 7:11–12 (#1)**"But you say, 'If a man says to his father or his mother, "Whatever you might have benefited from me {is} Corban"' (that is, a gift" - "you no longer permit him to do anything for his father or his mother"**

Here Jesus quotes the scribes and Pharisees using a hypothetical or imaginary situation to help explain what would happen **if a man says to his father or his mother** that anything he might have given them is **Corban**. Use a natural method in your language for introducing a hypothetical or imaginary situation. Alternate translation: "But you say, 'Suppose that a man says to his father or his mother, "Whatever you might have benefited from me is Corban"' (that is, a gift). In that case, you no longer permit him to do anything for his father or his mother"

See: Hypothetical Situations

Mark 7:12 (#1)**"you no longer permit him to do anything"**

The words translated **no longer** and **anything** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "you permit him to do nothing any longer" or "you certainly do not permit him to do anything any longer"

See: Double Negatives

Mark 7:12 (#2)**"him" - "for his father or his mother"**

Although the terms **him**, **his**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "that person ... for his or her father or mother"

See: When Masculine Words Include Women

Mark 7:13 (#1)**"setting aside"**

Here Jesus speaks as if **the word of God** were an object that people could set aside. He means that they are ignoring **the word of God** and treating it like it is not important. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "nullifying" or "ignoring"

See: Metaphor

Mark 7:13 (#2)**"the word of God"**

Jesus is using the term **word** to refer to the commands that God gave using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what God said" or "God's command"

See: Metonymy

Mark 7:13 (#3)**"by your tradition"**

If your language does not use an abstract noun for the idea of **tradition**, you could express the same idea in another way. Alternate translation: "by what you received"

See: Abstract Nouns

Mark 7:13 (#4)**"you handed down"**

Here Jesus speaks as if **the tradition** were a physical object that the scribes and Pharisees had **handed down** to others. He means that they taught people to observe **the tradition**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "you instructed" or "you told to other people"

See: Metaphor

Mark 7:15 (#1)**"nothing from outside the man, entering into him"**

Here Jesus is referring to food and drink, which are **outside the man** and enter **into him**. If it would be helpful in your language, you could make that idea more explicit. Since the disciples ask about the meaning of this saying in [7:17](#), include as little implied information as possible. Alternate translation: "no food or drink, entering into him" or "nothing outside the man, being eaten by him"

See: Assumed Knowledge and Implicit Information

Mark 7:15 (#2)**"the man," - "him," - "him;" - "the man" - "the man"**

Although the terms **man** and **him** throughout the verse are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the person ... him or her ... him or her ... the person ... the person"

See: When Masculine Words Include Women

Mark 7:15 (#3)**"the man," - "the man" - "the man"**

The phrase **the man** throughout this verse represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "a person ... a person ... that person"

See: Generic Noun Phrases

Mark 7:15 (#4)**"the things that come out from the man"**

Here Jesus is referring to words and deeds, which are what **come out from** people. If it would be helpful in your language, you could make that idea more explicit. Since the disciples ask about the meaning of this saying in [7:17](#), include as little implied information as possible. Alternate translation: "the words and deeds that come out from the man" or "the things that the man says and does"

See: Assumed Knowledge and Implicit Information

Mark 7:15 (#5)**"that come out"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "that go out"

See: Go and Come

Mark 7:16 (#1)**"If anyone has ears to hear, let him hear"**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The note below discusses translation issues in this verse, for those who decide to include it.

See: Textual Variants

Mark 7:16 (#2)**"If anyone has ears to hear, let him hear"**

See how you translated the similar sentence in [4:9](#).

Mark 7:17 (#1)**"he entered"**

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples, entered"

See: Synecdoche

Mark 7:17 (#2)**"from the crowd"**

Here Mark implies that when Jesus **entered into a house**, he was avoiding or getting away from **the crowd**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "where they were not with the crowd" or "to avoid the crowd"

See: Assumed Knowledge and Implicit Information

Mark 7:17 (#3)**"the parable"**

Here the disciples ask Jesus to explain **the parable** about things that go into and out of a person (see [7:15](#)). Alternate translation: "the parable about what goes into a person"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 7:18 (#1)**"Are you also thus without understanding"**

Jesus is using the question form to rebuke the disciples for how they still do not understand what he is saying. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I can tell that you also are without understanding." or "I am amazed that you also do not understand!"

See: Rhetorical Question

Mark 7:18 (#1)**"everything that enters into the man from outside"**

Here Jesus is referring to food and drink, which are **outside** a person and enter **into the man**. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in [7:15](#). Alternate translation: "all

food and drink, entering into him,” or “everything outside the man, being eaten by him,”

See: Assumed Knowledge and Implicit Information

Mark 7:18 (#2)

"the man" - "him"

Although the terms **man** and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “the person ... him or her”

See: When Masculine Words Include Women

Mark 7:18 (#3)

"the man"

The phrase **the man** represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “a person”

See: Generic Noun Phrases

Mark 7:18-19 (#1)

"Do you not understand that everything that enters into the man from outside is not able to defile him" - "because it does not go into his heart, but into the stomach, and passes out into the latrine"

Jesus is using the question form to remind his disciples about what happens to the food that people eat. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “You should already understand that everything that enters into the man from outside is not able to defile him, because it does not go into his heart, but into the stomach, and passes out into the latrine (making all foods clean).” or “You already know that everything that enters into the man from outside is not able to defile him, because it does not go into his heart, but into the stomach, and passes out into the latrine (making all foods clean)!”

See: Rhetorical Question

Mark 7:19 (#1)

"because"

Here, the word **because** introduces an explanation about why nothing from outside a person can defile that person. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **because** untranslated. Alternate translation: “for” or “and that is because”

See: Connecting Words and Phrases

Mark 7:19 (#2)

"it does not go"

In a context such as this, your language might say “come” instead of **go**. Alternate translation: “it does not come”

See: Go and Come

Mark 7:19 (#3)

"into his heart, but into the stomach"

The phrases **his heart** and **the stomach** represent people’s hearts and stomachs in general, not one particular heart and stomach. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “into a person’s heart but into a person’s stomach”

See: Generic Noun Phrases

Mark 7:19 (#4)

"into" - "heart"

In Jesus’ culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: “into his head” or “into his mind”

See: Metonymy

Mark 7:19 (#5)**"his"**

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Mark 7:19 (#6)**"passes out into the latrine"**

Jesus is referring to the process of expelling and removing feces and urine in a polite way by using the phrase **passes out into the latrine**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "is evacuated from the bowels" or "passes out of the body as waste"

See: Euphemism

Mark 7:19 (#7)**"the latrine"**

A **latrine** is a place where people expel and remove feces and urine. If your readers would not be familiar with this word, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the bathroom" or "the water closet"

See: Translate Unknowns

Mark 7:19 (#8)**"the latrine (cleansing all foods)"**

Here, the phrase **cleansing all foods** is Mark's explanation of the implication of what Jesus has said. He means that Jesus' teaching indicates that **all foods** are clean. If it would be helpful in your language, you make that idea more explicit. Make sure that you use a form that shows that this phrase is not part of what Jesus said. Alternate translation: "the latrine? So, Jesus cleansed all foods." or "the latrine? Now that implies that all foods are clean."

See: Assumed Knowledge and Implicit Information

Mark 7:20 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Next," or "After that,"

See: Connecting Words and Phrases

Mark 7:20 (#2)**"What is coming out from the man, that"**

Here, the word **that** refers directly back to **What is coming out from the man**. Jesus expresses the idea in this way to introduce the topic he is speaking about and then explain what he wants to say about that topic. If stating the topic and then referring back to it with the word **that** would be redundant in your language, you could omit the redundant information. Alternate translation: "What is coming out from the man"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 7:20 (#3)**"What is coming out from the man"**

Here Jesus is referring to words and deeds, which are what **is coming out from** people. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in [7:15](#). Alternate translation: "The words and deeds that come out from the man" or "The things that the man says and does"

See: Assumed Knowledge and Implicit Information

Mark 7:20 (#4)**"is coming out"**

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "is going out"

See: Go and Come

Mark 7:20 (#5)**"the man," - "the man"**

Although the term **man** is masculine throughout this verse, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the person ... the person"

See: When Masculine Words Include Women

Mark 7:20 (#6)**"the man," - "the man"**

The phrase **the man** throughout this verse represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "a person ... that person"

See: Generic Noun Phrases

Mark 7:21 (#1)**"For"**

Here, the word **For** introduces a basis for the claim that Jesus made in the previous verse about how what comes out from a person is what defiles that person. If it would be helpful in your language, you could use a word or phrase that introduces a basis for a claim, or you could leave **For** untranslated. Alternate translation: "That is because" or "I say that because"

See: Connecting Words and Phrases

Mark 7:21 (#2)**"from the heart of men"**

In Jesus' culture, the **heart** is the place where humans think, feel, and desire. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think, feel, and desire in your culture, or you could express the idea plainly. See how you translated **heart** in [7:19](#). Alternate translation: "from the head of men" or "from the mind of men" or "from what men think and desire"

See: Metonymy

Mark 7:21 (#3)**"the heart"**

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "the hearts"

See: Collective Nouns

Mark 7:21 (#4)**"of men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of humans"

See: When Masculine Words Include Women

Mark 7:21 (#5)**"come out"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go out"

See: Go and Come

Mark 7:21 (#6)**"come out"**

Here Jesus speaks as if evil deeds and desires **go out** from the inside of a person. He means that these evil deeds and desires have their origin from the person, not from anything outside the person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "spring" or "originate"

See: Metaphor

Mark 7:21-22 (#1)

"evil thoughts, sexual immorality, thefts, murders" - "adultery, coveting, wickedness,

deceit, sensuality, an evil eye, blasphemy, pride, {and} folly"

If your language does not use nouns for some or all of the ideas in this list, you could express the same ideas in another way. Alternate translation: "evil things that people do, including evil thinking, acting in sexually immoral ways, stealing things, murdering, acting in adulterous ways, desiring what others have, doing what is wicked, deceiving people, acting in sensual ways, having an evil eye, blaspheming, being prideful, and being foolish"

See: Abstract Nouns

Mark 7:22 (#1)**"sensuality"**

The word **sensuality** describes behavior that is unrestrained and that is unacceptable according to common standards. Often, this word refers especially to the act of indulging in unacceptable sexual behavior. If your readers would not be familiar with this category, you could use the name of a similar category in your area, or you could use a more general term. Alternate translation: "sexual self-indulgence" or "shameful sexual behavior"

See: Translate Unknowns

Mark 7:22 (#2)**"an evil eye"**

The phrase **an evil eye** describes someone who is jealous or envious. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "jealousy" or "envy"

See: Idiom

Mark 7:23 (#1)**"All these evils come out from within"**

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: "People do all these evil things because of what is within"

See: Abstract Nouns

Mark 7:23 (#2)**"come out"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go out"

See: Go and Come

Mark 7:23 (#3)**"come out"**

Here Jesus speaks as if evil deeds and desires **go out** from **within** a person. He means that these evil deeds and desires have their origin from the person, not from anything outside the person. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you translated the similar phrase in [7:21](#). Alternate translation: "spring" or "originate"

See: Metaphor

Mark 7:23 (#4)**"from within"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "from within a person"

See: Ellipsis

Mark 7:23 (#5)**"the man"**

Although the term **man** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "the person"

See: When Masculine Words Include Women

Mark 7:23 (#6)**"the man"**

The word the **man** represents people in general, not one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “a person”

See: Generic Noun Phrases

Mark 7:24 (#1)

"Now"

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “After that,”

See: Introduction of a New Event

Mark 7:24 (#2)

"from there"

Here, the word **there** refers to the region of Gennesaret (see [6:53](#)), which is where Jesus was teaching. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “from where he was” or “from Gennesaret”

See: Assumed Knowledge and Implicit Information

Mark 7:24 (#3)

"he went away"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he, along with his disciples, went away”

See: Synecdoche

Mark 7:24 (#4)

"he went away"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “he came away”

See: Go and Come

Mark 7:24 (#5)

"having entered into a house"

Here Mark implies that Jesus **entered** this **house** as a guest who had been invited to stay there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having entered into a house as a guest” or “having been invited to stay at a house”

See: Assumed Knowledge and Implicit Information

Mark 7:24 (#6)

"to know {it}"

Here Mark implies that Jesus did not want people **to know** that he was staying in this specific **house**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to know that he was there”

See: Assumed Knowledge and Implicit Information

Mark 7:25 (#1)

"But"

Here, the word **But** introduces what **a woman** did in contrast to what Jesus wanted people to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “Instead,”

See: Connect — Contrast Relationship

Mark 7:25 (#2)

"immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet"

Here Mark introduces **a woman** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “a woman heard about him. Her little daughter had an unclean spirit. Immediately, having come, she fell down at his feet”

See: Introduction of New and Old Participants

Mark 7:25 (#3)

"immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come"

Here, the word **immediately** could go with: (1) **having heard**. Alternate translation: "having heard about him immediately, a woman, of whom her little daughter had an unclean spirit, having come" (2) **having come**. Alternate translation: "having heard about him, a woman, of whom her little daughter had an unclean spirit, immediately having come"

See: Assumed Knowledge and Implicit Information

Mark 7:25 (#4)

"having come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 7:25 (#5)

"fell down at his feet"

In the woman's culture, falling down at someone's feet was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what falling down means. Alternate translation: "prostrated herself before him" or "bowed down to him in respect"

See: Symbolic Action

Mark 7:25-26 (#1)

"But immediately having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet" - "Now the woman was a Greek, a Syrophoenician by descent, and she was asking him that he would cast out the demon from her daughter"

If it would be helpful to your readers, you could combine [7:25](#) and [7:26](#) into a verse bridge in order to include all the information about the woman before narrating what the woman did. Alternate

translation: "But immediately a woman heard about him. She was a Greek, a Syrophoenician by descent. Her little daughter had an unclean spirit. She, having come, fell down at his feet. She was asking him that he would cast out the demon from her daughter."

See: Verse Bridges

Mark 7:26 (#1)

"Now the woman was a Greek, a Syrophoenician by descent, and she was asking"

Here Mark provides background information that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "By the way, the woman was a Greek, a Syrophoenician by descent. She was asking"

See: Background Information

Mark 7:26 (#2)

"a Syrophoenician"

The word **Syrophoenician** identifies the woman as someone who was native to the region of Syrophoenicia. This region was a smaller portion of Syria that was known as Phoenicia. Phoenicia was the area where the cities of Tyre and Sidon were. If it would be helpful in your language, you could include some explanation of this word. Alternate translation: "from that region, called Syrophoenicia," or "from the region of Phoenicia within the province of Syria"

See: How to Translate Names

Mark 7:26 (#3)

"she was asking him that he would cast out the demon from her daughter"

It may be more natural in your language to have a direct quotation here. Alternate translation: "she was asking him, 'Please cast out the demon from my daughter'"

See: Direct and Indirect Quotations

Mark 7:27 (#1)

"Permit the children first to be fed, for it is not good to take the bread of the children and to throw {it} to the little dogs"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "It is not good to take the bread of the children and to throw it to the little dogs, so permit the children first to be fed"

See: Connect — Reason-and-Result Relationship

Mark 7:27 (#2)

"Permit the children first to be fed, for it is not good to take the bread of the children and to throw {it} to the little dogs"

To answer the woman, Jesus offers a story or illustration. In the story, the **children** represent the Jewish people, the **little dogs** represent non-Jewish people, and the **bread** represents the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: "Listen to this illustration: Permit the children first to be fed, for it is not good to take the bread of the children and to throw it to the little dogs" or "Permit the children first to be fed, for it is not good to take the bread of the children and to throw it to the little dogs. That is why I am helping my fellow Jews before I help you"

See: Parables

Mark 7:27 (#3)

"Permit"

Because Jesus is speaking to the woman, the command **Permit** is singular.

See: Forms of 'You' — Singular

Mark 7:27 (#4)

"the children first to be fed"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "the children first to receive food" or "someone to feed the children first"

See: Active or Passive

Mark 7:27 (#5)

"the bread of the children"

Here, Jesus is using the possessive form to describe **bread** that was prepared for **the children** to eat. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the food prepared for the children" or "the food that the children were going to eat"

See: Possession

Mark 7:27 (#6)

"the bread"

Jesus is using **bread** to represent food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the meals"

See: Synecdoche

Mark 7:27 (#7)

"to throw {it} to the little dogs"

Here, Jesus implies that the bread is thrown **to the little dogs** so that they can eat it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to throw it to the little dogs for them to eat"

See: Assumed Knowledge and Implicit Information

Mark 7:27 (#8)

"to the little dogs"

Here, the phrase **little dogs** could describe: (1) domesticated animals that eat pests and can protect houses and families. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: "to

the domesticated animals” or “to the guard animals” (2) scavenging animals that were generally considered unclean and dirty. You could use the name of a similar animal in your area or you could use a more general term. Alternate translation: “to the scavenging animals” or “to the dirty animals”

See: Translate Unknowns

Mark 7:28 (#1)

"But"

Here, the word **But** introduces what the woman says in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,” or “Yet”

See: Connect — Contrast Relationship

Mark 7:28 (#2)

"Yes"

Here, the woman uses the word **Yes** to indicate that she understands and agrees with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Yes, I agree” or “Yes, that is true”

See: Assumed Knowledge and Implicit Information

Mark 7:28 (#3)

"and"

Here, the word **and** introduces the woman’s further explanation of what Jesus said about children and little dogs. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **and** untranslated. Alternate translation: “but it is also true” or “yet even further,”

See: Connecting Words and Phrases

Mark 7:28 (#4)

"the little dogs under the table eat from the crumbs of the children"

To ask Jesus to help her, the woman offers a story or illustration based on the parable that Jesus told in [7:27](#). In the story, the **little dogs** represent non-Jewish people, and the **crumbs** represent the help that Jesus gives to people. If it would be helpful in your language, you could indicate that this is a story with a specific message, or you could explain what the parable means. Alternate translation: “here is a similar story: the little dogs under the table eat from the crumbs of the children” or “the little dogs under the table eat from the crumbs of the children. That is what helping me would be like”

See: Parables

Mark 7:28 (#5)

"the little dogs"

See you how you translated this phrase in [7:27](#). Alternate translation: “to the domesticated animals” or “to the scavenging animals”

See: Translate Unknowns

Mark 7:28 (#6)

"the little dogs under the table"

The woman means that **the little dogs** are where the **children** are eating the food. In her culture, they would lie **under the table** where the food was served. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the little dogs near the food” or “the little dogs that are nearby when the food is served”

See: Assumed Knowledge and Implicit Information

Mark 7:28 (#7)

"the crumbs of the children"

Here, the woman is using the possessive form to describe **crumbs** that fall from the food that the **children** are eating. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the crumbs from what the children are eating” or “crumbs that fall from the children’s meals”

See: Possession

Mark 7:29 (#1)**"this word"**

Jesus is using the term **word** to mean what the woman said using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "this answer" or "how you responded"

See: Metonymy

Mark 7:29 (#2)**"go"**

When Jesus tells the woman to **go**, he implies that he will do what she asked. In other words, he sends her away because he wants her to see that he has cast out the demon. Alternate translation: "go, for I have done what you asked" or "I will help you. So go"

See: Assumed Knowledge and Implicit Information

Mark 7:29 (#3)**"go!" - "your"**

Because Jesus is speaking to the woman, the command **go** and the word **your** are singular.

See: Forms of 'You' — Singular

Mark 7:29 (#4)**"The demon has gone out from your daughter"**

Here Jesus implies that the **demon** left the **daughter** because Jesus himself commanded it to do so. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I have caused the demon to go out from your daughter" or "The demon has gone out from your daughter as you requested"

See: Assumed Knowledge and Implicit Information

Mark 7:29 (#5)**"has gone out"**

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "has come out"

See: Go and Come

Mark 7:30 (#1)**"the child having been put on the bed"**

Here Mark could be implying that **the child** was **having been put on the bed** because: (1) she had been healed and could sleep and rest normally. Alternate translation: "the child having been put on the bed, sleeping normally" or "the child lying peacefully on the bed" (2) the demon had exhausted her when it left her. Alternate translation: "the child having been thrown on the bed" or "the child lying exhausted on the bed"

See: Assumed Knowledge and Implicit Information

Mark 7:30 (#2)**"the child having been put"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the child lying" or "the child had lain down"

See: Active or Passive

Mark 7:31 (#1)**"And again"**

Here, the phrase **And again** introduces the next major event in the story. The word **again** implies that Jesus has already **gone out** from a location recently (see [7:24](#), where he left for Tyre and Sidon). If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And again** untranslated. Alternate translation: "After that," or "Later on,"

See: Introduction of a New Event

Mark 7:31 (#2)**"having gone out" - "he went"**

In a context such as this, your language might say “come” and “came” instead of **gone** and **went**. Alternate translation: “having come out ... he came”

See: Go and Come

Mark 7:31 (#3)

"he went"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he, along with his disciples, went”

See: Synecdoche

Mark 7:31 (#4)

"of the Decapolis"

The word **Decapolis** is a name for a region to the southeast of Galilee. The name means “the Ten Towns.” See how you translated this name in [5:20](#).

See: How to Translate Names

Mark 7:32 (#1)

"they bring to him {one} deaf and barely able to speak"

Here Mark introduces a man who is **deaf and barely able to speak** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: “there was a man there who was deaf and barely able to speak. They bring him to Jesus” or “they bring to him a man. He was deaf and barely able to speak”

See: Introduction of New and Old Participants

Mark 7:32 (#2)

"they bring" - "they beg"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: “certain people bring ... they beg”

See: Pronouns — When to Use Them

Mark 7:32 (#3)

"him that he would lay his hand on him"

It may be more natural in your language to have a direct quotation here. Alternate translation: “him, ‘Please lay your hand on him’”

See: Direct and Indirect Quotations

Mark 7:32 (#4)

"he would lay his hand on him"

Here the people are implying that they want Jesus to **lay his hand on him** to heal the man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he would lay his hand on him and heal” or “he, by laying his hand on him, would heal him”

See: Assumed Knowledge and Implicit Information

Mark 7:33 (#1)

"he put his fingers into his ears"

Here Mark implies that Jesus **put** one finger from one of his hands into one of the man’s **ears**, and he **put** one finger from the other hand into the man’s other ear. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he put a finger in both of the man’s ears”

See: Assumed Knowledge and Implicit Information

Mark 7:33 (#2)

"having spit"

Here Mark does not state where Jesus **spit**. He may have spit on the ground, on his own fingers, or on the man’s tongue. If possible, do not state where exactly Jesus spit. Alternate translation: “having spit saliva”

See: When to Keep Information Implicit

Mark 7:34 (#1)**"having looked up to heaven"**

In Jesus' culture, most people thought that heaven was up above the earth. Looking up towards heaven was a common posture for someone who was praying. If it would be helpful in your language, you could refer to a common posture for prayer in your culture, or you could explain the meaning of this posture. Alternate translation: "having raised his arms in prayer" or "having looked up to heaven to pray"

See: Symbolic Action

Mark 7:34 (#2)**"he sighed"**

When Jesus **sighed**, it could indicate that he was praying deeply, that he felt compassion for the man, or that healing the man required much energy or power. If possible, use a general word or phrase that refers to someone breathing deeply in or out. Alternate translation: "he breathed deeply" or "he exhaled loudly"

See: When to Keep Information Implicit

Mark 7:34 (#3)**""Ephphatha!" (that is, "Be opened")"**

Here Mark provides an explanation of what **Ephphatha** means. Use a form that shows that Mark is explaining what Jesus said. Alternate translation: ""Ephphatha!"—that is, 'Be opened.'" or ""Ephphatha!' That is translated, 'Be opened!'"

See: Assumed Knowledge and Implicit Information

Mark 7:34 (#4)**"Ephphatha"**

The word **Ephphatha** is an Aramaic word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means at the end of the verse, you also should spell it out the way it sounds in your language.

See: Copy or Borrow Words

Mark 7:34 (#5)**"Be opened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Open" or "Become open"

See: Active or Passive

Mark 7:34 (#6)**"Be opened"**

Because Jesus is speaking to the man, the command **Be opened** is singular.

See: Forms of 'You' — Singular

Mark 7:35 (#1)**"his ears were opened, and the bond of his tongue was loosed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "his ears opened, and the bond of his tongue loosened" or "Jesus opened his ears, and he loosed the bond of his tongue"

See: Active or Passive

Mark 7:35 (#2)**"his ears were opened"**

Here Mark speaks as if the man could not hear because something was blocking his ears. When Jesus healed him, it was as if **his ears were opened**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "his ears were repaired" or "his ears began to work properly"

See: Metaphor

Mark 7:35 (#3)**"the bond of his tongue was loosed"**

Here Mark speaks as if the man's inability to speak clearly was because of a **bond** that restricted or restrained **his tongue**. When Jesus healed the man, it was as if that **bond** was **loosed**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "his mouth was repaired" or "what kept him from speaking clearly was removed"

See: Metaphor

Mark 7:35 (#4)

"the bond of his tongue"

Here, Mark is using the possessive form to describe a **bond** that binds or restricts the man's **tongue**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the bond that held his tongue" or "the bond that restrained his tongue"

See: Possession

Mark 7:36 (#1)

"them" - "they would tell {it}" - "them," - "they"

The pronouns **them** and **they** throughout this refer to the people who saw that Jesus had healed the man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the people who saw what he had done ... they would tell it ... them ... they" or "those who knew about the healing ... they would tell it ... them ... they"

See: Pronouns — When to Use Them

Mark 7:36 (#2)

"them so that they would tell {it} to no one"

It may be more natural in your language to have a direct quotation here. Alternate translation: "them, 'Tell it to no one'"

See: Direct and Indirect Quotations

Mark 7:36 (#3)

"he commanded them," - "they"

Here Mark implies that Jesus **ordered** them not to tell anyone about what he had done. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he ordered them to tell it to no one"

See: Ellipsis

Mark 7:37 (#1)

"they were extremely astonished, saying"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus and what he had done. Alternate translation: "what he had done extremely astonished them, and they said" or "this story about Jesus astonished them extremely, and they said"

See: Active or Passive

Mark 7:37 (#2)

"they were extremely astonished"

The pronoun **they** refers to everyone who witnessed or heard about how Jesus healed the man. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "everyone who knew about what Jesus had done was extremely astonished" or "all the people were extremely astonished"

See: Pronouns — When to Use Them

Mark 7:37 (#3)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 7:37 (#4)

"He has done all things well"

Here the people are referring to **all things** that Jesus had done. If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: "Everything that he has done, he has done well" or "He has done all his deeds well"

See: Assumed Knowledge and Implicit Information

Mark 7:37 (#5)

"the deaf" - "the mute"

Mark is using the adjectives **deaf** and **mute** as nouns to mean people who are deaf and mute. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "deaf people ... mute people"

See: Nominal Adjectives

Mark 8:1 (#1)

"In those days"

Here, the phrase **In those days** introduces the next major event in the story. It does not indicate how soon after the previous event this new event occurred. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Later during those days" or "During one of those days"

See: Introduction of a New Event

Mark 8:1 (#2)

"In those days"

Here, Mark uses the term **days** to refer to a particular period of time. If it would be helpful in your language, you could use a different word or phrase that identifies a particular period of time. Alternate translation: "During that time"

See: Idiom

Mark 8:1 (#3)

"In those days"

The phrase **those days** refers to the time period when Jesus in the region of the Decapolis, on the southeastern side of the Sea of Galilee. If it would be helpful in your language, you could state it more

clearly. Alternate translation: "While Jesus was in the region of the Decapolis"

See: Assumed Knowledge and Implicit Information

Mark 8:2 (#1)

"I have compassion on the crowd because they are remaining with me already three days and do not have anything {that} they might eat"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "The crowd is remaining with me already three days and does not have anything that they might eat, so I have compassion on them"

See: Connect — Reason-and-Result Relationship

Mark 8:2 (#2)

"I have compassion on"

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: "I sympathize with"

See: Abstract Nouns

Mark 8:3 (#1)

"if I would send them away to their home hungry, they will faint on the way"

Here Jesus uses an imaginary situation to help explain what would happen if he sent the people **away to their home hungry**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "imagine that I were to send them away to their home hungry. In that case, they would faint on the way"

See: Hypothetical Situations

Mark 8:3 (#2)

"their home"

If it would not be natural in your language to speak as if a group of people had only one **home**, you

could use the plural form of that word in your translation. Alternate translation: “their homes”

See: Collective Nouns

Mark 8:3 (#3)

“they will faint”

Alternate translation: “they will become weary” or “they will lose their strength”

Mark 8:3 (#4)

“on the way”

Here, Jesus implies that the people would be walking **on the way** to their homes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “on the way to their homes” or “while they going home”

See: Assumed Knowledge and Implicit Information

Mark 8:3 (#5)

“and some of them”

Here, the word **and** introduces something that makes the situation even more difficult. If it would be helpful in your language, you could use a word or phrase that introduces something that intensifies the situation. Alternate translation: “and even worse, some of them” or “and that is especially true for those who”

See: Connecting Words and Phrases

Mark 8:4 (#1)

“From where will anyone be able to satisfy these {people} with loaves here in a desolate place”

The disciples are using the question form to tell Jesus that they will not be able to find enough food for the crowd. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “It is impossible for anyone here in a desolate place to satisfy these people with loaves.” or “There is certainly nowhere here in this

desolate place where anyone is able to get enough loaves to satisfy these people!”

See: Rhetorical Question

Mark 8:4 (#2)

“with loaves”

The disciples are using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: “with food”

See: Synecdoche

Mark 8:5 (#1)

““he asked them, “How many loaves do you have?” And they said, “Seven””

It may be more natural in your language to have indirect quotations here. Alternate translation: “he asked them how many loaves they had. And they said that they had seven”

See: Direct and Indirect Quotations

Mark 8:5 (#2)

“loaves”

See how you translated **loaves** in [6:38](#). Alternate translation: “large chunks of bread”

See: Translate Unknowns

Mark 8:5 (#3)

“Seven”

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: “We have seven loaves”

See: Ellipsis

Mark 8:6 (#1)**"to recline on the ground"**

In Jesus' culture, people would usually **recline**, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "to get ready to eat on the ground"

See: Direct and Indirect Quotations

Mark 8:6 (#2)**"loaves"**

See how you translated **loaves** in [6:38](#). Alternate translation: "large chunks of bread"

See: Translate Unknowns

Mark 8:6 (#3)**"he broke {them} and was giving {them}"**

Here Mark means that Jesus **broke** the loaves of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar words in [6:41](#). Alternate translation: "he divided the loaves into servings and was giving them" or "he broke the loaves into smaller pieces and was giving the pieces"

See: Assumed Knowledge and Implicit Information

Mark 8:6 (#4)**"so that they might set {them} before {them}, and they set {them} before the crowd"**

The clauses **so that they might set {them} before {them}, and they set {them} before the crowd** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "so that they set them before the crowd" or "and they were setting them before crowd"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 8:7 (#1)**"he said to set these also before {them}"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "he said, 'Set these also before them'"

See: Direct and Indirect Quotations

Mark 8:8 (#1)**"they ate" - "they took up"**

The pronoun **they** in the phrase **they ate** refers to the crowds. The pronoun **they** in the phrase **they took up** refers to the disciples. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the crowds ate ... the disciples took up"

See: Pronouns — When to Use Them

Mark 8:8 (#2)**"and were satisfied"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your languages. Alternative translation: "until they were full"

See: Active or Passive

Mark 8:8 (#3)**"the remaining of the broken pieces"**

Here, the phrase **the remaining** refers to what was left after everyone ate. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the leftovers" or "what was left of the broken pieces"

See: Idiom

Mark 8:8 (#4)**"seven baskets"**

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the

context if it would be clearer in your language. Alternate translation: “seven baskets full” or “filling up seven baskets”

See: Ellipsis

Mark 8:8 (#5)

"baskets"

The word **baskets** refers to large circular containers that store food or other items. If your readers would not be familiar with this type of container, you could use the name of something similar in your area, or you could use a more general term. Alternate translation: “boxes” or “containers”

See: Translate Unknowns

Mark 8:9 (#1)

"Now"

Mark uses the word **Now** to introduce background information that helps the readers understand how amazing what Jesus did was. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: “As for how many people were there,” or “In the end,”

See: Background Information

Mark 8:9 (#2)

"4,000"

Mark is using the number **4,000** as a noun to mean 4,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “4,000 individuals”

See: Nominal Adjectives

Mark 8:10 (#1)

"And immediately, having gotten into the boat with his disciples, he went into the regions of Dalmanutha"

Here Mark concludes the story about how Jesus fed 4,000 people. He concludes the story by indicating

that Jesus left the area. Use the natural form in your language for expressing this conclusion. Alternate translation: “The, after feeding all those people, Jesus immediately got into the boat with his disciples and left. He went into the regions of Dalmanutha”

See: End of Story

Mark 8:10 (#2)

"the boat"

Here, the phrase **the boat** could refer to: (1) a boat, without specifying which one. Alternate translation: “a certain boat” (2) the same boat that Jesus and his disciples used earlier. Alternate translation: “the same boat they had used earlier”

See: Generic Noun Phrases

Mark 8:10 (#3)

"he went"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “he came”

See: Go and Come

Mark 8:10 (#4)

"of Dalmanutha"

The word **Dalmanutha** is the name of an area. Its location is unknown, but it may have been on the northwestern side of the Sea of Galilee.

See: How to Translate Names

Mark 8:11 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “Then,” or “While he was there,”

See: Introduction of a New Event

Mark 8:11 (#2)**"came out"**

Here Mark implies that the Pharisees **came out** from wherever they were and went to where Jesus was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "departed to Jesus" or "left where they were and went to where Jesus was"

See: Assumed Knowledge and Implicit Information

Mark 8:11 (#3)**"came out"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went out"

See: Go and Come

Mark 8:11 (#4)**"seeking from him a sign from heaven, testing him"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "asking him, 'Give us a sign from heaven,' testing him"

See: Direct and Indirect Quotations

Mark 8:11 (#5)**"a sign from heaven"**

The implication is that the Pharisees wanted Jesus to do a miracle to prove that his authority came from God. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a sign from heaven that proved that his authority was from God"

See: Assumed Knowledge and Implicit Information

Mark 8:11 (#6)**"from heaven"**

Here, the phrase **from heaven** indicates that the **sign** originates in heaven, where God rules. If it

would be helpful in your language, you could make that idea more explicit. Alternate translation: "from heaven, where God rules" or "that comes from the place where God is"

See: Assumed Knowledge and Implicit Information

Mark 8:11 (#7)**"testing him"**

Here, the word **testing** introduces the purpose for which the Pharisees came to Jesus and were seeking a sign from heaven. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "in order to him"

See: Connect — Goal (Purpose) Relationship

Mark 8:12 (#1)**"having sighed greatly in his spirit"**

When Jesus **sighed greatly**, it indicated that he was sad and upset about what the Pharisees had asked him to do. If it would be helpful in your language, you could refer to how people in your culture express sadness or frustration nonverbally, or you could explain the meaning of what Jesus did. Alternate translation: "having breathed out loudly" or "having shown that he was upset by sighing greatly"

Mark 8:12 (#2)**"in his spirit"**

Here, the word **spirit** refers to the nonphysical part of people. Mark means that Jesus **sighed** inwardly, to himself. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "in his heart" or "within himself"

See: Metonymy

Mark 8:12 (#3)

"Why does this generation seek a sign? Truly I say to you, if a sign will be given to this generation"

Jesus is speaking about his audience in the third person instead of directly addressing them. If it would be helpful in your language, you could use the second person here instead. Alternate translation: "Why do you who are of this generation seek a sign? Truly I say to you, if a sign will be given to you who are of this generation ..."

See: First, Second or Third Person

Mark 8:12 (#4)

"Why does this generation seek a sign"

Jesus is using the question form to rebuke the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "This generation has no reason to seek a sign." or "I am surprised that this generation seeks a sign!"

See: Rhetorical Question

Mark 8:12 (#5)

"does this generation seek" - "to this generation"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "do today's people seek ... to today's people" or "do the people of this generation seek ... to the people of this generation"

See: Metonymy

Mark 8:12 (#6)

"a sign?" - "a sign"

Here, just as in [8:11](#), the implication is that the **sign** is a miracle that proves that Jesus' authority comes from God. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "a sign that shows that my authority is from God ... such a sign"

See: Assumed Knowledge and Implicit Information

Mark 8:12 (#7)

"if a sign will be given to this generation"

Here Jesus uses the word **if** to introduce a statement that he knows will not be true. What the form means is that **a sign** will definitely not **be given to this generation**. If it would be helpful in your language, you could express the idea with a strong negation. Alternate translation: "A sign will never be given to this generation!"

See: Connect — Contrary to Fact Conditions

Mark 8:12 (#8)

"if a sign will be given to this generation"

The phrase **if a sign will be given to this generation** is an oath formula. This kind of oath does not complete the condition, but it implies that something bad will happen to the speaker if the condition actually happens. Use a natural way in your language to express an oath. Alternate translation: "I will be accursed if a sign will be given to this generation!" or "I swear that a sign will not be given to this generation!"

See: Oath Formulas

Mark 8:12 (#9)

"a sign will be given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it could be: (1) Jesus. Alternate translation: "I will give a sign" (2) God the Father. Alternate translation: "God will give a sign"

See: Active or Passive

Mark 8:13 (#1)

"he went away"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples, went away"

See: Synecdoche

Mark 8:13 (#2)**"he went away"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came away"

See: Go and Come

Mark 8:13 (#3)**"to the other side"**

Here Mark implies that Jesus went away **to the other side** of the Sea of Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the other side of the lake" or "to the opposite side of the Sea of Galilee"

See: Assumed Knowledge and Implicit Information

Mark 8:14 (#1)**"And"**

Here Mark uses the word **And** to introduce background information that will help readers understand what happens next. The word does not introduce another event in the story. Use a natural form in your language for introducing background information. Alternate translation: "As for the disciples," or "As it happened,"

See: Background Information

Mark 8:14 (#2)**"loaves"**

Mark is using **loaves** to represent any food. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "anything to eat"

See: Metonymy

Mark 8:14 (#3)

"except for one loaf, they did not have {any} with them in the boat"

If, in your language, it would appear that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "they only had one loaf with them in the boat"

See: Connect — Exception Clauses

Mark 8:14 (#4)**"loaf"**

See how you translated this word in [6:38](#). Alternate translation: "large chunk of bread"

See: Translate Unknowns

Mark 8:15 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 8:15 (#2)**"See, watch out for"**

The terms **See** and **watch out for** similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Carefully watch out for" or "Keep away from"

See: Doublet

Mark 8:15 (#3)**"See, watch out"**

Here, the word **See** means that the disciples need to make sure that something happens or does not happen. If it would be helpful in your language, you could use a similar form or state the meaning plainly. Alternate translation: "Make sure that you watch out"

See: Idiom

Mark 8:15 (#4)

"the yeast of the Pharisees and the yeast of Herod"

Here, Jesus is using the possessive form to describe **yeast** that the **Pharisees** and **Herod** have or use. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the yeast that the Pharisees and Sadducees have"

See: Possession

Mark 8:15 (#5)

"the yeast of the Pharisees and the yeast of Herod"

Here, **yeast** is a metaphor that refers to what the **Pharisees** and **Herod** teach and do. However, the disciples did not immediately understand that Jesus was using a metaphor; instead, Jesus has to explain it to them in the following verses. So, you should preserve the metaphor here without explaining its meaning, since Jesus provides an explanation in the following verses.

See: Metaphor

Mark 8:16 (#1)

"each other that they have no loaves"

It may be more natural in your language to have a direct quotation here. Alternate translation: "each other, 'We have no loaves'"

See: Direct and Indirect Quotations

Mark 8:16 (#2)

"that"

Here, the word translated **that** could introduce: (1) what the disciples **were reasoning**. Alternate translation: "and saying that" (2) what the disciples think might be the reason for why Jesus said what he did about yeast. Alternate translation: "that Jesus had said that because"

See: Assumed Knowledge and Implicit Information

Mark 8:16 (#3)

"no loaves"

See how you translated **loaves** in [8:14](#). Alternate translation: "nothing to eat"

See: Metonymy

Mark 8:16 (#4)

"no loaves"

Mark says **no** here as an overstatement for emphasis. The disciples do have one loaf of bread (see [8:14](#)) If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "almost no loaves" or "only one loaf of bread"

See: Hyperbole

Mark 8:17 (#1)

"Why are you reasoning that you do not have loaves? Do you not yet perceive, nor understand? Has your heart become hardened?"

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "It is wrong for you to be reasoning that you do not have loaves. You do not yet perceive nor understand. Your hearts have become hardened." or "Do not reason that you do not have loaves! I am disappointed that you do not yet perceive nor understand! Your hearts have become hardened!"

See: Rhetorical Question

Mark 8:17 (#2)

"Do you not yet perceive, nor understand"

The terms **perceive** and **understand** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Do you not yet know" or "Do you not yet perceive"

See: Doublet

Mark 8:17 (#3)**"Do you not yet perceive, nor understand"**

Here Jesus is implying that the disciples do not **perceive** or **understand** who Jesus is and what he can do. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Do you not yet perceive who I am, nor understand what I can do"

See: Assumed Knowledge and Implicit Information

Mark 8:17 (#4)**"Has your heart become hardened"**

Here, Jesus is speaking of the disciples' **heart** as if it had **become hardened**. He means that the disciples are stubborn and refuse to listen and learn. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Have you become stubborn" or "Have you become unwilling to pay attention"

See: Metaphor

Mark 8:17 (#5)**"Has your heart become hardened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that it was the disciples themselves. Alternate translation: "Has your heart become hard" or "Have you hardened your heart"

See: Active or Passive

Mark 8:17 (#6)**"Has your heart"**

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: "Have your hearts"

See: Generic Noun Phrases

Mark 8:17 (#7)**"your heart"**

In Jesus' culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "your head" or "your mind"

See: Metonymy

Mark 8:18 (#1)**"Having eyes, do you not see? And having ears, do you not hear? And do you not remember"**

Jesus is using the question form to rebuke the disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Having eyes, you do not see. And having ears, you do not hear. And you do not remember." or "Surely you have eyes, yet you do not see! Surely you have ears, yet you do not hear! And you certainly do not remember!"

See: Rhetorical Question

Mark 8:18 (#2)**"Having eyes, do you not see? And having ears, do you not hear"**

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than **and** in order to show that the second sentence is repeating the first one, not saying something additional. Alternatively, you could combine the two sentences. Alternate translation: "Having eyes, do you not see? Indeed, having ears, do you not hear" or "Having eyes and ears, do you not see and hear"

See: Parallelism

Mark 8:18 (#3)**"Having eyes, do you not see? And having ears, do you not hear"**

Here Jesus is implying that the disciples have **eyes** to look at things and **ears** to hear things, but they do not really pay attention to what they **see** and **hear**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Having eyes, do you fail to pay attention to what you see? And having ears, do you fail to pay attention to what you hear?" or "Having eyes to see with, do you not see properly? And having ears to hear with, do you not hear properly?"

See: Assumed Knowledge and Implicit Information

Mark 8:18 (#1)

"do you not remember"

Here Jesus implies that the disciples should **remember** what it is that he has done. As the next verses will show, Jesus is thinking specifically of how he has fed 5,000 and 4,000 people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "do you not remember my miracles?"

See: Assumed Knowledge and Implicit Information

Mark 8:18–19 (#1)

"And do you not remember" - "When I broke the five loaves for the 5,000, how many baskets full of broken pieces did you take up"

Here, the clause **And do you not remember** could: (1) stand alone as a question. See the ULT. (2) begin the question that is found in verse 19. Alternate translation: "And do you not remember, when I broke the five loaves among the 5,000, how many baskets full of broken pieces did you take up" or "And do you not remember when I broke the five loaves among the 5,000? How many baskets full of broken pieces did you take up"

See: Information Structure

Mark 8:19 (#1)

"I broke the five loaves"

Here Jesus refers to how he **broke** the **loaves** of bread in pieces so that they could be served to the crowds. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. See how you

translated the similar phrase in [6:41](#). Alternate translation: "I divided the five loaves into servings" or "I broke the five loaves into smaller pieces"

See: Assumed Knowledge and Implicit Information

Mark 8:19 (#2)

"loaves"

See how you translated **loaves** in [6:38](#). Alternate translation: "large chunks of bread"

See: Translate Unknowns

Mark 8:19 (#3)

"the 5,000"

Jesus is using the number **5,000** as a noun to mean 5,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the 5,000 men"

See: Nominal Adjectives

Mark 8:19 (#4)

"baskets full of broken pieces did you take up"

Here Jesus means that the disciples filled the **baskets** with the leftovers from the meal, including **broken pieces** of bread. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "baskets full of broken pieces of bread did you collect" or "baskets full of leftover pieces of bread did you take up"

See: Assumed Knowledge and Implicit Information

Mark 8:19 (#5)

"baskets"

See how you translated **baskets** in [6:43](#). Alternate translation: "boxes" or "containers"

See: Translate Unknowns

Mark 8:19 (#6)

"12"

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: "We took up 12 baskets full"

See: Ellipsis

Mark 8:20 (#1)

"And when"

Here Mark implies that Jesus is speaking again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Then he said, 'And when'"

See: Assumed Knowledge and Implicit Information

Mark 8:20 (#2)

"the seven for the 4, 000"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "I broke the seven for the 4,000"

See: Ellipsis

Mark 8:20 (#3)

"the seven"

Jesus is using the number **seven** as a noun to mean seven loaves. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the seven loaves"

See: Nominal Adjectives

Mark 8:20 (#4)

"the 4, 000"

Jesus is using the number **4,000** as a noun to mean 4,000 people. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the 4,000 individuals"

See: Nominal Adjectives

Mark 8:20 (#5)

"the fillings of how many baskets of broken pieces"

Here, Jesus is using the possessive form to describe **fillings** that consisted of **baskets** that were stuffed with **broken pieces**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "how many baskets containing broken pieces" or "how many baskets, each one filled with broken pieces,"

See: Possession

Mark 8:20 (#6)

"the fillings of how many baskets"

If your language does not use an abstract noun for the idea of **fillings**, you could express the same idea in another way. Alternate translation: "how many baskets full"

See: Abstract Nouns

Mark 8:20 (#7)

"baskets"

See how you translated **baskets** in [8:8](#). Alternate translation: "boxes" or "containers"

See: Translate Unknowns

Mark 8:20 (#8)

"of broken pieces"

Here Jesus is referring to **broken pieces** of bread. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of broken pieces of bread" or "of broken pieces of leftover bread"

See: Assumed Knowledge and Implicit Information

Mark 8:20 (#9)

"Seven"

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: "We took up seven baskets full"

See: Ellipsis

Mark 8:21 (#1)

"How do you not yet understand"

Jesus is using the question form to rebuke his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. See how you expressed the similar rhetorical question in [8:17](#). Alternate translation: "You should understand by now." or "I am disappointed that you do not yet understand!"

See: Rhetorical Question

Mark 8:21 (#2)

"How do you not yet understand"

Here Jesus is implying that the disciples do not **understand** who Jesus is and what he can do. If it would be helpful in your language, you could make that idea more explicit. See how you expressed the similar idea in [8:17](#). Alternate translation: "How do you not yet understand who I am and what I can do"

See: Assumed Knowledge and Implicit Information

Mark 8:22 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then"

See: Introduction of a New Event

Mark 8:22 (#2)

"they come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 8:22 (#3)

"Bethsaida"

The word **Bethsaida** is the name of a town. It was located on the northern shore of the Sea of Galilee. See how you referred to this town in [6:45](#).

See: How to Translate Names

Mark 8:22 (#4)

"they bring"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: "certain people bring" or "some people bring"

See: Pronouns — When to Use Them

Mark 8:22 (#5)

"and they bring to him a blind {man} and beg him"

Here Mark introduces a man who is **blind** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: "and there was a blind man there. People bring him to Jesus and beg him"

See: Introduction of New and Old Participants

Mark 8:22 (#6)

"him that he would touch him"

It may be more natural in your language to have a direct quotation here. Alternate translation: "him, 'Please touch him'"

See: Direct and Indirect Quotations

Mark 8:22 (#7)**"he would touch him"**

Here the people are implying that they want Jesus to **touch** the man to heal him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he would touch him and heal him" or "he, by touching him, would heal him"

See: Assumed Knowledge and Implicit Information

Mark 8:23 (#1)**"having laid his hands on him"**

As [8:25](#) makes clear, Jesus **laid his hands** on the man's eyes. If it would be helpful in your language, you could make that more explicit here. Alternate translation: "having laid his hands on the man's eyes"

See: Assumed Knowledge and Implicit Information

Mark 8:23 (#2)**"he was asking him, 'Do you see anything'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "he was asking him if he saw anything."

See: Direct and Indirect Quotations

Mark 8:23 (#3)**"Do you see"**

Because Jesus is speaking to the blind man, the word **you** is singular.

See: Forms of 'You' — Singular

Mark 8:24 (#1)**"having looked up"**

Here, the word translated **having looked up** could mean that: (1) the man raised his head and looked around him. Alternate translation: "having looked at what was around him" (2) the man began to be able to see again. Alternate translation: "having begun to see again"

See: Assumed Knowledge and Implicit Information

Mark 8:24 (#2)**"men"**

Although the term **men** is masculine, the man is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"

See: When Masculine Words Include Women

Mark 8:24 (#3)**"for"**

Here, the word **for** could introduce: (1) a further explanation of what the man saw. Alternate translation: "and more specifically," or "and in fact" (2) a reason why the man knew that he was seeing **men**. Alternate translation: "since" or "which I know because"

See: Connecting Words and Phrases

Mark 8:24 (#4)**"I see {them} like trees walking"**

The man is saying that the people he sees look like **trees**. This means that he cannot see them clearly. If it would be helpful in your language, you could state that explicitly. Alternate translation: "I see them walking, but I cannot see them clearly. They look like trees"

See: Simile

Mark 8:25 (#1)**"he looked intently and was restored, and he was seeing everything clearly"**

If it would be more natural in your language, you could rearrange these clauses so that when the man looks and what the man sees are more closely connected. Alternate translation: "he was restored, and he looked intently, and he was seeing everything clearly" or "he looked intently and was seeing everything clearly, and he was restored"

See: Information Structure

Mark 8:25 (#2)**"was restored"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Jesus. Alternate translation: "Jesus had restored him" or "became healthy"

See: Active or Passive

Mark 8:26 (#1)**"And he sent him away to his home, saying, 'You may not even enter into the town'"**

It may be more natural in your language to make everything that Jesus commands in this verse a direct quotation or an indirect quotation. Alternate translation: "And he told him, 'Go to your home. You may not even enter into the town'" or "And he sent him away to his home, telling him that he might not even enter into the town"

See: Direct and Indirect Quotations

Mark 8:26 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 8:26 (#3)**"You may not even enter"**

Because Jesus is speaking to the man who was blind, the word **You** is singular.

See: Forms of 'You' — Singular

Mark 8:26 (#4)**"into the town"**

Many ancient manuscripts do not include any words in this verse after the phrase **into the town**. The ULT follows that reading. Other ancient manuscripts include the words "nor speak to anyone in the town" after the phrase **into the town**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 8:27 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Mark 8:27 (#2)**"went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "came out"

See: Go and Come

Mark 8:27 (#3)**"the villages of Caesarea Philippi"**

Here, Mark is using the possessive form to describe **villages** that are near the larger city of **Caesarea Philippi**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the villages that belonged to Caesarea Philippi" or "the villages that surrounded Caesarea Philippi"

See: Possession

Mark 8:27 (#4)**"saying to them"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and he said to them” or “and he asked them”

See: Quotations and Quote Margins

Mark 8:27 (#5)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “men and women”

See: When Masculine Words Include Women

Mark 8:28 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Mark 8:28 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and they answered”

See: Quotations and Quote Margins

Mark 8:28 (#3)

"John the Baptist, and others, Elijah, but others, one of the prophets"

The disciples are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “Some say John the Baptist; and others say Elijah; but others say one of the prophets”

See: Ellipsis

Mark 8:28 (#4)

"John the Baptist, and others, Elijah, but others, one of the prophets"

Since all these people and prophets had died before the disciples answered this question, the disciples are implying that people think that Jesus is one of these people who has come back to life. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “John the Baptist come back to life; and others, Elijah come back to life; but others, one of the prophets come back to life”

See: Assumed Knowledge and Implicit Information

Mark 8:28 (#5)

"others," - "others"

The disciples are using the adjectives **others** and **others** as nouns to mean various groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: “others among the people ... others among the people”

See: Nominal Adjectives

Mark 8:28 (#6)

"one of the prophets"

Here the disciples are not excluding **John the Baptist** or **Elijah** from the group of the prophets. Instead, they are referring to the many other prophets that God had sent. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “another one of the prophets”

See: Assumed Knowledge and Implicit Information

Mark 8:29 (#1)

"you" - "You"

Because Jesus is speaking to the disciples, the word **you** in the phrase **who do you say** is plural. Because Peter is speaking to Jesus, the word **You** in the clause **You are the Christ** is singular.

See: Forms of 'You' — Singular

Mark 8:30 (#1)

"he strongly warned them that they might tell no one about him"

It may be more natural in your language to have a direct quotation here. Alternate translation: "he strongly warned them, "Tell no one about me""

See: Direct and Indirect Quotations

Mark 8:30 (#2)

"about him"

Here Mark implies that Jesus warned the disciples to **tell no one about** who he really was. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "that he was the Christ" or "about his true identity"

See: Assumed Knowledge and Implicit Information

Mark 8:31 (#1)

"them that it is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days"

It may be more natural in your language to have a direct quotation here. Alternate translation: "them, 'It is necessary for the Son of Man to suffer many things and to be rejected by the elders and the chief priests and the scribes and to be killed and to rise up after three days'"

See: Direct and Indirect Quotations

Mark 8:31 (#2)

"the Son of Man"

Here Jesus is referring to himself as **the Son of Man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "him, who is the Son of Man,"

See: Assumed Knowledge and Implicit Information

Mark 8:31 (#3)

"to be rejected by the elders and the chief priests and the scribes"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to experience rejection from the elders and the chief priests and the scribes"

See: Active or Passive

Mark 8:31 (#4)

"to be killed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "to die" or "to allow someone to kill him"

See: Active or Passive

Mark 8:31 (#5)

"to rise up"

Here, the phrase **rise up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "to be restored to life" or "to resurrect"

See: Idiom

Mark 8:31 (#6)

"after three days"

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus' culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. Alternate translation: "on the day after the next day" or "two days from now"

See: Idiom

Mark 8:32 (#1)**"the word"**

Here, **word** represents what Jesus said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "what he had just said" or "that teaching"

See: Metonymy

Mark 8:32 (#2)**"with openness"**

If your language does not use an abstract noun for the idea of **openness**, you could express the same idea in another way. Alternate translation: "openly"

See: Abstract Nouns

Mark 8:33 (#1)**"But"**

Here, the word **But** introduces what Jesus did in contrast to what Peter wanted him to do. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Mark 8:33 (#2)**"his disciples"**

Here Mark implies that Jesus **looked at** all the other **disciples**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the rest of his disciples"

See: Assumed Knowledge and Implicit Information

Mark 8:33 (#3)**"rebuked Peter and says"**

This phrase expresses a single idea by using two words connected with **and**. The word **says** indicates how Jesus **rebuked Peter**. If it would be

helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "rebuked Peter by saying"

See: Hendiadys

Mark 8:33 (#4)**"Get behind me, Satan! For you are not considering the things of God, but the things of men"**

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "You are not considering the things of God, but the things of men. So, get behind me, Satan!"

See: Connect — Reason-and-Result Relationship

Mark 8:33 (#5)**"Get behind me"**

Here Jesus speaks as if he wants Peter to **Get behind** him. He means that Peter should not rebuke him but should instead accept what Jesus says. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Do not stand in my way" or "Do not rebuke me"

See: Metaphor

Mark 8:33 (#6)**"Get" - "you are not considering"**

Because Jesus is speaking to Peter, the command **Get** and the word **you** are singular.

See: Forms of 'You' — Singular

Mark 8:33 (#7)**"Satan"**

Here Jesus calls Peter **Satan** because Peter is asking like **Satan** by tempting Jesus to disobey God. If it would be helpful in your language, you could use simile form or explain the metaphor. Alternate

translation: "you who are acting like Satan" or "for you are tempting me as Satan does"

See: Metaphor

Mark 8:33 (#8)

"you are not considering the things of God, but the things of men"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: "you are considering the things of men, not the things of God"

See: Information Structure

Mark 8:33 (#9)

"but the things"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but you are considering the things"

See: Ellipsis

Mark 8:33 (#10)

"of men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of human beings" or "of people"

See: When Masculine Words Include Women

Mark 8:34 (#1)

"If anyone wants"

Here Jesus uses the conditional form to refer to **anyone** who **wants** to follow after him. If it would be helpful in your language, you could use whatever form naturally introduces anyone who wants to follow Jesus. Alternate translation: "Anyone who wants" or "When someone wants"

See: Connect — Hypothetical Conditions

Mark 8:34 (#2)

"to follow after me," - "follow me"

Here, the phrases **follow after me** and **follow me** refer to traveling with Jesus and being his disciples. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to be my disciples ... be my disciple" or "to travel with me as my students ... travel with me as my student"

See: Idiom

Mark 8:34 (#3)

"let him deny himself and take up his cross and follow me"

If your language does not use third-person imperatives in this way, you could state these in another way that is natural in your language. Alternate translation: "he should deny himself and take up his cross and follow me"

See: Third-Person Imperatives

Mark 8:34 (#4)

"let him deny himself" - "his"

Although the terms **him**, **himself**, and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "let that person deny himself or herself ... his or her"

See: When Masculine Words Include Women

Mark 8:34 (#5)

"let him deny himself"

Here, the phrase **deny himself** refers to a person choosing not to do what they would naturally do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "let him exercise self-

control” or “let him choose not to do what he naturally desires”

See: Idiom

Mark 8:34 (#6)

"take up his cross"

Jesus assumes that the disciples will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus also assumes that the disciples will know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. If it would be helpful in your language, you could make some of this information more explicit. Alternate translation: “take up the wooden cross on which he will be executed”

See: Assumed Knowledge and Implicit Information

Mark 8:34 (#7)

"take up his cross"

Here Jesus speaks of taking up a **cross** in order to describe people who are ready and willing to suffer and even die because they follow Jesus. Because this figure of speech is connected to how Jesus himself died on a cross, if possible you should preserve the metaphor or express the idea in simile form. Alternate translation: “be ready to suffer, which is like taking up his cross,” or “take up his cross, ready to suffer or die,”

See: Metaphor

Mark 8:35 (#1)

"For"

Here, the word **For** introduces a basis for what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: “I say that because” or “In fact,”

See: Connect — Reason-and-Result Relationship

Mark 8:35 (#2)

"whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it"

Here Jesus speaks of how people’s attitudes toward their current lives affects their eternal lives after they resurrect. He means that those who want **to save** their current lives will **lose** their eternal, resurrection lives, and that those who have lost their current lives will **save** their eternal, resurrection lives. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “whoever wants to save his current life will lose it forever, but whoever loses his current life for the sake of me and of the gospel will save it forever”

See: Assumed Knowledge and Implicit Information

Mark 8:35 (#3)

"wants to save his life will lose it"

Here Jesus speaks of trying to preserve one’s **life** as if it were saving it. He speaks of dying as if it were losing one’s **life**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “wants to preserve his life will die”

See: Metaphor

Mark 8:35 (#4)

"his" - "his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “his or her ... his or her”

See: When Masculine Words Include Women

Mark 8:35 (#5)

"but whoever loses his life for the sake of me and of the gospel will save it"

Here Jesus speaks of dying or being willing to die as losing one’s **life**. He speaks of experiencing eternal life as if it were saving one’s **life**. If it would be helpful in your language, you could use a

comparable figure of speech or state the meaning plainly. Alternate translation: “but whoever has died for the sake of me and of the gospel will have eternal life”

See: Metaphor

Mark 8:35 (#6)

"for the sake of me and of the gospel"

When Jesus says **for the sake of me and of the gospel**, he means that some people will lose their lives because they are his disciples and because they believe the gospel. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: “because he is my disciple and believes the gospel” or “because he believes in me and in the gospel”

See: Assumed Knowledge and Implicit Information

Mark 8:36 (#1)

"For"

Here, the word **For** introduces another basis for what Jesus said in [8:34](#). If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: “Another reason I say that is because” or “Even further,”

See: Connect — Reason-and-Result Relationship

Mark 8:36 (#2)

"what does it benefit a man to gain the whole world and to forfeit his life"

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “a man benefits nothing if he gains the whole world and forfeits his life.” or “a man never benefits anything if he gains the whole world and forfeits his life!”

See: Rhetorical Question

Mark 8:36 (#3)

"what does it benefit a man to gain the whole world and to forfeit his life"

Here Jesus uses an imaginary situation to show that forfeiting one's **life** is bad enough that gaining anything else cannot make up for it. Use a natural method in your language for introducing an imaginary situation. Alternate translation: “image a man who gained the whole world but forfeited his life. What does that man benefit”

See: Hypothetical Situations

Mark 8:36 (#4)

"a man" - "his"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: “a person ... his or her”

See: When Masculine Words Include Women

Mark 8:36 (#5)

"and"

Here, the word **and** introduces something bad that happens in contrast to gaining **the whole world**. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “but”

See: Connecting Words and Phrases

Mark 8:36 (#6)

"his life"

Alternate translation: “his soul”

Mark 8:37 (#1)

"For"

Here, the word **For** introduces a further explanation of what Jesus said in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a

further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "Even further,"

See: Connecting Words and Phrases

Mark 8:37 (#2)

"what might a man give in exchange for his life"

Jesus is using the question form to teach his disciples. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "a man can give nothing in exchange for his life." or "a man cannot give anything in exchange for his life!"

See: Rhetorical Question

Mark 8:37 (#3)

"a man" - "his"

Although the terms **man** and **his** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use phrases that make this clear. Alternate translation: "a person ... his or her"

See: When Masculine Words Include Women

Mark 8:37 (#4)

"in exchange for his life"

Here Jesus could be implying: (1) that there is nothing that is worth as much as a person's **life**. Alternate translation: "that is as worth as much as his life" (2) that there is nothing that is valuable enough to redeem one's **life** when it has been forfeited. Alternate translation: "that can buy back his life"

See: Assumed Knowledge and Implicit Information

Mark 8:37 (#5)

"his life"

Alternate translation: "his soul"

Mark 8:38 (#1)

"For"

Here, the word **For** introduces a basis for what Jesus has said. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. More specifically, the word **For** could introduce the basis for: (1) what Jesus has said in [8:34-37](#). Alternate translation: "I have said all those things because" (2) Jesus' command to follow him in [8:34](#). Alternate translation: "You should follow me as I have commanded because"

See: Connect — Reason-and-Result Relationship

Mark 8:38 (#2)

"whoever is ashamed of me and of my words"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whoever finds me and my words shameful" or "whoever worries that I and my words will shame them"

See: Active or Passive

Mark 8:38 (#3)

"of my words"

Jesus is using the term **words** to describe the things he teaches by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "of my teaching"

See: Metonymy

Mark 8:38 (#4)

"in this adulterous and sinful generation"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. See how you translated the similar expression in [8:12](#). Alternate translation: "among today's people, who are adulterous and sinful" or "among the adulterous and sinful people of this generation"

See: Metonymy

Mark 8:38 (#5)**"adulterous"**

Here Jesus speaks of people who do not fully trust and obey God as if they were **adulterous**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "unfaithful" or "disobedient"

See: Metaphor

Mark 8:38 (#6)**"the Son of Man will also be ashamed of him"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the Son of Man will also find him shameful" or "the Son of Man knows that such a person will also shame him"

See: Active or Passive

Mark 8:38 (#7)**"the Son of Man" - "he comes" - "his"**

Jesus is speaking of himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: "I, the Son of Man, ... I come ... my"

See: First, Second or Third Person

Mark 8:38 (#8)**"when he comes"**

Here Jesus implies that he, **the Son of Man**, will come back to this world at some point in the future. He is also implying that he will leave this world before he comes back. If it would be helpful in your language, you could make some or all of those ideas more explicit. Alternate translation: "when he comes back to this world" or "when, after leaving this world, he comes back"

See: Assumed Knowledge and Implicit Information

Mark 8:38 (#9)**"in the glory of his Father with the holy angels"**

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: "with the holy angels in a way that his Father has made glorious" or "with the holy angels as one who is as great as his Father"

See: Abstract Nouns

Mark 8:38 (#10)**"of his Father"**

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Mark 9:1 (#1)**"he was saying to them"**

Here, the pronoun **he** refers to Jesus. If it would be helpful in your language, you could state who **he** refers to in your translation. Alternate translation: "Jesus was saying to them"

See: Pronouns — When to Use Them

Mark 9:1 (#2)**"to you"**

Because Jesus is speaking to everyone who was there, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 9:1 (#3)**"who will certainly not taste death"**

The phrase **taste death** is an idiom which means "to experience death." If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning using plain language. Alternate translation: "who will certainly not experience death"

See: Idiom

See: Abstract Nouns

Mark 9:1 (#4)

"who will certainly not taste death"

If your language does not use an abstract noun for the idea of **death**, you can express the idea behind the abstract noun **death** by using the verb form. Alternate translation: "who will certainly not die"

See: Abstract Nouns

Mark 9:1 (#5)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Mark 9:1 (#6)

"the kingdom of God having come"

Here Jesus speaks as if **the kingdom of God** were a person who could **come**. He means that God will establish or begin his **kingdom**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the kingdom of God having been inaugurated" or "the kingdom of God having begun"

See: Assumed Knowledge and Implicit Information

Mark 9:1 (#7)

"with power"

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "in a powerful way"

Mark 9:2 (#1)

"And after six days"

Here, the phrase **And after six days** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Then, after six days had passed" or "Six days after those things happened"

See: Introduction of a New Event

Mark 9:2 (#2)

"by themselves, alone"

The terms **by themselves** and **alone** mean similar things. Mark is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "completely alone" or "totally by themselves"

See: Doublet

Mark 9:2 (#3)

"he was transfigured"

The word **transfigured** means to be changed in appearance or form. If your readers would not be familiar with the meaning of this word, you could express the idea with a short phrase. Alternate translation: "his appearance was changed" or "he began to look different"

See: Translate Unknowns

Mark 9:2 (#4)

"he was transfigured"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Mark could be implying that: (1) Jesus did the action. Alternate translation: "he transfigured himself" (2) God did the action. Alternate translation: "God transfigured him"

See: Active or Passive

Mark 9:2 (#5)**"before them"**

Alternate translation: "in front of them" or "as they watched"

Mark 9:3 (#1)**"such as no launderer on the earth is able thus to make them white"**

The word **launderer** refers to a person who worked with cloth to clean and bleach cloth and clothing. If your readers would not be familiar with the meaning of the word **launderer**, you could state the meaning in plain language. Alternate translation: "whiter than any person who bleached cloth could make them" or "such as no person on earth who washed cloth could make them"

See: Translate Unknowns

Mark 9:4 (#1)**"Elijah with Moses were seen by them"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they saw Elijah with Moses"

See: Active or Passive

Mark 9:4 (#2)**"by them"**

Here, the word **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "by Peter, James, and John"

See: Pronouns — When to Use Them

Mark 9:4 (#3)**"they were talking with"**

Here, the word **they** refers to Elijah and Moses. If it would be helpful in your language, you could refer

to them more directly. Alternate translation: "Elijah and Moses were talking with"

See: Pronouns — When to Use Them

Mark 9:5 (#1)**"answering"**

Here, the word **answering** indicates that Peter was responding to what he saw. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in response to seeing those things"

See: Assumed Knowledge and Implicit Information

Mark 9:5 (#2)**"for us"**

By **us**, Peter could mean: (1) everyone who was there, including himself, the other two disciples, Jesus, Moses, and Elijah. Alternate translation: "for us all" (2) just himself and the other two disciples. Alternate translation: "for us disciples"

See: Exclusive and Inclusive 'We'

Mark 9:5 (#3)**"let us make"**

By **us**, Peter here means himself and the other two disciples, not Jesus, Elijah, and Moses. So, use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 9:5 (#4)**"tents"**

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that they would build them from the materials available on the mountain such as tree branches. If it would be helpful in your language, you could use a word or phrase that refers to this kind of temporary shelter. Alternate translation: "booths"

See: Translate Unknowns

Mark 9:6 (#1)

"For he did not know what he should answer, for they were terrified"

This entire verse is a parenthetical statement which gives background information about Peter, James, and John. Use the natural form in your language for expressing background information. Alternate translation: "Now as a matter of fact, he did not know what he should answer, for they were terrified"

See: Background Information

Mark 9:6 (#2)

"he did not know what he should answer, for they were terrified"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because they were terrified, he did not know what he should answer"

See: Connect — Reason-and-Result Relationship

Mark 9:6 (#3)

"they were terrified"

Alternate translation: "they were very frightened" or "they were very afraid"

Mark 9:7 (#1)

"overshadowing"

Here Mark could be implying that: (1) the cloud enveloped or surrounded them. Alternate translation: "enveloping" or "surrounding" (2) the cloud cast a shadow on them. Alternate translation: "casting a shadow on"

See: Assumed Knowledge and Implicit Information

Mark 9:7 (#2)

"them"

The pronoun **them** could refer to: (1) the three disciples, Jesus, Moses, and Elijah. Alternate

translation: "them all" (2) just Jesus, Moses, and Elijah. Alternate translation: "Jesus, Moses, and Elijah"

See: Pronouns — When to Use Them

Mark 9:7 (#3)

"there was a voice"

Mark is using **voice** to represent the person who is speaking, which is God the Father. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "a person was speaking" or "God the Father spoke"

See: Metonymy

Mark 9:7 (#4)

"my beloved Son"

The word **Son** is an important title for Jesus, the **Son** of God.

See: Translating Son and Father

Mark 9:7 (#5)

"my beloved Son"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "my Son, whom I love"

See: Active or Passive

Mark 9:7 (#6)

"Listen"

Because the voice is speaking to the three disciples, the command **Listen** is plural.

See: Forms of 'You' — Singular

Mark 9:8 (#1)

"suddenly, having looked around, they no longer saw anyone"

Here, the word **suddenly** could go with: (1) **saw**. Alternate translation: "having looked around, suddenly they no longer saw anyone" (2) **having looked around**. Alternate translation: "having suddenly looked around, they no longer saw anyone"

See: Information Structure

Mark 9:8 (#2)

"they no longer saw anyone with them, but only Jesus"

If it would in appear your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "they only saw Jesus with them any longer"

See: Connect — Exception Clauses

Mark 9:9 (#1)

"they"

The first occurrence of the word **they** in this verse refers to Jesus and Peter and James and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus, Peter, James, and John"

See: Pronouns — When to Use Them

Mark 9:9 (#2)

"coming down"

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "going down"

See: Go and Come

Mark 9:9 (#3)

"them so that they would relate to no one what they had seen, until the Son of Man had risen from the dead"

It may be more natural in your language to have a direct quotation here. Alternate translation: "them, 'Relate to no one what you have seen, until the Son of Man has risen from the dead'"

See: Direct and Indirect Quotations

Mark 9:9 (#4)

"he ordered them so that they would relate to no one what they had seen"

Here, the pronoun **them** and the second and third occurrence of the pronoun **they** all refer to Peter, James, and John. If it would be helpful in your language, you could say that explicitly. Alternate translation: "Jesus ordered Peter and James and John not to tell anyone about what they had just seen"

See: Pronouns — When to Use Them

Mark 9:9 (#5)

"the Son of Man"

Here Jesus is referring to himself as **the Son of Man**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he, who was the Son of Man,"

See: Assumed Knowledge and Implicit Information

Mark 9:9 (#6)

"had risen from the dead"

Here, the phrase **risen from the dead** refers to people who had died then coming back to life. If it would be helpful in your language, you could use a comparable phrase or express the idea plainly. Alternate translation: "had been restored to life" or "had resurrected"

See: Idiom

Mark 9:9 (#7)

"the dead"

Jesus is using the adjective **dead** as a noun to mean people who are dead. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the dead people" or "the corpses"

See: Nominal Adjectives

Mark 9:10 (#1)

"they kept the word to themselves, discussing together"

Here Mark could mean that: (1) the disciples **kept the word to themselves**, which means they kept it secret (see the following note). Further, they were **discussing together** what Jesus said. Alternate translation: "they kept the word to themselves, and they were discussing together" (2) the disciples **kept the word**, which means that they did what Jesus said. Further, they were **discussing** among **themselves** what Jesus said. Alternate translation: "they kept the word, discussing among themselves" or "they obeyed what Jesus said, discussing with each other" (3) the disciples **kept the word**, which means that they focused on it. Further, they were **discussing** among **themselves** what **the word** meant. Alternate translation: "they seized on the word, discussing among themselves"

See: Assumed Knowledge and Implicit Information

Mark 9:10 (#2)

"they kept the word to themselves"

When people have **kept** something **to themselves**, it means that they have not talked about it with anyone else. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they kept the word secret" or "they did not speak to anyone else about the word"

See: Idiom

Mark 9:10 (#3)

"the word"

Here, **word** represents an event that could be narrated using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the event" or "the things that they had seen"

See: Metonymy

Mark 9:10 (#4)

"discussing together what it is "to rise from the dead"

It may be more natural in your language to have a direct quotation here. Alternate translation: "discussing together, 'What is it "to rise from the dead"?"

See: Direct and Indirect Quotations

Mark 9:10 (#5)

"what it is "to rise from the dead"

Here Mark implies that the disciples are **discussing together** what Jesus said about rising from the dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what Jesus meant when he said, 'rise from the dead'"

See: Assumed Knowledge and Implicit Information

Mark 9:10 (#6)

"to rise from the dead"

See how you translated the phrase "risen from the dead" in [9:9](#).

Mark 9:11 (#1)

"they were questioning"

Here, the pronoun **they** refers to Peter, James, and John. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Peter, James, and John were questioning"

See: Pronouns — When to Use Them

Mark 9:11 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they asked"

See: Quotations and Quote Margins

Mark 9:11 (#3)**"it is necessary for Elijah to come"**

Here the disciples are referring to a prophecy in [Malachi 4:5-6](#). This prophecy states that God will send **Elijah** before the day of the Lord arrives, and he will prepare people. Elijah was a prophet who did many powerful things a long time before Malachi wrote down this prophecy. The **scribes** teach that this means that **Elijah** must come before the Messiah does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "it is necessary for Elijah, who was a prophet long ago, to come" or "the Scriptures indicate that it is necessary for Elijah the prophet to come"

See: Assumed Knowledge and Implicit Information

Mark 9:11 (#4)**"to come"**

Here, the word **come** refers to Elijah appearing in the world and doing what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to appear" or "to do what he is predicted to do"

See: Idiom

Mark 9:11 (#5)**"first"**

Here the disciples imply that Elijah comes **first** because he comes before the Messiah does. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "first, before the Messiah comes"

See: Assumed Knowledge and Implicit Information

Mark 9:12 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 9:12 (#2)**"Elijah, having come first, restores all things"**

Here Jesus uses the present tense to describe something that is generally true. He does not necessarily mean that **Elijah** is currently doing these things. If it would be helpful in your language, you could use whatever form is natural for stating a general truth. Alternate translation: "Elijah, having come first, will restore all things"

See: Irregular Use of Tenses

Mark 9:12 (#3)**"having come first"**

See how you translated "come first" in [9:11](#). Alternate translation: "having appeared first, before the Messiah does"

See: Assumed Knowledge and Implicit Information

Mark 9:12 (#4)**"And"**

Here, the word **And** introduces something further that Jesus wants the disciples to think about. What he asks about at first appears to contrast with what he has said about Elijah. However, in the following verse Jesus will show how these things actually go together. If it would be helpful in your language, you could use a word or phrase that introduces a further, potentially contrasting idea. Alternate translation: "Beyond that, though," or "And yet,"

See: Connecting Words and Phrases

Mark 9:12 (#5)**"how has it been written about the Son of Man that he would suffer many things and be despised"**

Jesus uses a rhetorical question here to remind his disciples that the Scriptures also teach that the **Son of Man** must suffer and be despised. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a

statement. Alternate translation: “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 despised.”

See: Rhetorical Question

Mark 9:12 (#6)

"has it been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: “did the prophets say” or “did God have the prophets write”

See: Active or Passive

Mark 9:12 (#7)

"the Son of Man that he would suffer"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: “me, who am the Son of Man, that I would suffer”

See: First, Second or Third Person

Mark 9:12 (#8)

"be despised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “that many would despise him” or “that they would despise him”

See: Active or Passive

Mark 9:13 (#1)

"But"

Here, the word **But** introduces more information about Elijah that contrasts with what Jesus said in the previous verse about Elijah. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you

could leave **But** untranslated. Alternate translation: “In fact,” or “And yet” or “Now”

See: Connect — Contrast Relationship

Mark 9:13 (#2)

"to you"

Because Jesus is speaking to the three disciples, the word **you** here is plural.

See: Forms of ‘You’ — Singular

Mark 9:13 (#3)

"has come"

See how you translated **come** in 9:11. Alternate translation: “has appeared” or “has done what he was predicted to do”

See: Assumed Knowledge and Implicit Information

Mark 9:13 (#4)

"they did" - "they were wanting"

The pronouns **they** and **they** could refer to: (1) people in general who mistreated Elijah. Alternate translation: “certain ones did ... they were wanting” (2) the Jewish religious leaders. Alternate translation: “the religious leaders did ... they were wanting”

See: Pronouns — When to Use Them

Mark 9:13 (#5)

"whatever they were wanting"

Here Jesus implies that **whatever they wanted** was to mistreat and harm this **Elijah**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “whatever harmful things they were wanting to do” or “any evil things they were wanting to do”

See: Assumed Knowledge and Implicit Information

Mark 9:13 (#6)

"it is written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through prophets. Alternate translation: “the prophets said” or “God had the prophets write”

See: Active or Passive

Mark 9:14 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “After that,”

See: Introduction of a New Event

Mark 9:14 (#2)

"having come to the disciples"

Here Mark implies that Jesus, Peter, James, and John returned to the rest of **the disciples**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “when Jesus, Peter, James, and John returned to the rest of the disciples who had not gone with them up the mountain”

See: Assumed Knowledge and Implicit Information

Mark 9:14 (#3)

"having come"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone”

See: Go and Come

Mark 9:14 (#4)

"them" - "them"

Here, both occurrences of the pronoun **them** refer to the other disciples of Jesus who had not gone up on the mountain with Jesus, Peter, James, and John.

See: Pronouns — When to Use Them

Mark 9:15 (#1)

"the whole crowd, having seen him, were amazed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the whole crowd saw him, which amazed them”

See: Active or Passive

Mark 9:15 (#2)

"him," - "running up to {him}," - "him"

All three occurrences of the pronoun **him** in this verse refer to Jesus. If it would be helpful in your language, you could clarify this in your translation in a way that would be natural in your language. Alternate translation: “Jesus ... running to him ... him”

See: Pronouns — When to Use Them

Mark 9:16 (#1)

"them, "What are you arguing with them about"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “them what they were arguing with them about.”

See: Direct and Indirect Quotations

Mark 9:16 (#2)

"them, "" - "with them"

Here, the first occurrence of the pronoun **them** could refer to: (1) the disciples of Jesus who had not gone up on the mountain. In this case, the second occurrence of the pronoun **them** refers to the scribes. Alternate translation: “his disciples ... with the scribes” (2) the scribes. In this case, the second occurrence of the pronoun **them** refers to the disciples. Alternate translation: “the scribes ... with my disciples” (3) the people in the crowd. In this case, the second occurrence of the pronoun **them**

refers to the disciples. Alternate translation: “the people in the crowd ... with my disciples”

See: Pronouns — When to Use Them

Mark 9:16 (#3)

"are you arguing with them about"

Because Jesus is speaking to a group of people (see the previous note), the word **you** here is plural.

See: Forms of ‘You’ — Singular

Mark 9:17 (#1)

"I brought my son to you, having a mute spirit"

Here the man implies that he **brought** his **son** so that Jesus would cast out the demon and heal his son. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “I brought my son to you, having a mute spirit, so that you could cast the spirit out”

See: Assumed Knowledge and Implicit Information

Mark 9:17 (#2)

"having a mute spirit"

Here the man mean that his son was possessed or controlled by a **mute spirit**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “being possessed by a mute spirit” or “because a mute spirit possesses him”

See: Idiom

Mark 9:17 (#3)

"a mute spirit"

Here the man implies that the **spirit** makes his son **mute**, that is, unable to speak. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a spirit that makes him mute”

See: Assumed Knowledge and Implicit Information

Mark 9:18 (#1)

"it might seize him"

Here, the phrase **seize him** refers to when the demon forces a person to do something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “it might begin to control him” or “it might force him to do something”

See: Idiom

Mark 9:18 (#2)

"he foams at the mouth"

When people are having convulsions, they can have trouble breathing or swallowing. This causes white foam to form around their mouths. If your readers would not be familiar with this symptom, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “foam comes out of his mouth” or “he cannot swallow properly”

See: Translate Unknowns

Mark 9:18 (#3)

"he becomes stiff"

Alternate translation: “his body stiffens up” or “he cannot move”

Mark 9:18 (#4)

"I spoke to your disciples so that they would cast it out, and"

It may be more natural in your language to have a direct quotation here. Alternate translation: “I asked your disciples, ‘Please cast it out,’ and”

See: Direct and Indirect Quotations

Mark 9:18 (#5)

"and"

Here, the word **and** introduces what the disciples were not able to do in contrast to what the man wanted them to do. If it would be helpful in your language, you could use a word or phrase that

introduces this kind of contrast. Alternate translation: "but"

See: Connecting Words and Phrases

Mark 9:18 (#6)

"they were not able"

The man is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "they were not able to cast it out"

See: Ellipsis

Mark 9:19 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 9:19 (#2)

"answering them"

Here, the pronoun **them** is plural, so Jesus is addressing more than one person. However, it is not clear exactly to whom **them** refers. It could refer to the disciples, the crowd, the boy and his father, some combination of them, or to all of them at once. Here, **them** probably refers to everyone who was present. Use the form in your language that would be used for addressing a group of people. Alternate translation: "answering all of them" or "addressing them all" or "addressing everyone present"

See: When to Keep Information Implicit

Mark 9:19 (#3)

"O unbelieving generation, until when will I be with you? Until when will I bear with you"

Jesus is speaking to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this **generation**. He is actually speaking to the people who were there and who could hear him. If it would be helpful in your language, you could translate Jesus' words as if he were speaking directly to the people who were there, since they are included in the generation that Jesus is addressing. Alternate translation: "You who are part of this unbelieving generation, until when will I be with you? Until when will I bear with you?"

See: Apostrophe

Mark 9:19 (#4)

"O unbelieving generation"

Here, **generation** represents the people who are part of the **generation**, which means that they are adults who are currently alive. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "O today's people who are unbelieving" or "O unbelieving people of this generation"

See: Metonymy

Mark 9:19 (#5)

"until when will I be with you? Until when will I bear with you"

Jesus is using the question form to rebuke the people who were there and to show how frustrated he is by them. If you would not use the question form for this purpose in your language, you could translate these as statements or exclamations. Alternate translation: "I do not want to be with you for long. I do not want to bear with you for long." or "I want to leave you! I want to stop bearing with you!"

See: Rhetorical Question

Mark 9:19 (#6)

"until when" - "Until when"

Alternate translation: "how long ... How long"

Mark 9:19 (#7)

"until when will I be with you? Until when will I bear with you"

The question **until when will I be with you** and the question **Until when will I bear with you** have very similar meanings. Jesus uses these two similar questions together in order to emphasize his frustration and disappointment. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: "until when will I be with you and endure your unbelief"

See: Parallelism

Mark 9:19 (#8)

"you?" - "with you"

Because Jesus is speaking to the people who are part of the **generation**, the words **you** and **you** here are plural.

See: Forms of 'You' — Singular

Mark 9:19 (#9)

"will I bear with you"

Here, the phrase bear with refers to being charitable or kind to someone. If it would be helpful in your language, you could use a comparable phrase. Alternate translation: "will I be charitable to you" or "will I act kindly with you"

See: Idiom

Mark 9:19 (#10)

"Bring"

Because Jesus is speaking to some people who were there, the command **Bring** is plural.

See: Forms of 'You' — Singular

Mark 9:19 (#11)

"him"

The pronoun **him** refers to the man's son. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "the man's son" or "the one who has the mute spirit"

See: Pronouns — When to Use Them

Mark 9:20 (#1)

"And they brought him to him, and having seen him, the spirit immediately shook him with convulsions"

In this verse the first and fourth occurrences of the pronoun **him** refer to the man's "son", who was possessed by a mute **spirit** and was mentioned in [Mark 9:17](#). If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen him, the spirit immediately shook the boy with convulsions"

See: Pronouns — When to Use Them

Mark 9:20 (#2)

"And they brought him to him, and having seen him, the spirit immediately shook him with convulsions"

In this verse, the second and third occurrence of the pronoun **him** refer to Jesus. If it would be helpful in your language, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen Jesus, the spirit immediately shook the boy with convulsions"

See: Pronouns — When to Use Them

Mark 9:20 (#3)

"shook him with convulsions"

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "caused him to have a seizure"

See: Assumed Knowledge and Implicit Information

Mark 9:20 (#4)**"foaming at the mouth"**

See how you translated the similar phrase in [9:18](#). Alternate translation: "foam coming out of his mouth" or "not being able to swallow properly"

See: Translate Unknowns

Mark 9:21 (#1)

""he asked his father, "How much time is it while this has been happening to him?" And he said, "From childhood""

It may be more natural in your language to have indirect quotations here. Alternate translation: "he asked his father how much time it was while this had been happening to him. And he said that it was from childhood."

See: Direct and Indirect Quotations

Mark 9:21 (#2)

"How much time is it while this has been happening to him"

Alternate translation: "For how much time has this been happening to him" or "This has been happening to him for how long of a time"

Mark 9:21 (#3)**"From childhood"**

The father is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "This has been happening to him from childhood"

See: Ellipsis

Mark 9:21 (#4)**"From childhood"**

If your language does not use an abstract noun for the idea of **childhood**, you could express the same idea in another way. Alternate translation: "Since he was very young"

See: Abstract Nouns

Mark 9:22 (#1)**"but"**

Here, the word **but** introduces what the man wants Jesus to do in contrast with what his son is experiencing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **but** untranslated. Alternate translation: "and so"

See: Connect — Contrast Relationship

Mark 9:22 (#2)**"help us, having compassion on us"**

If it would be more natural in your language, you could reverse the order of these phrases, since Jesus would have **compassion** on them before he would **help** them. Alternate translation: "having compassion on us, help us"

See: Information Structure

Mark 9:22 (#3)**"help us"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you help us"

See: Imperatives — Other Uses

Mark 9:22 (#4)**"us," - "us"**

By **us**, the man means himself and his son but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 9:22 (#5)**"having compassion"**

If your language does not use an abstract noun for the idea of **compassion**, you could express the same idea in another way. Alternate translation: “sympathizing with”

See: Abstract Nouns

Mark 9:23 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what the man said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “In contrast,” or “In response,”

See: Connect — Contrast Relationship

Mark 9:23 (#2)

"If you are able"

With the phrase **If you are able**, Jesus is repeating back to the man what the man had just said to Jesus. Jesus does this in order to rebuke the man's doubt. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Why did you say, ‘If you are able’” or “For what reason did you use the words, ‘If you are able’”

See: Assumed Knowledge and Implicit Information

Mark 9:23 (#3)

"If you are able"

Jesus is using the question form to rebuke the man. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “You should not have said, ‘If you are able.’” or “Do not say, ‘If you are able!’”

See: Rhetorical Question

Mark 9:23 (#4)

"If you are able"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “Did you speak about whether I was able”

See: Direct and Indirect Quotations

Mark 9:23 (#5)

"All things are possible for the one believing"

Here Jesus could be stating that **All things**: (1) can be done for **the one believing**. Alternate translation: “All things can be done for the one believing” (2) can be done by **the one believing**. Alternate translation: “All things can be done by the one believing”

See: Assumed Knowledge and Implicit Information

Mark 9:23 (#6)

"are possible for the one believing"

Here Jesus could be implying that: (1) God can do anything for **the one believing** in him. Alternate translation: “are possible for God to do for the one believing in him” (2) Jesus can do anything for **the one believing** in him. Alternate translation: “are possible for me to do for the one believing in me”

See: Assumed Knowledge and Implicit Information

Mark 9:24 (#1)

"I believe"

Here the man could be implying that he believes: (1) in God and that God will help him and his son. Alternate translation: “I believe in God” or “I believe that God will help us” (2) in Jesus and that Jesus will help him and his son. Alternate translation: “I believe in you” or “I believe that you will help us”

See: Assumed Knowledge and Implicit Information

Mark 9:24 (#2)

"Help my unbelief"

Here the man implies that he wants Jesus to **Help** him overcome or remove his **unbelief**. In other words, while the man does believe, he also has **unbelief**, and he wants Jesus to help him get rid of that **unbelief**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Help me overcome the

unbelief I still have” or “Assist me in removing my unbelief” or “Help me so that I always believe”

See: Assumed Knowledge and Implicit Information

Mark 9:24 (#3)

"my unbelief"

If your language does not use an abstract noun for the idea of **unbelief**, you could express the same idea in another way. Alternate translation: “me with how I do not believe” or “me whenever I fail to believe”

See: Abstract Nouns

Mark 9:25 (#1)

"a crowd is running to {them}"

The phrase **a crowd is running to {them}** means that more people were **running** toward where Jesus was and that the crowd there was growing larger. If it would be helpful in your language, you could say that explicitly. Alternate translation: “many people were gathering around them” or “people were gathering quickly around them”

See: Assumed Knowledge and Implicit Information

Mark 9:25 (#2)

"saying to it"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and he told it”

See: Quotations and Quote Margins

Mark 9:25 (#3)

"Mute and deaf spirit"

Here the Jesus implies that **the spirit** makes the boy **mute and deaf**, that is, unable to speak or hear. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Spirit that makes the boy mute and deaf”

See: Assumed Knowledge and Implicit Information

Mark 9:25 (#4)

"come out from him, and never enter into him again"

Here Jesus is commanding the demon to stop possessing or controlling the boy and to never start possessing or controlling him again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “cease controlling him, and never start controlling him again” or “cease possessing him, and never possess him again”

See: Assumed Knowledge and Implicit Information

Mark 9:25 (#5)

"come out"

In a context such as this, your language might say “go” instead of **come**. Alternate translation: “go out”

See: Go and Come

Mark 9:26 (#1)

"having convulsed him much"

Here Mark is referring to a fit or seizure in which a person cannot control his or her body, which shakes violently. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [9:20](#). Alternate translation: “having caused him to have a powerful seizure”

See: Assumed Knowledge and Implicit Information

Mark 9:26 (#2)

"it came out"

Here Mark means that the demon stopped possessing or controlling the boy. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “it no longer controlled him” or “it ceased possessing him”

See: Assumed Knowledge and Implicit Information

Mark 9:26 (#3)**"it came out"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "it went out"

See: Go and Come

Mark 9:26 (#4)**"he became like a dead {person}"**

Mark is saying that the boy was like **a dead {person}** because he was lying so still and quietly. If it would be helpful in your language, you could state that explicitly. Alternate translation: "he became so quiet and still that he was like a dead person" or "he lay completely still on the ground, like a dead person"

See: Simile

Mark 9:26 (#5)**"many"**

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many of the people there"

See: Nominal Adjectives

Mark 9:26 (#6)**"said, 'He has died'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "said that he had died"

See: Direct and Indirect Quotations

Mark 9:28 (#1)**"he having gone"**

Mark is referring to Jesus to represent both Jesus and his disciples, who went with Jesus. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "he, along with his disciples, going"

See: Synecdoche

Mark 9:28 (#2)**"having gone"**

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come"

See: Go and Come

Mark 9:28 (#3)**"were asking him privately, 'Why were we not able to cast it out'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked him privately why they were not able to cast it out."

See: Direct and Indirect Quotations

Mark 9:28 (#4)**"we"**

By **we**, the speaker means himself and the rest of the disciples but not Jesus, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 9:28 (#5)**"it"**

The pronoun **it** refers to the demon which Jesus cast out of the boy. If it would be helpful in your language, you could refer to the demon more directly. Alternate translation: "the demon"

See: Pronouns — When to Use Them

Mark 9:29 (#1)**"This kind"**

Here Jesus implies that he is speaking about a **kind** of demon. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "This kind of demon"

See: Assumed Knowledge and Implicit Information

Mark 9:29 (#2)

"is able to come out by nothing except by prayer and fasting"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "is able to come out only by prayer and fasting"

See: Connect — Exception Clauses

Mark 9:29 (#3)

"to come out"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go out"

See: Go and Come

Mark 9:29 (#4)

"prayer and fasting"

Many ancient manuscripts read **prayer and fasting**. The ULT follows that reading. Some ancient manuscripts read "prayer." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 9:30 (#1)

"having gone out"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come out"

See: Go and Come

Mark 9:30 (#2)

"would know"

Here Mark implies that Jesus did not want anyone to **know** that he was passing through Galilee. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "would know that he was there"

See: Assumed Knowledge and Implicit Information

Mark 9:31 (#1)

"The Son of Man is being handed over" - "him." - "he will rise up"

Jesus is speaking of himself in the third person. If it would be helpful in your language, you can use the first person. Alternate translation: "I, who am the Son of Man, am being handed over ... me ... I will rise up"

See: First, Second or Third Person

Mark 9:31 (#2)

"The Son of Man is being handed over"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "Someone is handing the Son of Man over"

See: Active or Passive

Mark 9:31 (#3)

"into the hands"

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "into the power" or "into the control"

See: Metonymy

Mark 9:31 (#4)

"of men"

Here, the word **men** refers to people who have authority and who want to get rid of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “of powerful people” or “of people who hate him”

See: Assumed Knowledge and Implicit Information

Mark 9:31 (#5)

"having been killed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “after they have killed him”

See: Active or Passive

Mark 9:31 (#6)

"he will rise up"

Here, the phrase **rise up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: “he will be restored to life” or “he will resurrect”

See: Idiom

Mark 9:31 (#7)

"after three days"

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus’ culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you expressed this phrase in [8:31](#). Alternate translation: “on the day after the next day” or “two days from then”

See: Idiom

Mark 9:32 (#1)

"the word"

Here, **word** represents what Jesus said using words. If it would be helpful in your language, you could use an equivalent expression from your

language or state the meaning plainly. Alternate translation: “what he had just said” or “that teaching”

See: Metonymy

Mark 9:33 (#1)

"they came"

In a context such as this, your language might say “went” instead of **came**. Alternate translation: “they went”

See: Go and Come

Mark 9:33 (#2)

"in the house"

Here Mark is referring to **the house** where Jesus and his disciples were staying in Capernaum. It may have been Peter’s house (see [1:29](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “into the house in which they were going to live”

See: Assumed Knowledge and Implicit Information

Mark 9:33 (#3)

"them, “What were you discussing on the way”"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “them what they had been discussing on the way.”

See: Direct and Indirect Quotations

Mark 9:33 (#4)

"were you discussing"

Because Jesus is speaking to his disciples, the word **you** here is plural.

See: Forms of ‘You’ — Singular

Mark 9:34 (#1)

"they were silent, for they had been arguing with one another on the way about who {was} greatest"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “they had been arguing with one another on the way about who was greatest, so they were silent”

See: Connect — Reason-and-Result Relationship

Mark 9:34 (#2)

"who {was} greatest"

Here, **greatest** refers to who was the **greatest** among the disciples. If it would be helpful in your language, you could say that explicitly. Alternate translation: “who was the greatest among them”

See: Assumed Knowledge and Implicit Information

Mark 9:35 (#1)

"having sat down"

In Jesus' culture, teachers usually sat down when they were going to teach. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “having sat down to instruct them” or “having sat down as a teacher does”

See: Assumed Knowledge and Implicit Information

Mark 9:35 (#2)

"the Twelve"

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: “the 12 apostles” or “the 12 men whom Jesus had chosen to be apostles”

See: Nominal Adjectives

Mark 9:35 (#3)

"If anyone wants to be first, he will be last of all"

Being **first** refers to people who are esteemed by others because of their social position, wealth, and privileges. Being **last** refers to people who are not esteemed by others, because they lack social position, wealth, and privileges. Jesus speaks of being the “most important” as being **first** and of being the “least important” as being **last**. If it would

be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “If anyone wants to be respected, he will be the least respected of all” or “If anyone wants to be significant, he will be the least significant of all”

See: Metaphor

Mark 9:35 (#4)

"first"

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: “number one”

See: Ordinal Numbers

Mark 9:35 (#5)

"he will be last of all and a servant of all"

Jesus is using a future statement to give an instruction. If it would be helpful in your language, you can use a more natural form for instruction. Alternate translation: “he must act like the last of all and a servant of all”

See: Statements — Other Uses

Mark 9:35 (#6)

"of all" - "of all"

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “of all people ... of all people”

See: Nominal Adjectives

Mark 9:36 (#1)

"him" - "him"

Here, the word translated **him** refers to the child without identifying whether the child was male or female. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “this child ... this child”

See: When Masculine Words Include Women

Mark 9:36 (#2)

"in the midst of them"

The pronoun **them** refers to the 12 disciples. If it would be helpful in your language, you could state that explicitly in your translation. Alternate translation: "in the midst of his disciples"

See: Pronouns — When to Use Them

Mark 9:37 (#1)

"Whoever receives one of these little children in my name receives me"

Here Jesus speaks as if people who receive **one of these little children** were actually receiving him. He means that these people, by receiving the **little children**, show that they would receive Jesus too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "whoever receives one of these little children in my name, it is as if he or she received me" or "whoever receives one of these little children in my name proves that he or she would receive me"

See: Metaphor

Mark 9:37 (#2)

"one of these little children"

Here Jesus is referring to **little children** like the little child whom he set in their midst (see [9:36](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "any little child like the one standing here" or "any little child, like this one here,"

See: Assumed Knowledge and Implicit Information

Mark 9:37 (#3)

"in my name"

Here, the phrase **in my name** could mean that: (1) the person receives a little child because the person follows Jesus. Alternate translation: "because that person is acting as my disciple" (2) the person

receives the little child because the little child follows Jesus. Alternate translation: "because the child is my disciple"

See: Metonymy

Mark 9:37 (#4)

"whoever receives me does not receive me but the one having sent me"

Here Jesus speaks as if people who receive him were actually receiving God, who sent him. He means that these people, by receiving him, show that they would receive God too. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "whoever receives me, it is as if he or she did not receive me but the one having sent me" or "the one receiving me proves that he or she would not only receive me but also the one having sent me"

See: Metaphor

Mark 9:37 (#5)

"does not receive me but the one having sent me"

Jesus says **does not receive me** here as an overstatement for emphasis. He means that the people who receive him are not just receiving him but are also receiving God, who sent him. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "receives not just me but also the one having sent me" or "does not receive me only but also the one having sent me"

See: Hyperbole

Mark 9:37 (#6)

"the one having sent me"

Here Jesus implies that **the one having sent** him is God the Father. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "God, the one who sent me"

See: Assumed Knowledge and Implicit Information

Mark 9:38 (#1)**"we saw" - "we were preventing" - "with us"**

When John says **we** and **us**, he is speaking of himself and the other disciples, so **we** and **us** would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 9:38 (#2)**"in your name"**

Here, **name** is a way of referring to a person by reference to something associated with him. The expression **in your name** means that the person was acting with the power and authority of Jesus. Alternate translation: "on your behalf" or "as your representative" or "by your authority"

See: Metonymy

Mark 9:38 (#3)**"in your name, and we were preventing him"**

Many ancient manuscripts read **in your name, and we were preventing him**. The ULT follows that reading. Other ancient manuscripts read "in your name who does not follow us, and we were preventing him." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 9:38 (#4)**"we were preventing him because he was not following with us"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "because he was not following with us, we were preventing him"

See: Connect — Reason-and-Result Relationship

Mark 9:38 (#5)**"he was not following with us"**

Here, **following** does not seem to mean "to be one of Jesus' disciples", since this man was claiming to act in Jesus' **name**. Here, **following with us** means that this man did not travel in the group of Jesus and his disciples. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he was not traveling with us in our group" or "he was not part of our group"

See: Metaphor

Mark 9:39 (#1)**"Do not prevent him, for there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "There is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me, so do not prevent him"

See: Connect — Reason-and-Result Relationship

Mark 9:39 (#2)**"Do not prevent him"**

If it would be helpful in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **prevent**. Alternate translation: "Allow him to continue"

See: Double Negatives

Mark 9:39 (#3)**"Do not prevent"**

Because Jesus is speaking to his disciples, the command **Do not prevent** is plural.

See: Forms of 'You' — Singular

Mark 9:39 (#4)**"will do" - "will be able"**

Here Jesus uses the future tense to describe something that is generally true. If it would be helpful in your language, you could use whatever form is natural for stating a general truth. Alternate translation: "does ... is able"

See: Irregular Use of Tenses

Mark 9:39 (#5)**"in my name"**

See how you translated **name** in [9:38](#). Alternate translation: "on my behalf" or "as my representative" or "by my authority"

See: Metonymy

Mark 9:39 (#6)**"to speak evil about"**

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: "to say evil things about"

See: Abstract Nouns

Mark 9:39-40 (#1)

"But Jesus said, 'Do not prevent him, for there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me' - 'For whoever is not against us is for us'"

If it would be helpful to your readers, you could combine [9:39](#) and [9:40](#) into a verse bridge in order to include the reasons for Jesus' command not to **prevent** the man before including the command. Alternate translation: "But Jesus said, 'Whoever is not against us is for us. In fact, there is no one who will do a mighty work in my name and will be able soon afterwards to speak evil about me. Therefore, do not prevent him'"

See: Verse Bridges

Mark 9:40 (#1)**"For"**

Here, the word **For** introduces a reason for what Jesus has just told his disciples. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a statement, or you could leave **For** untranslated. Alternate translation: "That is because" or "Here is why:"

See: Connect — Reason-and-Result Relationship

Mark 9:40 (#2)**"is not against us is for us"**

Here, the phrase **against us** describes people who attack or hate Jesus and his disciples. The phrase **for us** describes people who support or are friendly to Jesus and his disciples. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: "is not our enemy is our friend" or "is not attacking us is helping us"

See: Idiom

Mark 9:40 (#3)**"us" - "us"**

By **us**, Jesus means himself and his disciples, so use the inclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 9:41 (#1)**"For"**

Here, the word **For** introduces an example that explains what Jesus has just said. If it would be helpful in your language, you could use a word or phrase that introduces an example, or you could leave **For** untranslated. Alternate translation: "For example," or "Here is what I mean:"

See: Connecting Words and Phrases

Mark 9:41 (#2)**"whoever gives you a cup of water"**

Jesus speaks about giving someone **a cup of water** to drink as an example of one small way in which a person can help another person. If it would be helpful in your language, you could indicate that this is an example, or you could use a more general expression. Alternate translation: "whoever, for example, gives you a cup of water" or "whoever helps you in any way"

See: Assumed Knowledge and Implicit Information

Mark 9:41 (#3)**"you" - "you are" - "to you"**

Because Jesus is talking to his disciples, the word **you** throughout this verse is plural.

See: Forms of 'You' — Singular

Mark 9:41 (#4)**"in the name that"**

Here, the phrase **in the name that** introduces the reason or basis for something. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "on the ground that" or "since"

See: Idiom

Mark 9:41 (#5)**"you are Christ's"**

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: "you belong to me, Christ"

See: First, Second or Third Person

Mark 9:41 (#6)**"he will certainly not lose"**

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative phrase, **certainly not**, together with an expression

that is the opposite of the intended meaning, **lose**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: "he will most certainly receive"

See: Litotes

Mark 9:41 (#7)**"he will certainly not lose his reward"**

Although the pronouns **he** and **his** are masculine, they are being used here in a generic sense that includes both men and women. Alternate translation: "that person will certainly not lose his or her reward"

See: When Masculine Words Include Women

Mark 9:41 (#8)**"certainly not"**

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Mark 9:42 (#1)**"And"**

Here, the word **And** introduces a situation that contrasts with the situation that Jesus described in the previous verse. In this verse, people are harming instead of helping Jesus' disciples. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **And** untranslated. Alternate translation: "In contrast," or "However,"

See: Connecting Words and Phrases

Mark 9:42 (#2)

"causes one of these little ones who believe in me to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "causes one of these little ones who believe in me to sin"

See: Metaphor

Mark 9:42 (#3)

"one of these little ones who believe in me"

The phrase **these little ones** could refer: (1) to people who are not important from a human perspective. Alternate translation: "one of these unimportant people who believe in me" (2) to children who love Jesus and who are physically **little** compared to adults. Alternate translation: "one of these children who believe in me" (3) to people whose faith is new and has not yet become mature and strong. Alternate translation: "one of these people who recently believed in me"

See: Assumed Knowledge and Implicit Information

Mark 9:42 (#4)

"it is better for him instead if"

Here Jesus implies that what he is about to describe is **better** than being punished by God for causing one of these little ones to sin. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "rather than being punished by God for doing that, it is better for him if"

See: Assumed Knowledge and Implicit Information

Mark 9:42 (#5)

"for him" - "his" - "he has been thrown"

Although the terms **him**, **his**, and **he** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "for that person ... his or her ... he or she has been thrown"

See: When Masculine Words Include Women

Mark 9:42 (#6)

"a millstone of a donkey is put around his neck and he has been thrown into the sea"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that people might put a millstone of a donkey around his neck and throw him into the sea"

See: Active or Passive

Mark 9:42 (#7)

"a millstone of a donkey"

A **millstone** was a round stone used for grinding grain into flour. The phrase **of a donkey** indicates that this kind of **millstone** was heavy enough that it took a **donkey** to turn it. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a very large rock" or "a very heavy object"

See: Translate Unknowns

Mark 9:42 (#8)

"is put around his neck"

The implication is that someone would tie the **millstone** around the person's neck. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "is attached to his neck"

See: Assumed Knowledge and Implicit Information

Mark 9:43 (#1)

"if your hand causes you to stumble"

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **hand** causing them **to stumble**. Use a natural form in your language for introducing a situation that

could happen. Alternate translation: “consider this situation: your hand causes you to stumble. If that were to happen”

See: Connect — Hypothetical Conditions

Mark 9:43 (#2)

"your hand causes you to stumble"

Here, Jesus speaks of **your foot** as if they were a person who could cause **you to stumble**. He means that the **hand** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “it is your hand’s fault that you stumble” or “you stumble with your hand”

See: Personification

Mark 9:43 (#3)

"your" - "causes you to stumble, cut it off." - "for you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** and **you** throughout this verse as well as the command **cut it off** are singular. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use plural forms in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Mark 9:43 (#4)

"causes you to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “causes you to sin”

See: Metaphor

Mark 9:43 (#5)

"cut it off"

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve

the extreme language Jesus uses, but you could use a form that indicates that this is the most extreme example. Alternate translation: “if necessary you should even cut it off!”

See: Hyperbole

Mark 9:43 (#6)

"to enter into life"

Here Jesus speaks as if **life** were a house into which someone could **enter**. He is referring to experiencing or receiving **life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “to experience life” or “to receive life”

See: Metaphor

Mark 9:43 (#7)

"to enter into life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: “to be able to live”

See: Abstract Nouns

Mark 9:43 (#8)

"life"

Here Jesus implies that this **life** is everlasting or undying life. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “true life” or “everlasting life”

See: Assumed Knowledge and Implicit Information

Mark 9:43 (#9)

"Gehenna"

Here Jesus uses the name **Gehenna** to refer to hell. The valley named **Gehenna** was outside the city of Jerusalem and was a place where people threw out and burned garbage. If it would be helpful in your language, you could use a simile or state the meaning plainly. Alternate translation: “a place like the valley of Gehenna” or “hell, which is like Gehenna valley”

See: Metaphor

Mark 9:43 (#10)

"into the unquenchable fire"

Here, the phrase **the unquenchable fire** refers to **Gehenna**, or hell, and describes it as a very unpleasant place. If it would be helpful in your language, you could express the idea in simile form or state the meaning plainly. Alternate translation: "which is as hot as unquenchable fire" or "a terrible place"

Mark 9:44 (#1)

"where their worm does not end, and the fire is not quenched"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Mark 9:44 (#2)

"where their worm does not end, and the fire is not quenched"

Here the author describes hell as if it were a place where there were worms and fire. He means that it is a very unpleasant place where people experience punishment and pain. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: "where it is as if their worm does not end, and it is as if the fire is not quenched" or "which is like a place where their worm does not end and the fire is not quenched"

See: Metaphor

Mark 9:44 (#3)

"their worm"

The pronoun **their** refers to people who are in Gehenna. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the worm of the people there"

See: Pronouns — When to Use Them

Mark 9:44 (#4)

"their worm"

Here, the author is using the possessive form to describe a **worm** that devours them. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the worm that devours them"

See: Possession

Mark 9:44 (#5)

"worm does not end"

If it would not be natural in your language to speak as if a group of people were being devoured by only one **worm**, you could use the plural form of that word in your translation. Alternate translation: "worms do not end"

See: Collective Nouns

Mark 9:44 (#6)

"does not end"

The author is referring to death in a polite way by using the word **end**. He means that **the worm** continues to devour the people there because it never dies. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "does not pass away" or "does not die" or "never ceases to devour"

See: Euphemism

Mark 9:44 (#7)

"the fire is not quenched"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "people do not quench the fire"

See: Active or Passive

Mark 9:44 (#8)**"the fire"**

Here the author implies that **the fire** burns the people who are in Gehenna. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the fire that burns them"

See: Assumed Knowledge and Implicit Information

Mark 9:45 (#1)

"if your foot causes you to stumble, cut it off. It is better for you to enter into life lame than, having two feet"

Here Jesus repeats what he said in [9:43](#) except he refers to a **foot** and being **lame** rather than a "hand" and being "crippled." Express the idea as you did there, making the necessary changes to refer to a **foot**.

Mark 9:45 (#2)**"to be thrown"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "for God to throw you"

See: Active or Passive

Mark 9:45 (#3)**"Gehenna"**

See how you translated **Gehenna** in [9:43](#). Alternate translation: "a place like the valley of Gehenna" or "hell, which is like Gehenna valley"

See: Metaphor

Mark 9:45 (#4)**"Gehenna"**

Many ancient manuscripts read **Gehenna**. The ULT follows that reading. Other ancient manuscripts add the words "into the unquenchable fire" after **Gehenna**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 9:46 (#1)

"where their worm does not end, and the fire is not quenched"

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. Since this verse is identical to [9:44](#), those who decide to include it should express the idea as they did there.

See: Textual Variants

Mark 9:47 (#1)**"if your eye causes you to stumble"**

Jesus is suggesting that this is a hypothetical condition, that the disciples might experience their **eye** causing them to stumble. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "consider this situation: your eye causes you to stumble. If that were to happen"

See: Connect — Hypothetical Conditions

Mark 9:47 (#2)**"your eye causes you to stumble"**

Here, Jesus speaks of **your eye** as if it were a person who could cause **you to stumble**. He means that the **eye** is the part of the body that is involved in the stumbling. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it is your eye's fault that you stumble" or "you stumble with your eye"

See: Personification

Mark 9:47 (#3)

"your" - "causes you to stumble, throw it out." - "for you"

Even though Jesus is speaking to many disciples, he is addressing an individual situation, so **your** and **you** throughout this verse as well as the command **throw it out** are singular. But if the singular form would not be natural in your language for someone who is speaking to a group of people, you could use plural forms in your translation. If you do so, you may also need to make some other words plural.

See: Singular Pronouns that refer to Groups

Mark 9:47 (#4)

"causes you to stumble"

Here, Jesus is speaking of sinning as if it were stumbling. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "causes you to sin"

See: Metaphor

Mark 9:47 (#5)

"throw it out"

Here Jesus provides the most extreme response to sinning. He does not mean that this should be the normal way to deal with sin. You should preserve the extreme language Jesus uses, but you could use a form that indicates that this is the most extreme example. Alternate translation: "if necessary you should even throw it out!"

See: Hyperbole

Mark 9:47 (#6)

"to be thrown"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "for God to throw you"

See: Active or Passive

Mark 9:47 (#7)

"Gehenna"

See how you translated **Gehenna** in [9:43](#). Alternate translation: "a place like the valley of Gehenna" or "hell, which is like Gehenna valley"

See: Metaphor

Mark 9:48 (#1)

"where their worm does not end, and the fire is not quenched"

Here Jesus describes hell as if it were a place where there were worms and fire. He means that it is a very unpleasant place where people experience punishment and pain. If it would be helpful in your language, you could express the idea in simile form. Alternate translation: "where it is as if their worm does not end, and it is as if the fire is not quenched" or "which is like a place where their worm does not end and the fire is not quenched"

See: Metaphor

Mark 9:48 (#2)

"their worm"

The pronoun **their** refers to people who are in Gehenna. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the worm of the people there"

See: Pronouns — When to Use Them

Mark 9:48 (#3)

"their worm"

Here, Jesus is using the possessive form to describe a **worm** that devours them. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the worm that devours them"

See: Possession

Mark 9:48 (#4)

"worm does not end"

If it would not be natural in your language to speak as if a group of people were being devoured by only one **worm**, you could use the plural form of that word in your translation. Alternate translation: “worms do not end”

See: Collective Nouns

Mark 9:48 (#5)

"does not end"

Jesus is referring to death in a polite way by using the word **end**. He means that **the worm** continues to devour the people there because it never dies. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: “does not pass away” or “does not die” or “never ceases to devour”

See: Euphemism

Mark 9:48 (#6)

"the fire is not quenched"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “people do not quench the fire”

See: Active or Passive

Mark 9:48 (#7)

"the fire"

Here Jesus implies that **the fire** burns the people who are in Gehenna. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the fire that burns them”

See: Assumed Knowledge and Implicit Information

Mark 9:49 (#1)

"For"

Here, the word **For** introduces an explanation related to what Jesus has just said about using extreme means to make sure that one does not sin.

If it would be helpful in your language, you could use a word or phrase that introduces a related explanation, or you could leave **For** untranslated. Alternate translation: “Further,” or “As a matter of fact,”

See: Connecting Words and Phrases

Mark 9:49 (#2)

"everyone will be salted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: “God will salt everyone”

See: Active or Passive

Mark 9:49 (#3)

"will be salted with fire"

Here Jesus speaks as if people were food or sacrifices that **will be salted with fire**. In Jesus’ culture, people would put salt on their food and on sacrifices that they offered to God. The salt preserved the food and made it taste better. When someone is salted **with fire**, it most likely refers to that person experiencing difficult or painful situations that eventually help and sanctify that person. However, Jesus does not explain the metaphor, and Christians disagree on what it means. If possible, preserve the metaphor or express the idea in simile form. If necessary, you could state more explicitly that Jesus is referring to some form of suffering and its effects on people. Alternate translation: “will experience something like being salted with fire” or “will suffer as if they were being burned, and that will help them as if they were being salted”

See: Metaphor

Mark 9:49 (#4)

"with fire"

Many ancient manuscripts read **with fire**. The ULT follows that reading. Other ancient manuscripts include the words “and every sacrifice will be salted with salt” after **with fire**. If a translation of

the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 9:50 (#1)

"Salt is good"

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this illustration: Salt is good"

See: Parables

Mark 9:50 (#2)

"if the salt becomes unsalty, with what"

Jesus means that it is possible for **salt** to become **unsalty**, and he is speaking about what can or cannot happen after **salt** has become **unsalty**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "suppose that the salt becomes unsalty. With what"

See: Connect — Hypothetical Conditions

Mark 9:50 (#3)

"becomes unsalty"

Alternate translation: "loses its salty taste"

Mark 9:50 (#4)

"with what will you season it"

Jesus is using the question form to show that no one can make ruined salt salty again. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "you cannot season it with anything!" or "you are not able to season it."

See: Rhetorical Question

Mark 9:50 (#5)

"will you season it"

Alternate translation: "will you make it taste salty again"

Mark 9:50 (#6)

"will you season" - "Have" - "be at peace"

Because Jesus is talking to his disciples, the word **you** and the commands **Have** and **be at peace** are plural.

See: Forms of 'You' — Singular

Mark 9:50 (#7)

"Have salt in yourselves"

Here Jesus commands his disciples to have **salt** in themselves. Just as salt makes food better in many ways, so Jesus' disciples can make the world better in many ways. If possible, preserve the figure of speech or use simile form since it refers back to the illustration Jesus just gave. Alternate translation: "Be like food that has salt in it" or "Help others as if you had salt in yourselves"

See: Metaphor

Mark 9:50 (#8)

"be at peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "act peaceably"

See: Abstract Nouns

Mark 10:1 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Sometime later,"

See: Introduction of a New Event

Mark 10:1 (#2)

"he goes"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples, goes"

See: Synecdoche

Mark 10:1 (#3)

"he goes"

In a context such as this, your language might say "comes" instead of **goes**. Alternate translation: "he comes"

See: Go and Come

Mark 10:1 (#4)

"from that place"

Here, the phrase **that place** refers to Capernaum (see [9:33](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "from Capernaum"

See: Assumed Knowledge and Implicit Information

Mark 10:1 (#5)

"beyond the Jordan"

Here, the phrase **beyond the Jordan** refers to regions to the east of the Jordan River. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "the areas on the east side of the Jordan River"

Mark 10:1 (#6)

"come together"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go together"

See: Go and Come

Mark 10:1 (#7)

"he had been accustomed {to do}"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "was his custom" or "he generally did"

See: Active or Passive

Mark 10:2 (#1)

"him whether it is lawful for a husband to divorce a wife, testing him"

It may be more natural in your language to have a direct quotation here. Alternate translation: "him, 'Is it lawful for a husband to divorce his wife?' testing him"

See: Direct and Indirect Quotations

Mark 10:2 (#2)

"testing him"

Here, the word **testing** introduces the purpose for which the Pharisees asked Jesus this question. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "which they asked to test him" or "with the goal of testing him"

See: Connect — Goal (Purpose) Relationship

Mark 10:3 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 10:3 (#2)**"said to them, "What did Moses command you"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked them what Moses commanded them."

See: Direct and Indirect Quotations

Mark 10:3 (#3)**"What did Moses command you"**

Here Jesus is referring to what the Law that God gave the Israelites through **Moses** includes about divorce. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What laws about divorce did God give you through Moses" or "What did Moses write for you in the Law about divorce"

See: Assumed Knowledge and Implicit Information

Mark 10:3 (#4)**"you"**

Because Jesus is speaking to the Pharisees, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 10:4 (#1)**"Moses permitted him to write a certificate of divorce and to divorce her"**

Here the Pharisees are referring to a specific section in the law that God gave to Moses (see [Deuteronomy 24:1-4](#)). This passage discusses divorce and remarriage, and it mentions the use of **a certificate of divorce**. The Pharisees interpreted this passage to mean that men could divorce their wives, but they had to use **a certificate of divorce**. If it would be helpful in your language, you could include some of this information in your translation or in a footnote. Alternate translation: "In the Law, Moses permitted a husband to write a certificate of divorce and then to divorce his wife"

See: Assumed Knowledge and Implicit Information

Mark 10:4 (#2)**"to write a certificate of divorce"**

Here the Pharisees imply that the husband must also give the **certificate of divorce** to his wife. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to write a certificate of divorce, to give it to her,"

See: Assumed Knowledge and Implicit Information

Mark 10:4 (#3)**"a certificate of divorce"**

A **certificate of divorce** is a written document that makes the divorce official. If your readers would not be familiar with this type of document, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a paper that testifies to the divorce"

See: Translate Unknowns

Mark 10:5 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 10:5 (#2)**"Because of your hardness of heart"**

Here, the phrase **your hardness of heart** refers to obstinacy or unwillingness to listen and obey. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Because you are hardheaded" or "Because you are so stubborn"

See: Idiom

Mark 10:5 (#3)**"Because of your hardness of heart"**

If your language does not use an abstract noun for the idea of **hardness**, you could express the same idea in another way. Alternate translation: "Because your hearts are hard"

See: Abstract Nouns

Mark 10:5 (#4)

"your" - "to you"

Because Jesus is speaking to the Pharisees, the words **your** and **you** here are plural.

See: Forms of 'You' — Singular

Mark 10:6 (#1)

"from the beginning of creation"

Here, the phrase **from the beginning of creation** refers to when God created everything that exists. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "at the beginning of the world" or "at the time when God made the creation"

See: Assumed Knowledge and Implicit Information

Mark 10:6 (#2)

"He made them male and female"

Here Jesus quotes from the Old Testament scriptures, specifically from [Genesis 1:27](#). If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: "in the words of the Scriptures, 'He made them male and female'" or "as the Scriptures say, 'He made them male and female'"

See: Quotations and Quote Margins

Mark 10:6-8 (#1)

""But from the beginning of creation, He made them male and female" - "Because of this, a man will leave his father and mother" - "and the two will be one flesh." So then, they are no longer two, but one flesh""

If it would be clearer in your language, you could translate this so that there are not quotations

within a quotation. Alternate translation: "But from the beginning of creation, as the Scriptures say, God made them male and female. The Scriptures say further that, because of this, a man will leave his father and mother, and the two will be one flesh. So then, I tell you that they are no longer two, but one flesh"

See: Quotes within Quotes

Mark 10:7 (#1)

"Because of this"

The pronoun **this** refers to what the previous verse includes about how God created people male and female (see [10:6](#)). If this is not clear for your readers, you could refer to those ideas more directly. Alternate translation: "Because God created people that way"

See: Assumed Knowledge and Implicit Information

Mark 10:7 (#2)

"a man will leave his father and mother"

The word **man** represents men in general in general, not one particular man. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "men will leave their fathers and mothers" or "men will leave their parents"

See: Generic Noun Phrases

Mark 10:7 (#3)

"a man will leave"

Here the author of the quotation implies that this happens when the **man** gets married. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when he gets married, a man will leave"

See: Assumed Knowledge and Implicit Information

Mark 10:7 (#4)

"will leave"

Here Jesus uses the future tense to speak about something that is generally true. If it would be

helpful in your language, you could use whatever tense is most naturally for expressing a general truth. Alternate translation: “leaves”

See: Irregular Use of Tenses

Mark 10:7 (#5)

"and mother"

Many ancient manuscripts do not include any words after **and mother**. The ULT follows that reading. Other ancient manuscripts include the words “and will be joined to his wife” after **and mother**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 10:7-8 (#1)

"Because of this, a man will leave his father and mother" - "and the two will be one flesh"

Here Jesus quotes from the Old Testament scriptures, specifically from [Genesis 2:24](#). If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: “Further, again in the words of the Scriptures, ‘Because of this, a man will leave his father and mother, and the two will be one flesh’” or “The Scriptures also say, ‘Because of this, a man will leave his father and mother, and the two will be one flesh’”

See: Quotations and Quote Margins

Mark 10:8 (#1)

"the two will be one flesh"

Here the author of the quotation speaks as if **the two** are **one flesh**. He means that a husband and wife are so closely joined that it is as if they had **one flesh** or one body between them. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: “the two will be like one flesh” or “the two will be as closely united as possible”

See: Metaphor

Mark 10:8 (#2)

"the two"

Jesus is using the number **two** as a noun to refer to a husband and a wife together. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: “the two of them” or “the two spouses”

See: Nominal Adjectives

Mark 10:8 (#3)

"So then"

Here, the phrase **So then** introduces a conclusion or inference based on the words Jesus has just quoted. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: “Because of that” or “As you can see”

See: Connect — Reason-and-Result Relationship

Mark 10:8 (#4)

"they are no longer two, but one flesh"

Here Jesus repeats in different form the words from the figure of speech at the end of the quotation earlier in this verse. He means that a husband and wife are so closely joined that it is as if they had **one flesh** or one body between them. Express the idea as you did earlier in the verse. Alternate translation: “it is as if they are no longer two, but they are like one flesh” or “they are no longer two separate people, but are as closely united as possible”

See: Metaphor

Mark 10:9 (#1)

"Therefore"

Here, the word **Therefore** introduces a conclusion or inference based on what Jesus has said about marriage. If it would be helpful in your language, you could use a different word or phrase that introduces a conclusion or inference. Alternate translation: “Because of that” or “So then”

See: Connect — Reason-and-Result Relationship

Mark 10:9 (#2)

"what God joined together"

The phrase **what God joined together** refers to any married couple. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "those whom God has joined together as husband and wife" or "couples whom God has joined together"

See: Assumed Knowledge and Implicit Information

Mark 10:9 (#3)

"let man not separate"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "man should not separate"

See: Third-Person Imperatives

Mark 10:9 (#4)

"man"

Here, although the term **man** is masculine, it is used in a generic sense to refer to any person, male or female. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "a person" or "humans"

See: When Masculine Words Include Women

Mark 10:10 (#1)

"in the house again, the disciples were asking him about this"

Here, the word **again** could go with: (1) **in the house**. Alternate translation: "again in the house, the disciples were asking him about this" (2) **asked**. Alternate translation: "in the house, the disciples were asking him again about this"

See: Information Structure

Mark 10:10 (#2)

"in the house"

Here, the phrase **the house** refers to the place where Jesus and his disciples were staying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in the house in which they were living"

See: Assumed Knowledge and Implicit Information

Mark 10:10 (#3)

"this"

The word **this** refers to the conversation that Jesus just had with the Pharisees about divorce. If it would be helpful in your language, you could say that explicitly. Alternate translation: "the conversation he had just had with the Pharisees"

See: Pronouns — When to Use Them

Mark 10:11 (#1)

"another"

Jesus is using the adjective **another** as a noun to mean another woman. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "another person"

See: Nominal Adjectives

Mark 10:11 (#2)

"commits adultery against her"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "becomes an adulterer against her" or "does what is adulterous against her"

See: Abstract Nouns

Mark 10:12 (#1)

"she"

The pronoun **she** refers to any married woman. If this is not clear for your readers, you could refer to

married women more directly. Alternate translation: “a wife”

See: Pronouns — When to Use Them

Mark 10:12 (#2)

"another"

Jesus is using the adjective **another** as a noun to mean another man. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “another person”

See: Nominal Adjectives

Mark 10:12 (#3)

"she commits adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: “she becomes an adulteress” or “she does what is adulterous”

See: Assumed Knowledge and Implicit Information

Mark 10:13 (#1)

"And"

Here, the word **And** introduces a new event. Use the natural form in your language for introducing a new event. Alternate translation: “And it happened that” or “After this,”

See: Introduction of a New Event

Mark 10:13 (#2)

"they were bringing"

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to people. Alternate translation: “other people were bringing”

See: Pronouns — When to Use Them

Mark 10:13 (#3)

"he might touch them"

In Mark's culture, when Jesus would **touch** the little children, that would express God's love for them and convey God's blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what laying his hands on them means. Alternate translation: “he might stretch out his hands toward them” or “he might touch them to bless them”

See: Symbolic Action

Mark 10:13 (#4)

"them"

The pronoun **them** refers to the people who were bringing the little children. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the people who were bringing the little children”

See: Pronouns — When to Use Them

Mark 10:14 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what the disciples were doing. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “In contrast,”

See: Connect — Contrast Relationship

Mark 10:14 (#2)

"Permit the little children to come to me, and do not forbid them, for of the ones such as these is the kingdom of God"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first two clauses describe. Alternate translation: “Of the ones such as these is the kingdom of God, so permit the little children to come to me, and do not forbid them”

See: Connect — Reason-and-Result Relationship

Mark 10:14 (#3)

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

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than and in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses. Alternate translation: "Permit the little children to come to me; yes, do not forbid them" or "Permit the little children to come to me"

See: Parallelism

Mark 10:14 (#4)

"Permit" - "do not forbid"

Because Jesus is speaking to his disciples, the commands **Permit** and **do not forbid** are plural.

See: Forms of 'You' — Singular

Mark 10:14 (#5)

"to come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "to go"

See: Go and Come

Mark 10:14 (#6)

"of the ones such as these is the kingdom of God"

Here, Jesus is using the possessive form to describe people who belong in **the kingdom of God**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the kingdom of God belongs to the ones such as these" or "the ones such as these belong in the kingdom of God"

See: Possession

Mark 10:14 (#7)

"of the ones such as these"

The pronoun **these** refers to the little children. If this is not clear for your readers, you could refer to the little children more directly. Alternate translation: "of the ones such as these little children"

See: Pronouns — When to Use Them

Mark 10:14 (#8)

"of the ones such as these"

Jesus is referring to **the little children** and to people who are like them. He does not indicate exactly how these people are like **the little children**, so if possible express the idea in simile form. Alternate translation: "of people who are like these"

See: Simile

Mark 10:15 (#1)

"to you"

Because Jesus is speaking to his disciples, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 10:15 (#2)

"whoever does not receive the kingdom of God as a little child will certainly not enter into it"

If it would be helpful in your language, you could express the ideas in positive form. Alternate translation: "only whoever receives the kingdom of God as a little child will enter into it"

Mark 10:15 (#3)

"as a little child"

Jesus is saying that his disciples should be like **a little child** because little children are humble and thankfully receive gifts. If it would be helpful in your language, you could state that explicitly.

Alternate translation: “as a little child receives things” or “with humility like that of a little child”

See: Simile

Mark 10:15 (#4)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: “by no means”

See: Double Negatives

Mark 10:16 (#1)

"placing his hands on them"

In Mark’s culture, when Jesus placed his hands on the little children, that expressed God’s love for them and conveyed God’s blessing to them. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what having laid his hands on them means. See how you translated “touch them” in [10:13](#). Alternate translation: “stretching out his hands toward them” or “which he did by placing his hands on them”

See: Symbolic Action

Mark 10:17 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “Sometime later,”

See: Introduction of a New Event

Mark 10:17 (#2)

"he"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he, along with his disciples,”

See: Synecdoche

Mark 10:17 (#3)

"going out"

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: “coming out”

See: Go and Come

Mark 10:17 (#4)

"one, having run up to {him} and having knelt before him, was asking him"

Here Mark introduces a man as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “a man ran up to him. He knelt before him and was asking him”

See: Introduction of New and Old Participants

Mark 10:17 (#5)

"having knelt before him"

In this man’s culture, kneeling down before a person was a way to honor a greater person. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling down means. Alternate translation: “having prostrated himself before him” or “having bowed down to him in respect”

See: Symbolic Action

Mark 10:17 (#6)

"I might inherit eternal life"

Here the man speaks as if he were a child who would receive property from a relative. He speaks in this way to indicate that he wants to receive **eternal life**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I might receive eternal life" or "I might be given eternal life"

See: Metaphor

Mark 10:17 (#7)

"I might inherit eternal life"

If your language does not use an abstract noun for the idea of life, you could express the same idea in another way. Alternate translation: "I might be able to live eternally"

See: Abstract Nouns

Mark 10:18 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what the man said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Mark 10:18 (#2)

"Why are you calling me good? No one {is} good except one—God"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: "No one is good except one—God. So, why are you calling me good?"

See: Connect — Reason-and-Result Relationship

Mark 10:18 (#3)

"Why are you calling me good"

Jesus is using the question form to rebuke the man for calling another human **good** without thinking

carefully about it. Jesus is not denying that he is **good**, but he wants the man to think about it more carefully. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You are calling me good without thinking carefully." or "You do not understand what you are saying when you call me good!"

See: Rhetorical Question

Mark 10:18 (#4)

"No one {is} good except one—God"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Only one is good—God" or "No person is good—only God is good"

See: Connect — Exception Clauses

Mark 10:19 (#1)

"You know the commandments—do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother"

Here Jesus quotes commands from the law that God gave to Moses. The first four commands and the sixth command come from either [Exodus 20:12–16](#) or [Deuteronomy 5:16–20](#). The fifth command is not directly quoted from the law that God gave Moses, but it may be a summary of the command found in [Exodus 20:17](#) or [Deuteronomy 5:21](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "You know the commandments—as you can read in the Scriptures, 'Do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and your mother'"

See: Quotations and Quote Margins

Mark 10:19 (#2)

"do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother"

Since in these commands God is addressing each specific person who is part of God's people, the commands are singular.

See: Forms of 'You' — Singular

Mark 10:19 (#3)

"do not commit adultery"

If your language does not use an abstract noun for the idea of **adultery**, you could express the same idea in another way. Alternate translation: "do not be an adulterer or adulteress" or "do not do what is adulterous"

See: Abstract Nouns

Mark 10:20 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 10:20 (#2)

"from my youth"

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: "since the time when I was a young man" or "from when I was a child"

See: Abstract Nouns

Mark 10:21 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Mark 10:21 (#2)

"One thing you lack"

Alternate translation: "One thing you need to do" or "There is one thing you have not yet done"

Mark 10:21 (#3)

"give to the poor"

Here Jesus implies that the man should **give** the money the man would receive from selling his possessions. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "give what you earn to the poor"

See: Assumed Knowledge and Implicit Information

Mark 10:21 (#4)

"to the poor"

Jesus is using the adjective poor as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

Mark 10:21 (#5)

"and"

Here, the word and introduces the result that will follow if the man does **sell** what he owns and **give to the poor**. If it would be helpful in your language, you could use a word or phrase that introduces a result. Alternate translation: "and as a result"

See: Connecting Words and Phrases

Mark 10:21 (#6)

"come, follow me"

Here, the clause **come, follow me** is a command to travel with Jesus and be his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "be my disciple" or "come with me as my student"

See: Idiom

Mark 10:21 (#7)

"follow me"

Many ancient manuscripts do not include any words after **follow me**. The ULT follows that reading. Other ancient manuscripts include the words "having taken up the cross" after the words **follow me**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 10:22 (#1)

"But"

Here, the word **But** introduces how the man reacted in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "But then"

See: Connect — Contrast Relationship

Mark 10:22 (#2)

"he, having become downcast at this word, went away being grieved, for he was having many possessions"

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the first two clauses describe. Alternate translation: "because he was having many possessions, having become downcast at this word, he went away being grieved"

See: Connect — Reason-and-Result Relationship

Mark 10:22 (#3)

"having become downcast"

Here, the phrase **having become downcast** indicates that the man became sad and mournful. If

it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "his face falling" or "having become mournful"

See: Idiom

Mark 10:22 (#4)

"this word"

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "Jesus' statement" or "the words that Jesus said"

See: Metonymy

Mark 10:22 (#5)

"being grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "being very sorrowful"

See: Active or Passive

Mark 10:22 (#6)

"he was having many possessions"

Here Mark implies that the young man did not want to sell these **possessions**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he was having many possessions that he did not want to sell"

See: Assumed Knowledge and Implicit Information

Mark 10:23 (#1)

"How difficultly do the ones having riches enter into the kingdom of God"

This is an exclamation that is emphasizing how difficult it is for rich people to **enter into the kingdom of God**. Use an exclamation that would communicate that meaning in your language. Alternate translation: "You see that the ones having riches very difficultly enter into the kingdom of

God!" or "Only with difficulty do the ones having riches enter into the kingdom of God!"

See: Exclamations

Mark 10:24 (#1)

"the disciples were astonished at his words"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was Jesus' **words**. Alternate translation: "his words astonished the disciples"

See: Active or Passive

Mark 10:24 (#2)

"answering"

Here, the word **answering** indicates that Jesus is responding to how the disciples reacted to what he had said. He is not responding to something that they said to him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "responding to their astonishment" or "in response"

See: Assumed Knowledge and Implicit Information

Mark 10:24 (#3)

"Children"

Here Jesus calls his disciples **Children** to indicate that they are under his spiritual care and that he cares for them. The disciples were not actually Jesus' children. If it would be helpful in your language, you could use a form of address that a teacher or leader would use for the people whom that person teaches or leads. Alternate translation: "My dear disciples" or "Young men"

See: Metaphor

Mark 10:24 (#4)

"it is to enter"

Many ancient manuscripts read **it is to enter**. The ULT follows that reading. Other ancient manuscripts read "it is for the ones trusting in

riches to enter." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 10:25 (#1)

"It is easier for a camel to pass through an eye of a needle than for a rich {person} to enter into the kingdom of God"

Here Jesus compares **a rich {person}** entering **the kingdom of God** with something that is impossible: **a camel** passing through **an eye of a needle**. Jesus does this to emphasize how hard it is for **a rich {person} to enter into the kingdom of God**. As [10:27](#) shows, Jesus does not think that this is completely impossible, however. If it would be helpful in your language, you could express the idea here in such a way that it does not sound as if it is totally impossible for **a rich {person} to enter into the kingdom of God**. Alternate translation: "Consider how difficult it is for a camel to pass through an eye of a needle. That illustrates how difficult it is for a rich person to enter into the kingdom of God"

See: Hyperbole

Mark 10:25 (#2)

"an eye of a needle"

The phrase **an eye of a needle** refers to the small hole at the end of a sewing needle through which the thread passes. If your readers would not be familiar with this type of tool or the hole in it, you could use the name of something similar in your area or you could use a more general term for a small opening. Alternate translation: "the small hole at the end of a needle" or "a very small hole"

See: Translate Unknowns

Mark 10:26 (#1)

"they were greatly astonished, saying"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to

say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: “what the disciples heard astonished them greatly, and they said”

See: Active or Passive

Mark 10:26 (#2)

"to him"

Some ancient manuscripts read **to him**. The ULT follows that reading. Other ancient manuscripts read “to themselves.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 10:26 (#3)

"And who is able to be saved"

The disciples are using the question form to express their astonishment. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “So it seems that no one is able to be saved.” or “So no one is able to be saved!”

See: Rhetorical Question

Mark 10:26 (#4)

"who is able to be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation: “who can receive salvation” or “whom will God save”

See: Active or Passive

Mark 10:27 (#1)

"With men {it is} impossible, but not with God. For all things {are} possible with God"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the result that the first sentence describes. Alternate translation: “All things are possible with God. Because of that, with men it is impossible, but not with God”

See: Connect — Reason-and-Result Relationship

Mark 10:27 (#2)

"With men {" - "with God." - "with God"

Alternate translation: “For men ... for God ... for God”

Mark 10:27 (#3)

"men"

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “humans”

See: When Masculine Words Include Women

Mark 10:27 (#4)

"it is} impossible"

Here Jesus is referring back to what the disciples asked about whether anyone can be saved (see [10:26](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “being saved is impossible”

See: Assumed Knowledge and Implicit Information

Mark 10:27 (#5)

"but not with God"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “but it is not impossible with God”

See: Ellipsis

Mark 10:28 (#1)**"Behold"**

Here, the word **Behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the person to listen or pay attention. Alternate translation: "Excuse me" or "Listen"

See: Exclamations

Mark 10:28 (#2)**"we"**

By **we**, Peter means himself and the disciples but not Jesus, so use the exclusive forms of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 10:28 (#3)**"have followed you"**

Here, the phrase **have followed you** indicates that the disciples traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "have become your disciples" or "have traveled with you as your students"

See: Idiom

Mark 10:29 (#1)**"to you"**

Because Jesus is speaking to his disciples, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 10:29 (#2)**"for the sake of me and of the gospel"**

When Jesus says **for the sake of me and of the gospel**, he means that some people have **left** all these things because they are his disciples and because they believe the gospel. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "because he is my disciple and believes the gospel" or "because he believes in me and in the gospel"

See: Assumed Knowledge and Implicit Information

Mark 10:29–30 (#1)**"there is no one who" - "who will not receive"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **no one** and the negative phrase **who will not receive**. Alternate translation: "everyone who ... will receive"

See: Double Negatives

Mark 10:30 (#1)**"100 times {as much}"**

Here Jesus is using a round number (**100**) indicates a large number of **times**. If it would be helpful in your language, you could use an expression for a large number or state more explicitly that 100 is a round number. Alternate translation: "very many times as much" or "something like 100 times as much"

See: Numbers

Mark 10:30 (#2)**"now in this time:" - "in the age that is coming"**

Here, the phrase **this time** refers to the time before God judges everyone and renews the world, and the phrase **the age that is coming** refers to the time after God judges everyone and renews the world. If it would be helpful in your language, you could use comparable phrases or state the meaning plainly. Alternate translation: "now in this life ... in the life that is coming" or "now before God judges everyone ... after God judges everyone" or "right now ... later"

See: Idiom

Mark 10:30 (#3)**"and lands with persecutions"**

If your language does not use an abstract noun for the idea of **persecutions**, you could express the same idea in another way. Alternate translation: "and lands, although that person will be persecuted" or "and lands, along with being persecuted"

See: Abstract Nouns

Mark 10:30 (#4)**"eternal life"**

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "that person will live eternally"

See: Abstract Nouns

Mark 10:31 (#1)**"But"**

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next thing, or you could leave **But** untranslated. Alternate translation: "Yes," or "Indeed,"

See: Connecting Words and Phrases

Mark 10:31 (#2)**"many first will be last, and last, first"**

Here, Jesus is speaking of important or respected people as if they were **first** and of unimportant or non-respected people as if they were **last**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "many respected will be non-respected, and non-respected, respected" or "many significant will be insignificant, and insignificant, significant"

See: Metaphor

Mark 10:31 (#3)**"first" - "and last"**

Jesus is using the adjectives **first** and **last** as nouns to mean first and last people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "first people ... and last people" or "people who are first ... and people who are last"

See: Nominal Adjectives

Mark 10:31 (#4)**"and last, first"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and many last will be first"

See: Ellipsis

Mark 10:32 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Later on," or "After that,"

See: Introduction of a New Event

Mark 10:32 (#2)**"going up"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming up"

See: Go and Come

Mark 10:32 (#3)**"they were amazed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what did the action, it is clear from the context that it was how **Jesus was going ahead of them**. Alternate translation: "how he was going ahead amazed the disciples"

See: Active or Passive

Mark 10:32 (#4)

"the ones following behind"

Some people were walking **behind** Jesus and his 12 disciples. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "those people who were following behind them" or "the other people who were traveling with them"

See: Assumed Knowledge and Implicit Information

Mark 10:32 (#5)

"the Twelve"

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "the 12 apostles" or "the 12 men whom he had chosen to be apostles"

See: Nominal Adjectives

Mark 10:33 (#1)

"Behold"

Here, the word **behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Pay attention:" or "Listen"

See: Exclamations

Mark 10:33 (#2)

"we are going up"

When Jesus says **we**, he is speaking of himself and the 12 disciples, so **we** would be inclusive. Your language may require you to mark this form.

See: Exclusive and Inclusive 'We'

Mark 10:33 (#3)

"we are going up"

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "we are coming up"

See: Go and Come

Mark 10:33 (#4)

"the Son of Man will be handed over"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone will hand the Son of Man over"

See: Active or Passive

Mark 10:33 (#5)

"to death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "to die"

See: Abstract Nouns

Mark 10:33 (#6)

"to the Gentiles"

Here Jesus is speaking specifically of **Gentiles** who rule or control the city of Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to the Gentiles who rule" or "to the Gentiles who are in charge"

See: Assumed Knowledge and Implicit Information

Mark 10:33-34 (#1)

"the Son of Man" - "him" - "him" - "him" - "him" - "him" - "kill {him}," - "he will rise"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, ... me ... me ... me ... me ... me ... kill me ... I rise"

See: First, Second or Third Person

Mark 10:34 (#1)

"spit on him"

In Jesus' culture, people would **spit on** someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: "spit on him to dishonor him"

See: Symbolic Action

Mark 10:34 (#2)

"after three days"

Here, the phrase **after three days** refers to the day after tomorrow. People in Jesus' culture counted the current day as day one, tomorrow as day two, and the day after tomorrow as day three. If it would be helpful in your language, you could use a word or phrase that refers to the day after tomorrow. See how you expressed this phrase in [8:31](#). Alternate translation: "on the day after the next day" or "two days from then"

See: First, Second or Third Person

Mark 10:34 (#3)

"he will rise"

Here, the word **rise** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: "he will be restored to life" or "he will resurrect"

See: Idiom

Mark 10:35 (#1)

"And"

Here, the word **And** introduces the next major event in the story. It happened sometime soon after

Jesus spoke the words recorded in the previous verses. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Soon after that," or "After Jesus said those things,"

See: Introduction of a New Event

Mark 10:35 (#2)

"we desire that whatever we ask you, you do for us"

Alternate translation: "if we ask you to do something for us, will you do it?" or "Please do for us whatever we ask you to do."

Mark 10:35 (#3)

"we desire" - "we ask" - "for us"

Here, the pronouns **we** and **us** refer only to James and John, and so they would be exclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Mark 10:36 (#1)

"to them"

The pronoun **them** refers to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "to James and John"

See: Pronouns — When to Use Them

Mark 10:36 (#2)

"do you desire {" - "for you"

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse.

See: Forms of 'You' — Singular

Mark 10:37 (#1)

"they"

The pronoun **they** refers to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: “James and John”

See: Pronouns — When to Use Them

Mark 10:37 (#2)

"Grant to us" - "we might sit"

Here, the pronouns **us** and **we** refer only to James and John, so they would be exclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive 'We'

Mark 10:37 (#3)

"Grant to us"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “We ask that you grant to us”

See: Imperatives — Other Uses

Mark 10:37 (#4)

"we might sit in your glory, one at your right hand and one at your left hand"

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could express the idea explicitly. Alternate translation: “we might in your glory sit down to rule, one at your right hand and one at your left hand” or “we might in your glory take the places of honor and authority, one at your right hand and one at your left hand”

See: Symbolic Action

Mark 10:37 (#5)

"in your glory"

The phrase **in your glory** refers to when Jesus is glorified and gloriously rules over his kingdom. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “with

you when you rule gloriously” or “with you when you become a great ruler”

See: Assumed Knowledge and Implicit Information

Mark 10:37 (#6)

"in your glory"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: “with you when you are glorified” or “by you when you are glorious”

See: Abstract Nouns

Mark 10:37 (#7)

"one at your right hand and one at your left hand"

Here, the phrases **at your right hand** and **at your left hand** refer to the places next to Jesus' right and left hands, which would be the right side and the left side. In the Jesus' culture, these sides were associated with honor or authority. If it would be helpful in your language, you could refer to the “right side” and “left side.” Make sure that your readers understand that these sides indicate that the two sons of Zebedee would have honor and authority when they sit there. Alternate translation: “one next to you on the right and one next to you on the left” or “one in the honorable place at your right and one in the honorable place at your left”

See: Metonymy

Mark 10:38 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what James and John asked for. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

Mark 10:38 (#2)

"You do not know" - "you are asking. Are you able"

Because Jesus is speaking to James and John, the words **You** and **you** are plural throughout this verse.

See: Forms of 'You' — Singular

Mark 10:38 (#3)

"You do not know"

Alternate translation: "You do not understand"

Mark 10:38 (#4)

"to drink the cup which I drink"

Here Jesus speaks of experiencing pain and suffering as if it were drinking from a **cup**. If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: "to drink the cup of suffering which I drink" or "to experience the pain that I am about to experience"

See: Metaphor

Mark 10:38 (#5)

"the cup"

Here, cup represents the drink inside the cup, which in Jesus' culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the drink" or "the wine in the cup"

See: Metonymy

Mark 10:38 (#6)

"to be baptized with the baptism with which I am being baptized"

Here Jesus speaks of being overwhelmed by difficult circumstances and pain as if it were **being baptized**. If it would be helpful in your language, you could explain the figure of speech or state the meaning plainly. Alternate translation: "to be

baptized in the painful circumstances in which I am about to be baptized" or "to be overwhelmed by difficult things like I am about to be overwhelmed"

See: Metaphor

Mark 10:38 (#7)

"to be baptized with the baptism with which"

The expression **with the baptism with which** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "to be baptized as"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 10:38 (#8)

"to be baptized" - "I am being baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "to have someone baptize you ... someone will baptize me"

See: Active or Passive

Mark 10:39 (#1)

"they" - "to them"

Here, the pronouns **they** and **them** refer to James and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "James and John ... to James and John"

See: Pronouns — When to Use Them

Mark 10:39 (#2)

"We are able"

The James and John are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "We are able to drink that cup and be baptized with

that baptism” or “We are able to undergo those things”

See: Ellipsis

Mark 10:39 (#3)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “After that,”

See: Connecting Words and Phrases

Mark 10:39 (#4)

"The cup that I drink, you will drink"

Here Jesus continues to speak of experiencing pain and suffering as if it were drinking from a **cup**. See how you translated this figure of speech in [10:38](#). Alternate translation: “The cup of suffering that I drink, you will drink” or “The pain that I am about to experience, you will experience”

See: Metaphor

Mark 10:39 (#5)

"The cup"

Here, **cup** represents the drink inside the cup, which in Jesus’ culture would probably have been wine. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you expressed the idea in [10:38](#). Alternate translation: “the drink” or “the wine in the cup”

See: Metonymy

Mark 10:39 (#6)

"you will drink," - "you will be baptized"

Because Jesus is speaking to James and John, the word **you** is plural throughout this verse.

See: Forms of ‘You’ — Singular

Mark 10:39 (#7)

"with the baptism with which I am being baptized, you will be baptized"

Here Jesus continues to speak of being overwhelmed by difficult circumstances and pain as if it were **being baptized**. See how you translated this figure of speech in [10:38](#). Alternate translation: “in the painful circumstances in which I am about to be baptized, you will be baptized” or “by the difficult things that I am about to be overwhelmed by, you will be overwhelmed”

See: Metaphor

Mark 10:39 (#8)

"with the baptism with which I am being baptized"

The expression **with the baptism with which** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you expressed the idea in [10:38](#). Alternate translation: “as I am being baptized”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 10:39 (#9)

"I am being baptized, you will be baptized"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. See how you expressed the idea in [10:38](#). Alternate translation: “someone is baptizing me, someone will baptize you”

See: Active or Passive

Mark 10:40 (#1)

"to sit at my right hand or at my left hand"

When someone sits at the **right hand** or at the **left hand** of a ruler, this symbolizes that person’s honor, authority, and ability to rule. See how you translated the similar phrases in [10:37](#). Alternate translation: “to sit down to rule at my right hand

and at my left hand” or “to take the places of honor and authority at my right hand and at my left hand”

See: Symbolic Action

Mark 10:40 (#2)

"at my right hand or at my left hand"

Here, the phrases **at my right hand** and **at my left hand** refer to the places next to Jesus’ right and left hands, which would be the right side and the left side. In the Jesus’ culture, these sides were associated with honor or authority. See how you expressed the idea in [10:37](#). Alternate translation: “next to me on the right or next to me on the left” or “in the honorable places at my right or at my left”

See: Metonymy

Mark 10:40 (#3)

"but for whom"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: “but it will be given to the ones for whom”

See: Ellipsis

Mark 10:40 (#4)

"it has been prepared"

Here, the word **it** refers to sitting in the places at Jesus’ right and left hand. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to sit in those places has been prepared” or “it has been prepared to do that”

See: Assumed Knowledge and Implicit Information

Mark 10:40 (#5)

"it has been prepared"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context

that it was God. Alternate translation: “God has prepared it”

See: Active or Passive

Mark 10:41 (#1)

"having heard this"

Here Mark implies that the **ten** disciples **heard** about what James and John had asked Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having heard that James and John had asked to sit at Jesus’ right hand and left hand”

See: Assumed Knowledge and Implicit Information

Mark 10:41 (#2)

"the ten"

Mark is using the number **ten** as a noun to refer to the other ten disciples. Your language may use adjectives in the same way. If not, you could translate this number with an equivalent phrase. Alternate translation: “the other ten disciples” or “the rest of the disciples”

See: Nominal Adjectives

Mark 10:42 (#1)

"You know"

Because Jesus is speaking to the disciples, the word **You** here is plural.

See: Forms of ‘You’ — Singular

Mark 10:42 (#2)

"the ones considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word other than and in order to show that the second clause is repeating the first one, not saying something additional. Alternatively, you could combine the two clauses

Alternate translation: “the ones considered rulers of the Gentiles lord it over them; indeed, their great ones exercise authority over them” or “the ones considered rulers of the Gentiles and their great ones lord it over them”

See: Parallelism

Mark 10:42 (#3)

"the ones considered rulers of the Gentiles"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “the ones whom the Gentiles consider to be their rulers”

See: Active or Passive

Mark 10:42 (#4)

"lord it over" - "exercise authority over"

The words translated **lord it over** and **exercise authority over** refer to using power to control and dominate others. The words do not indicate whether the rulers and the great ones are doing good or bad things with their power. If possible, use words or phrases that refer to total control and domination but that do not imply good or bad use of that control and domination. Alternate translation: “reign absolutely over ... have complete authority over”

See: Assumed Knowledge and Implicit Information

Mark 10:42 (#5)

"exercise authority over"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: “rule over” or “control”

See: Abstract Nouns

Mark 10:43 (#1)

"it is not this way"

Here Jesus could be using the present tense to: (1) give a command or instruction. Alternate

translation: “It should not be this way” or “Let it not be this way” (2) state how things work differently among his disciples. Alternate translation: “That is not how it is”

See: Statements — Other Uses

Mark 10:43 (#2)

"you." - "you" - "your"

Because is talking to the disciples, the words **you**, **you**, and **your** are plural.

See: Forms of ‘You’ — Singular

Mark 10:43 (#1)

"to become great"

Alternate translation: “to be highly respected” or “to be greatly respected”

Mark 10:43 (#2)

"will be"

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. See how you translated the similar form in [9:35](#). Alternate translation: “should be” or “has to be”

See: Statements — Other Uses

Mark 10:43-44 (#1)

"whoever desires to become great among you will be your servant" - "and whoever desires to be first among you will be a slave of all"

These two sentences mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the sentences with a word other than and in order to show that the second sentence is repeating the first one, not saying something additional. Alternatively, you could combine the two sentences. Alternate translation: “whoever desires to become great among you will be your servant; indeed, whoever desires to be first among

you will be your slave” or “whoever desires to become first or great among will you be your servant or slave”

See: Parallelism

Mark 10:44 (#1)

"you"

Because Jesus is speaking to the disciples, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 10:44 (#2)

"first"

Here, Jesus is speaking of being important or respected as if it were being **first**. If it would be clearer in your language, you could state the meaning plainly. See how you translated this word in [9:35](#). Alternate translation: “respected” or “significant”

See: Metaphor

Mark 10:44 (#3)

"will be"

Jesus is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. See how you translated the similar form in [9:35](#). Alternate translation: “should be” or “has to be”

See: Statements — Other Uses

Mark 10:44 (#4)

"will be a slave of all"

Jesus speaks of being a **slave** to emphasize the great effort Jesus' followers should make to serve others. If it would be helpful in your language, you could use an equivalent expression from your language that shows service, or you could clarify that Jesus is teaching that his followers must act in a way that is similar to slaves in their service to others. Alternate translation: “will dedicate himself

or herself to serve all” or “will work hard at helping all”

See: Hyperbole

Mark 10:44 (#5)

"of all"

Jesus is using the adjective **all** as a noun to mean all the other disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “of all the other disciples” or “the rest of the disciples”

See: Nominal Adjectives

Mark 10:45 (#1)

"For"

Here, the word **For** introduces a reason why the disciples should act like servants and slaves for other disciples. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for commands, or you could leave **For** untranslated. Alternate translation: “In fact,” or “I command that because”

See: Connect — Reason-and-Result Relationship

Mark 10:45 (#2)

"the Son of Man" - "his"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: “I, who am the Son of Man, ... my”

See: First, Second or Third Person

Mark 10:45 (#3)

"did not come to be served, but to serve and to give his life as a ransom in exchange for many"

If your language would not naturally put the negative statement before the positive statement, you could reverse the two clauses here. Alternate translation: “came to serve and to give his life as a ransom in exchange for many, not to be served”

See: Information Structure

Mark 10:45 (#4)

"did not come"

Here, the word **come** refers to the Son of Man entering this world as a human to do what God called him to do. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "did not come to this world" or "is not acting"

See: Idiom

Mark 10:45 (#5)

"to be served"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "for people to serve him" or "to have people serve him"

See: Active or Passive

Mark 10:45 (#6)

"but to serve"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "but he came to serve"

See: Ellipsis

Mark 10:45 (#7)

"to give his life as a ransom in exchange for many"

Here Jesus speaks as if his **life** were a price or **ransom** he would **give** to free **many** from someone or something that owned or controlled them. He means that he will obtain forgiveness for his people's sins and will keep those sins from controlling them. This is an important biblical image, so if possible preserve the figure of speech

or express the idea in simile form. Alternate translation: "to offer his life as if it were a ransom to set many free from sin"

See: Metaphor

Mark 10:45 (#8)

"to give his life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: "to allow himself to die"

See: Abstract Nouns

Mark 10:45 (#9)

"many"

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Mark 10:46 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Later,"

See: Introduction of a New Event

Mark 10:46 (#2)

"they come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 10:46 (#3)**"he" - "going out"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming out"

See: Go and Come

Mark 10:46 (#4)**"Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road"**

Here Mark introduces **Bartimaeus** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a man sitting beside the road. His name was Bartimaeus, son of Timaeus. He was a blind beggar"

See: Introduction of New and Old Participants

Mark 10:46 (#5)**"Bartimaeus, a blind beggar, son of Timaeus"**

Here, the phrase **son of Timaeus** could: (1) identify the father of **Bartimaeus**. Alternate translation: "Bartimaeus, a blind beggar, whose father was Timaeus" (2) explain what the name **Bartimaeus** means. Alternate translation: "Bartimaeus, which means 'son of Timaeus,' a blind beggar"

See: Assumed Knowledge and Implicit Information

Mark 10:46 (#6)**"Bartimaeus," - "of Timaeus"**

The words **Bartimaeus** and **Timaeus** are the names of men.

See: How to Translate Names

Mark 10:47 (#1)**"having heard that it is Jesus the Nazarene"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "having heard, 'It is Jesus the Nazarene,'"

See: Direct and Indirect Quotations

Mark 10:47 (#2)**"Son of David"**

Here, the word **Son** means a male descendant. It does not mean that Jesus was the direct son of David. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Descendant of David" or "You who are descended from David"

See: Metaphor

Mark 10:47 (#3)**"Son of David"**

David was Israel's most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant "Messiah." If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "Messiah"

See: Assumed Knowledge and Implicit Information

Mark 10:47 (#4)**"have mercy on me"**

The phrase **have mercy** is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add a word such as "please" to make this clear. Alternate translation: "I ask that you have mercy on me"

See: Imperatives — Other Uses

Mark 10:47 (#5)**"have mercy on me"**

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "be merciful to me"

See: Abstract Nouns

Mark 10:47 (#6)**"have mercy on me"**

The Bartimaeus assumes that Jesus will know that he is asking to be healed. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "have mercy on me and heal me" or "be merciful to me by healing me"

See: Assumed Knowledge and Implicit Information

Mark 10:48 (#1)**"many"**

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men"

See: Nominal Adjectives

Mark 10:48 (#2)**"was crying out much more"**

The phrase **was crying out much more** could mean: (1) that the blind man shouted even louder to Jesus. Alternate translation: "was crying out even louder" (2) that the blind man called out even more frequently or persistently. Alternate translation: "was crying out even more often" or "was crying out even more persistently"

Mark 10:48 (#3)**"Son of David, have mercy on me"**

Here Bartimaeus says the same thing he said in [10:47](#) except he does not include the name Jesus. Express the idea as you did there. Alternate translation: "Descendant of David, I ask that you be merciful to me" or "You who are descended from David, please have mercy on me and heal me"

Mark 10:49 (#1)**"said, 'Call him'"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "said to call him"

See: Direct and Indirect Quotations

Mark 10:49 (#2)**"Call"**

Because Jesus is speaking to some of the people in the crowd, the command **Call** is plural.

See: Forms of 'You' — Singular

Mark 10:49 (#3)**"they call"**

Here, the pronoun **they** refers to people in the crowd. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: "some people in the crowd called" or "some people in the front of the crowd called"

See: Pronouns — When to Use Them

Mark 10:49 (#4)**"Take courage"**

If your language does not use an abstract noun for the idea of **courage**, you could express the same idea in another way. Alternate translation: "Be courageous"

See: Abstract Nouns

Mark 10:49 (#5)**"Get up"**

Here the people who are speaking to Bartimaeus imply that he should walk to where Jesus was after getting up. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Get up and walk over to him" or "Get up and go to where he is"

See: Assumed Knowledge and Implicit Information

Mark 10:50 (#1)**"having thrown aside his coat"**

Bartimaeus' **coat** would have been an outer garment that people could ordinarily take off in public. Bartimaeus probably took it off so that it would be easier for him to hurry to where Jesus was. If it would be helpful in your language, you could make some or all of that information more explicit. Alternate translation: "having thrown aside his jacket" or "having thrown aside his coat so that he could move faster"

See: Assumed Knowledge and Implicit Information

Mark 10:50 (#2)**"having sprung up"**

Alternate translation: "having quickly gotten to his feet" or "having immediately stood up"

Mark 10:50 (#3)**"came"**

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "went"

See: Go and Come

Mark 10:51 (#1)**"said, 'What do you desire {that} I might do for you'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "asked him what he desired him to do for him"

See: Direct and Indirect Quotations

Mark 10:51 (#2)**"Rabbi, that"**

Bartimaeus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "Rabbi, I desire that"

See: Ellipsis

Mark 10:51 (#3)**"I might see again"**

Here, Bartimaeus could be implying: (1) that he once could see, and he wants to be able to see once more. Alternate translation: "I might regain my sight" (2) that he wants to be able to see for the first time. Alternate translation: "I might gain my sight" or "I might be able to see"

See: Assumed Knowledge and Implicit Information

Mark 10:52 (#1)**"Your faith has saved you"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "You believed, and that has caused you to be saved"

See: Abstract Nouns

Mark 10:52 (#2)**"Your faith has saved you"**

Jesus speaks of Bartimaeus' faith as if it had actively saved him. He means that his faith was the necessary condition for the healing that he received from God. Alternate translation: "Because of your faith, you have been saved"

See: Personification

Mark 10:52 (#3)**"he saw again"**

Here, much as in [10:51](#), Mark could be implying: (1) that Bartimaeus once could see, and now he can see once more. Alternate translation: "he regained his sight" (2) that Bartimaeus could see for the first time. Alternate translation: "he gained his sight" or "he was able to see"

See: Assumed Knowledge and Implicit Information

Mark 10:52 (#4)**"he was following him on the road"**

Here, the clause **he was following him on the road** could indicate that: (1) Bartimaeus walked with Jesus on the road. Alternate translation: "he walked with him on the road" or "he went with him on the road" (2) Bartimaeus traveled with Jesus and was his disciple. Alternate translation: "he became his disciple" or "he traveled with him on the road as his student"

See: Assumed Knowledge and Implicit Information

Mark 11:1 (#1)**"And when"**

Here, the phrase **And when** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Then"

See: Introduction of a New Event

Mark 11:1 (#2)**"they come near"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go near"

See: Go and Come

Mark 11:1 (#3)**"Bethphage"**

The word **Bethphage** is the name of a village that was near Jerusalem.

See: How to Translate Names

Mark 11:1 (#4)**"to the Mount of Olives"**

Here Matthew implies that **Bethphage** and **Bethany** are near **the Mount of Olives**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "near the

Mount of Olives" or "which are at the Mount of Olives"

See: Assumed Knowledge and Implicit Information

Mark 11:2 (#1)**"Go"**

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: "Come"

See: Go and Come

Mark 11:2 (#2)**"the village opposite you"**

Here, a **village** that is **opposite** someone means that it is directly in front of them. Jesus could be referring to Bethany, Bethphage, or some other village. However, it is most likely that he is referring to the village of Bethphage. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the village directly in front of you" or "the village of Bethphage, which is before you"

See: Idiom

Mark 11:2 (#3)**"you," - "you will find"**

Since the word **you** applies to the two disciples in both of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Mark 11:2 (#4)**"a colt tied up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "a colt that a person has tied up"

See: Active or Passive

Mark 11:2 (#5)

"a colt"

A **colt** is a young donkey that is no longer a baby but is not yet full grown. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a donkey that is not yet fully grown" or "a young riding animal"

See: Translate Unknowns

Mark 11:2 (#6)

"tied up"

Here Jesus implies that someone has used a rope or tether to secure the donkey so that it cannot wander away. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "secured with a tether"

See: Assumed Knowledge and Implicit Information

Mark 11:2 (#7)

"no one of men"

Although the term **men** is masculine, Mark is using the word here in a generic sense, that includes both men and women. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "no human" or "no one person"

See: When Masculine Words Include Women

Mark 11:2 (#8)

"has yet sat"

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "has yet mounted" or "has yet used as a mount"

See: Metonymy

Mark 11:3 (#1)

"And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and immediately he sends it back here'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "And if anyone asks you why you are doing this, say that the Lord has need of it and that immediately he sends it back here."

See: Quotes within Quotes

Mark 11:3 (#2)

"are you doing"

The person would be speaking to the two disciples, so **you** would be dual if your language uses that form. Otherwise, it would be plural.

See: Forms of 'You' — Dual/Plural

Mark 11:3 (#3)

"Why are you doing this"

If it would be helpful in your language, you could say explicitly what the phrase **doing this** refers to. Alternate translation: "Why are you untying and taking the colt"

See: Assumed Knowledge and Implicit Information

Mark 11:3 (#4)

"The Lord has need of it and immediately he sends it back here"

Here, the clause **and immediately he sends it back here** could be: (1) part of what Jesus wants the disciples to say. Alternate translation: "The Lord has need of it, and immediately the Lord sends it back here to you" (2) what Jesus predicts the person asking the question **Why are you doing this?** will do. Alternate translation: "The Lord has need of it,' and immediately that person again sends it here"

See: Assumed Knowledge and Implicit Information

Mark 11:3 (#5)**"has need of it"**

If your language does not use an abstract noun for the idea of **need**, you can express the same idea in another way. Alternate translation: "requires it"

See: Abstract Nouns

Mark 11:3 (#6)**"he sends"**

Here Jesus uses the present tense to describe a future action that will happen very soon. If it would be helpful in your language, you could use whatever tense is natural in your language for referring to an event in the near future. Alternate translation: "he will send"

See: Irregular Use of Tenses

Mark 11:3 (#7)**"back"**

Many ancient manuscripts read **back**. The ULT follows that reading. In this case, it is more likely that the phrase **and immediately he sends it** is part of what Jesus wanted the disciples to say (see previous note on this whole sentence). Other ancient manuscripts do not include the word **back**. In this case, it is more likely that the phrase **and immediately he sends it** is what Jesus predicts that the people who asked the question will do (see previous note on this whole sentence). If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 11:4 (#1)**"they went away"**

Here, **they** refers to the two disciples mentioned in [11:1](#). If it would be helpful in your language, you could refer to them more explicitly. Alternate translation: "those two disciples went away"

See: Pronouns — When to Use Them

Mark 11:4 (#2)**"a colt"**

See how you translated **colt** in [11:2](#). Alternate translation: "a donkey that was not yet fully grown" or "a young riding animal"

See: Translate Unknowns

Mark 11:4 (#3)**"having been tied up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "that a person had tied up"

See: Active or Passive

Mark 11:4 (#4)**"having been tied up"**

Here Jesus implies that someone has used a rope or tether to secure the donkey so that it cannot wander away. See how you translated the similar phrase in [10:2](#). Alternate translation: "having been secured with a tether"

See: Assumed Knowledge and Implicit Information

Mark 11:4 (#5)**"at a door outside on the street"**

Here Mark means that the **colt** was standing **outside on the street**, but it was secured to a **door**, probably the door into a house or shop. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to someone's door. It was standing outside on the street" or "near a door and standing in the street outside the door"

See: Assumed Knowledge and Implicit Information

Mark 11:5 (#1)

"were saying to them, 'What are you doing, untying the colt'"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “were asking them what they were doing by untying the colt.”

See: Direct and Indirect Quotations

Mark 11:5 (#2)

"What are you doing, untying"

Here the people asking the question are asking the two disciples to provide a good reason for why they are **untying the colt**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “For what reason are you untying” or “Do you have permission to untie”

See: Assumed Knowledge and Implicit Information

Mark 11:5 (#3)

"the colt"

See how you translated **colt** in [11:2](#). Alternate translation: “this donkey that is not yet fully grown” or “the young riding animal”

See: Translate Unknowns

Mark 11:6 (#1)

"they let them go"

Here Mark implies that the people **let them** take the young donkey away with them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they let them untie the young donkey and lead it away” or “they let them go away with the young donkey”

See: Assumed Knowledge and Implicit Information

Mark 11:7 (#1)

"the colt"

See how you translated **colt** in [11:2](#). Alternate translation: “the donkey that was not yet fully grown” or “the young riding animal”

See: Translate Unknowns

Mark 11:7 (#2)

"throw their cloaks upon it"

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: “drape the colt with their cloaks as a sign of honor” or “throw their cloaks upon it to give him glory”

See: Symbolic Action

Mark 11:7 (#3)

"cloaks"

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize or with a general expression. Alternate translation: “jackets” or “outer garments”

See: Translate Unknowns

Mark 11:8 (#1)

"many" - "others"

Mark is using the adjectives **many** and **others** as nouns to mean many people and other people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: “many men and women ... different men and women”

See: Nominal Adjectives

Mark 11:8 (#2)

"spread their cloaks on the road, and others, branches, having cut {them} from the fields"

The people did these things to give Jesus honor and glory. If it would be helpful in your language, you could explain the meaning of these actions. Alternate translation: “spread their cloaks on the road to give him honor, and others, branches, having cut them from the field, to give him glory”

See: Symbolic Action

Mark 11:8 (#3)**"cloaks"**

See how you translated the word **cloaks** in [11:7](#).
Alternate translation: "jackets" or "outer garments"

See: Translate Unknowns

Mark 11:8 (#4)**"others, branches"**

Mark is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "others spread branches"

See: Ellipsis

Mark 11:9 (#1)**"going before"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "coming before"

See: Go and Come

Mark 11:9 (#2)**"Hosanna"**

The word **Hosanna** is a Hebrew word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Hosanna had an original meaning of "save now," but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language, or you could translate it according to how the word was used. In this context, the people could be praising: (1) God. Alternate translation: "Glory to God" or "May God be honored" (2) Jesus. Alternate translation: "Glory to this man" or "May this man be honored"

See: Copy or Borrow Words

Mark 11:9 (#3)**"Blessed is the one coming in the name of the Lord"**

Here the crowds are quoting from [Psalm 118:26](#). Since they do not introduce the words as a quotation from an important text, you also should not introduce them as anything more than what the crowds said. However, if it would be helpful for your readers, you could include this information in a footnote.

See: Assumed Knowledge and Implicit Information

Mark 11:9 (#4)**"Blessed is the one coming in the name of the Lord"**

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: "Let the one coming in the name of the Lord be blessed" (2) stating that God had already blessed Jesus. Alternate translation: "The one coming in the name of the Lord is blessed"

See: Assumed Knowledge and Implicit Information

Mark 11:9 (#5)**"Blessed is"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "Let God bless"

See: Active or Passive

Mark 11:9 (#6)**"in the name of the Lord"**

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person's authority. If it would be helpful in your language, you could use a comparable expression or state the meaning plainly. Alternate translation: "by the authority of the Lord"

See: Metonymy

Mark 11:10 (#1)

"Blessed is the coming kingdom of our father David"

The phrase **Blessed is the coming kingdom** could be: (1) a request for God to bless the kingdom. Alternate translation: "Let the coming kingdom of our father David be blessed" (2) stating that God had already blessed the kingdom. Alternate translation: "The coming kingdom of our father David is blessed"

See: Assumed Knowledge and Implicit Information

Mark 11:10 (#2)

"Blessed is"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "Let God bless"

See: Active or Passive

Mark 11:10 (#3)

"the coming kingdom of our father David"

Here, the people are using the possessive form to describe a **kingdom** that is like the one that **David** ruled. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the coming kingdom that is like our father David's kingdom" or "the coming kingdom that once belonged to our father David"

See: Possession

Mark 11:10 (#4)

"the coming kingdom of our father David"

Here, the word **coming** indicates that these people have been waiting for and expecting this **kingdom**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the kingdom of our father David that we have been waiting for" or "the long-expected kingdom of our father David"

See: Assumed Knowledge and Implicit Information

Mark 11:10 (#5)

"of our father David"

Here the people refer to **David** as if he were their **father**. They mean that **David** was an important ancestor of many Jewish people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "of our important ancestor, David" or "of David, from whom many of us are descended"

See: Metaphor

Mark 11:10 (#6)

"Hosanna"

See how you translated the word **Hosanna** in [11:9](#). Here, the people could be using the word to praise: (1) God, who sent Jesus. Alternate translation: "Hosanna to God" (2) Jesus. Alternate translation: "Hosanna to this one"

See: Copy or Borrow Words

Mark 11:10 (#7)

"the highest"

The people are using the adjective **highest** as a noun to mean the highest heavens, where God dwells. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the highest heavens"

See: Nominal Adjectives

Mark 11:11 (#1)

"temple"

Here Mark means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "temple courtyard"

See: Synecdoche

Mark 11:11 (#2)**"the hour already being late"**

Here, the phrase **the hour already being late** indicates that it was evening, and the sun was about to set. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "since it was late in the day" or "the sun being about to set"

See: Idiom

Mark 11:11 (#3)**"he went out"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came out"

See: Go and Come

Mark 11:11 (#4)**"the Twelve"**

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "the 12 apostles" or "the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Mark 11:12 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Later,"

See: Introduction of a New Event

Mark 11:12 (#2)**"having come out"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone out"

See: Go and Come

Mark 11:13 (#1)**"he went"**

In a context such as this, your language might say "came" instead of **went**. Alternate translation: "he came"

See: Go and Come

Mark 11:13 (#2)**"if perhaps he will find anything on it"**

Here Mark implies that Jesus wanted to **find** some figs on the tree that he could eat. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "hoping to find some figs on it" or "wanting to find some fruit on it to eat"

See: Assumed Knowledge and Implicit Information

Mark 11:13 (#3)**"And"**

Here, the word **And** introduces what Jesus actually found on the tree in contrast to what Jesus wanted to find on the tree. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: "But"

See: Connecting Words and Phrases

Mark 11:13 (#4)**"having come to it, he found nothing except leaves, for it was not the season of figs"**

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first two clauses describe. Alternate translation: "because it was not the season of figs, having come to it, he found nothing except leaves"

See: Connect — Reason-and-Result Relationship

Mark 11:13 (#5)**"having come to it"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone to it"

See: Go and Come

Mark 11:13 (#6)**"he found nothing except leaves"**

If it would in appear your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "he found only leaves"

See: Connect — Exception Clauses

Mark 11:13 (#7)**"it was not the season of figs"**

Alternate translation: "the time of year to pick figs had not yet arrived"

Mark 11:14 (#1)**"answering"**

Here, the word **answering** indicates that Jesus was responding to what he saw. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in response" or "when he saw that"

See: Assumed Knowledge and Implicit Information

Mark 11:14 (#2)**"May no one any longer eat fruit from you to eternity"**

Jesus is speaking to the fig tree that he knows cannot hear him. He is doing this to communicate to the people listening to him what he is going to do the tree. If it would be helpful in your language, you could translate these words as if he were speaking about the fig tree. Alternate translation: "May no one any longer eat fruit from this tree to eternity"

or "As for this tree, may no one any longer eat fruit from it to eternity"

See: Apostrophe

Mark 11:14 (#3)**"May no one any longer eat fruit from you to eternity"**

Here Jesus implies that the fig tree will stop producing **fruit**, and that is why no one will **eat fruit** from the tree ever again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "May you no longer produce fruit that people will eat to eternity"

See: Assumed Knowledge and Implicit Information

Mark 11:14 (#4)**"May no one any longer eat"**

The words translated **No one** and **any longer** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "May people no longer eat" or "No longer may there be anyone who will eat"

See: Double Negatives

Mark 11:14 (#5)**"fruit"**

In this verse, the word **fruit** is singular in form, but it refers to any fruits that the tree might produce as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: "fruits"

See: Collective Nouns

Mark 11:14 (#6)**"you"**

Because Jesus is speaking to the fig tree, the word **you** here is singular.

See: Forms of 'You' — Singular

Mark 11:14 (#7)

"to eternity"

Here, the phrase to eternity means that something lasts forever. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "forever" or "again"

See: Idiom

Mark 11:15 (#1)

"they come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 11:15 (#2)

"temple"

Here Mark means that Jesus entered into the **temple** area. He does not mean that Jesus went into the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in [11:11](#). Alternate translation: "the temple courtyard"

See: Synecdoche

Mark 11:15 (#3)

"to cast out"

Alternate translation: "to throw out" or "to force out" or "to drive out"

Mark 11:15 (#4)

"the ones selling and the ones buying in the temple"

Mark implies that merchants were **selling** animals and other items so that travelers could buy them and offer the proper sacrifices at the temple. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "the ones selling and buying things in the temple for the sacrifices"

See: Assumed Knowledge and Implicit Information

Mark 11:15 (#5)

"the tables of the money changers"

Here Mark is referring to people who exchanged the commonly used Greek and Roman money for special money that could be used at the temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the tables of the people who exchanged money" or "the tables of the people who exchanged the temple currency"

See: Assumed Knowledge and Implicit Information

Mark 11:15 (#6)

"the seats of the ones selling the doves"

Here Mark refers to people who sold **doves**, which the poorest people would offer as sacrifices. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the seats of the ones selling the doves to be sacrificed"

See: Assumed Knowledge and Implicit Information

Mark 11:16 (#1)

"a container"

Here, the word translated **container** refers to any object that people use for a specific purpose. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "any object" or "anything"

See: Assumed Knowledge and Implicit Information

Mark 11:16 (#2)

"the temple"

Here Mark is referring to the **temple** area. He does not mean that people were passing through the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in [11:11](#). Alternate translation: “the temple courtyard”

See: Synecdoche

Mark 11:17 (#1)

"them and saying"

The pronoun **them** refers to the people who were buying, selling, and exchanging things in the temple area. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: “the people who were buying and selling, and he was saying”

See: Pronouns — When to Use Them

Mark 11:17 (#2)

"Has it not been written, 'My house will be called a house of prayer for all the nations'? But you have made it a 'den of robbers'"

If it would be helpful in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: “Has it not been written that God’s house will be called a house of prayer for all the nations? But you have made it, as it has been written, into a den of robbers.”

See: Quotes within Quotes

Mark 11:17 (#3)

"Has it not been written, 'My house will be called a house of prayer for all the nations'"

Jesus is using the question form to rebuke the people in the temple. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “You should have paid closer attention to what has been written: ‘My house will be called a house of prayer for all the nations.’” or “It has certainly been written, ‘My house will be called a house of prayer for all the nations!’”

See: Rhetorical Question

Mark 11:17 (#4)

"Has it not been written"

In Jesus’ culture, **Has it not been written** was a normal way to introduce a quotation from an important text, in this case, the book of Isaiah (see [Isaiah 56:7](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: “Can you not read in the Scriptures” or “Does it not say in the book of Isaiah”

See: Quotations and Quote Margins

Mark 11:17 (#5)

"Has it not been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through the prophet Isaiah. Alternate translation: “Has the prophet Isaiah not said” or “Has God not had a prophet write”

See: Active or Passive

Mark 11:17 (#6)

"My house will be called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “They will call my house”

See: Active or Passive

Mark 11:17 (#7)

"My house"

God, speaking through the prophet Isaiah, refers to his temple as **My house** because his presence is there. If it would be helpful for your readers, you

could state the meaning plainly. Alternate translation: "My temple"

See: Metaphor

Mark 11:17 (#8)

"a house of prayer for all the nations"

Here God, speaking through the prophet Isaiah, is using the possessive form to describe **a house** that is a place where people perform **prayer**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "a house where all the nations offer prayer" or "a place where there is prayer from all the nations"

See: Possession

Mark 11:17 (#9)

"you have made it a 'den of robbers'"

Here Jesus quotes from the Old Testament scriptures, specifically from [Jeremiah 7:11](#). If it would be helpful to your readers, you could format or introduce these words in a different way and include this information in a footnote. Alternate translation: "you have made it a 'den of robbers,' in the words of the Scriptures" or "you have made it, as the Scriptures say, 'a den of robbers'"

See: Quotations and Quote Margins

Mark 11:17 (#10)

"a 'den of robbers'"

Here God, speaking through the prophet Jeremiah, refers to the temple as a **den** where **robbers** hide and plot their crimes. If it would be helpful in your language, you could use a comparable phrase or express the idea in simile form. Alternate translation: "a place where robbers live" or "like a cave where robbers hide"

See: Metaphor

Mark 11:18 (#1)

"they were seeking how they might destroy him, for they were fearing him, for all the crowd was being amazed at his teaching"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the second clause describes, which in turn gives the reason for the result that the first clause describes. Alternate translation: "because all the crowd were being amazed at this teaching, they were fearing him, and so they were seeking how they might destroy him"

See: Connect — Reason-and-Result Relationship

Mark 11:18 (#2)

"they were seeking how"

Alternate translation: "they were looking for a way by which"

Mark 11:18 (#3)

"all the crowd was being amazed at his teaching"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus taught. Alternate translation: "his teaching was astonishing all the crowd"

See: Active or Passive

Mark 11:18 (#4)

"all the crowd"

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most people in the crowd" or "most of the crowd"

See: Hyperbole

Mark 11:19 (#1)

"when evening came"

Alternate translation: "in the evening"

Mark 11:19 (#2)**"they were going out"**

In a context such as this, your language might say "coming" instead of **going**. Alternate translation: "they were coming out"

See: Go and Come

Mark 11:19 (#3)**"outside the city"**

Here Mark implies that they went **outside the city** of Jerusalem to spend the night in the village of Bethany, as they did the previous night (see [11:11](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "outside Jerusalem to Bethany" or "outside the city of Jerusalem, and they slept in the village of Bethany"

See: Assumed Knowledge and Implicit Information

Mark 11:20 (#1)**"passing by"**

Here Mark implies that Jesus and his disciples were **passing by** the same route that they had traveled the previous morning, which means that they went past the same **fig tree** that they had gone past the previous morning. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "passing by on the same path" or "going by the same route"

See: Assumed Knowledge and Implicit Information

Mark 11:20 (#2)**"the fig tree having withered from the roots"**

The phrase **the fig tree having withered from the roots** means that the **fig tree** had completely shriveled up and dried out, including its **roots**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the entire fig tree having withered and having died" or "that the fig tree, including its roots, had dried up and died"

See: Idiom

Mark 11:21 (#1)**"having been reminded, Peter"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say what **reminded** Peter, it is clear from the context that it was seeing the fig tree. Alternate translation: "seeing the fig tree reminded Peter, and he" or "when he saw the fig tree, it reminded Peter, who"

See: Active or Passive

Mark 11:21 (#2)**"behold"**

Here, the word **behold** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express **behold** with a word or phrase that asks a person to look or to pay attention. Alternate translation: "see" or "look at that"

See: Exclamations

Mark 11:21 (#3)**"you cursed"**

Because Peter is speaking to Jesus, the word **you** here is singular.

See: Forms of 'You' — Singular

Mark 11:21 (#4)**"has withered"**

Alternate translation: "has shriveled up" or "has dried up"

Mark 11:22 (#1)**"Have faith in God"**

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "Believe"

See: Abstract Nouns

Mark 11:23 (#1)

"Truly I say to you that whoever says to this mountain, 'Be taken up and be thrown into the sea,' and does not doubt in his heart, but believes that what he says is happening, it will be for him"

Here Jesus uses an imaginary situation to show that a person who has faith can do amazing things, like casting a **mountain** into the **sea**. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Truly I say this to you: imagine that someone says to this mountain, 'Be taken up and be thrown into the sea.' If that person does not doubt in his heart, but believes that what he says is happening, it will be for him."

See: Hypothetical Situations

Mark 11:23 (#2)

"whoever says to this mountain, 'Be taken up and be thrown into the sea,' and does not doubt"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "whoever tells this mountain to be taken up and to be thrown into the sea, and does not doubt"

See: Quotes within Quotes

Mark 11:23 (#3)

"to this mountain"

Here, the phrase **this mountain** could refer to: (1) the Mount of Olives, which Jesus and his disciples were near. Alternate translation: "to the Mount of Olives" or "to the mountain we are near" (2) any mountain. Alternate translation: "to a mountain"

See: When to Keep Information Implicit

Mark 11:23 (#4)

"Be taken up and be thrown into the sea"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the

context that it would be God. Alternate translation: "May God take you up and throw you into the sea"

See: Active or Passive

Mark 11:23 (#5)

"Be taken up and be thrown"

Since someone is talking to a mountain, the commands here are singular.

See: Forms of 'You' — Singular

Mark 11:23 (#6)

"does not doubt in his heart, but believes that what he says is happening"

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **but** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases and express the emphasis in another way. Alternate translation: "believes that what he says is happening without doubting in his heart" or "truly believes in his heart that what he says is happening"

See: Parallelism

Mark 11:23 (#7)

"in his heart"

In Jesus' culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "in his mind" or "when he thinks about it"

See: Metonymy

Mark 11:23 (#8)

"his" - "he says" - "for him"

Although the terms **his**, **he**, and **him** are masculine, Jesus is using the words in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: “his or her ... he or she says ... for that person”

See: When Masculine Words Include Women

Mark 11:23 (#9)

"is happening"

Here Jesus uses the present tense to refer to something that would happen in the near future. If it would be helpful in your language, you could use whatever tense would be natural to refer to an event that will soon happen. Alternate translation: “will happen”

See: Irregular Use of Tenses

Mark 11:23 (#10)

"it will be for him"

Alternate translation: “God will make it happen”

Mark 11:24 (#1)

"Because of this"

Here, the phrase **Because of this** introduces a result or inference based on what Jesus has just said about faith. If it would be helpful in your language, you could use a different word or phrase that introduces a result or inference. Alternate translation: “So then” or “For that reason”

See: Connect — Reason-and-Result Relationship

Mark 11:24 (#2)

"everything, as much as you pray"

The expression **everything, as much as you pray** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: “everything that you pray”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 11:24 (#3)

"you pray and request"

The two words **pray** and **request** express a single idea. The word **pray** tells how the disciples are making their requests. If it would be more natural in your language, you could express this meaning in a different way. Alternate translation: “you request in prayer” or “you request while praying”

See: Hendiadys

Mark 11:24 (#4)

"you have received {it}"

Here Jesus uses the past tense to refer to something in the future. He does this to indicate that the disciples should **believe** so strongly that they will receive what they ask for that it is as if they had already **received** it. If it would be helpful in your language, you could use the present or future tense and indicate the certainty in other way. Alternate translation: “you will certainly receive it” or “you are certain to receive it”

See: Irregular Use of Tenses

Mark 11:24 (#5)

"it will be to you"

Alternate translation: “God will make it happen”

Mark 11:25 (#1)

"when you stand praying"

In Jesus’ culture, people often would **stand** when **praying** to God. Jesus assumes that his readers would be familiar with this practice. If it would be helpful in your language, you could refer to the posture that people assume in your culture when praying, or you could simply refer to praying. Alternate translation: “when you kneel in prayer” or “when you pray”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 11:25 (#2)**"you have something against anyone"**

Here, the phrase **you have something against anyone** indicates that **you** have been offended or injured by **anyone**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you are upset with anyone" or "you have been offended by anyone"

See: Idiom

Mark 11:25 (#3)**"so that"**

The phrase **so that** introduces a purpose clause. Jesus says to **forgive** with the goal that **your Father who {is} in the heavens may also forgive you your trespasses**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Mark 11:25 (#4)**"your Father"**

Jesus speaks of his disciples as if God were their physical father. He means that they have a father-son relationship with God. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "your spiritual Father" or "God, who is like a Father to you,"

See: Metaphor

Mark 11:25 (#5)**"in the heavens"**

Here, the phrase **in the heavens** identifies the location in which God the Father is specially present and from which he rules. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "who is in the heavens"

See: Assumed Knowledge and Implicit Information

Mark 11:25 (#6)**"your trespasses"**

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: "when you trespass"

See: Abstract Nouns

Mark 11:26 (#1)**"But if you do not forgive, neither will your Father in the heavens forgive your trespasses"**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Mark 11:26 (#2)**"do not forgive"**

Here Jesus implies that they might **not forgive** other people. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "do not forgive fellow humans" or "do not forgive people who have sinned against you"

See: Assumed Knowledge and Implicit Information

Mark 11:26 (#3)**"your Father"**

See how you translated the phrase **your Father** in the previous verse ([11:25](#)). Alternate translation: "your spiritual Father" or "God, who is like a Father to you,"

See: Metaphor

Mark 11:26 (#4)**"in the heavens"**

See how you translated the phrase **in the heavens** in the previous verse ([11:25](#)). Alternate translation: “who is in the heavens”

See: Assumed Knowledge and Implicit Information

Mark 11:26 (#5)

"your trespasses"

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea in another way. Alternate translation: “you when you trespass”

See: Abstract Nouns

Mark 11:27 (#1)

"they come" - "come"

In contexts such as these, your language might say “go” instead of **come**. Alternate translation: “they go ... go”

See: Go and Come

Mark 11:27 (#2)

"in the temple"

Here Mark means that Jesus was walking in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in [11:11](#). Alternate translation: “in the temple courtyard”

See: Synecdoche

Mark 11:28 (#1)

"By what authority do you do these things, or who gave you this authority, so that you might do these things"

The question **By what authority do you do these things** and the question **who gave you this authority, so that you might do these things** could: (1) be two separate questions, the first asking about the nature of the authority and the second about who gave it to Jesus. Alternate translation: “By what kind of authority do you do

these things, or who is the one who gave you this authority, so that you might do these things” (2) both have the same meaning and be asked together to strongly question Jesus’ authority. If you choose this option, and if it would be helpful in your language, you could combine these two questions into one question. Alternate translation: “Who was it who gave you the authority to do these things?”

See: Parallelism

Mark 11:28 (#2)

"By what authority do you do these things, or who gave you this authority"

If your language does not use an abstract noun for the idea of authority, you could express the same idea in another way. Alternate translation: “How are you empowered to do these things, and who empowered you in this way”

See: Abstract Nouns

Mark 11:28 (#3)

"do you do" - "you" - "you might do"

Because the Jewish leaders are speaking to Jesus, the word **you** throughout this verse is singular.

See: Forms of ‘You’ — Singular

Mark 11:28 (#4)

"do you do these things," - "you might do these things"

In both places, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “do you teach, heal, and drive people out of the temple ... you teach, heal, and drive people out of the temple”

See: Assumed Knowledge and Implicit Information

Mark 11:28 (#5)

"or"

Here, the word **or** introduces another similar question. If it would be helpful in your language, you could use a word or phrase that introduces a related question, or you could leave **or** untranslated. Alternate translation: “and” or “or again,”

See: Connecting Words and Phrases

Mark 11:29 (#1)

"But"

Here, the word **But** introduces what Jesus said in contrast to what the Jewish leaders asked him. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

Mark 11:29 (#2)

"one word"

Jesus is using the term **word** to refer to what he will ask. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “one thing”

See: Metonymy

Mark 11:29 (#3)

"and you answer me, and I will tell you"

Here Jesus implies that he will only **tell** them **by what authority** he acts if they **answer** him. If it would be helpful in your language, you could express the idea in conditional form or in some other way that makes this relationship clear. Alternate translation: “and if you answer me, then I will tell you” or “and as long as you answer me, I will tell you”

See: Assumed Knowledge and Implicit Information

Mark 11:29 (#4)

"by what authority I do these things"

If your language does not use an abstract noun for the idea of authority, you could express the same

idea in another way. See how you expressed the idea in [11:28](#). Alternate translation: “how I am empowered to do these things”

See: Abstract Nouns

Mark 11:29 (#5)

"I do these things"

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in [11:28](#). Alternate translation: “I teach, heal, and drive people out of the temple”

See: Assumed Knowledge and Implicit Information

Mark 11:30 (#1)

"Was the baptism of John"

If your language does not use an abstract noun for the idea of **baptism**, you could express the same idea in another way. Alternate translation: “When John baptized people, was it”

See: Abstract Nouns

Mark 11:30 (#2)

"the baptism of John"

Here, Jesus is using the possessive form to describe a kind of **baptism** that was performed by **John**. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the baptism that John performed”

See: Possession

Mark 11:30 (#3)

"from heaven"

Here, **heaven** represents God because it is where he dwells. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “from God”

See: Metonymy

Mark 11:30 (#4)**"men"**

Although the term **men** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "humans"

See: When Masculine Words Include Women

Mark 11:30 (#5)**"from heaven, or from men"**

Here Jesus is asking about where John's authority came from. He indicates that it could be from God in **heaven** or from **men** on earth. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "authorized by God from heaven or by men on earth"

See: Assumed Knowledge and Implicit Information

Mark 11:31 (#1)**"with each other"**

Here, the phrase **with each other** could mean: (1) that the Jewish leaders **were reasoning** with one another. Alternate translation: "with one another" (2) that the Jewish leaders were thinking this without saying it. Alternate translation: "within themselves"

See: Assumed Knowledge and Implicit Information

Mark 11:31 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 11:31 (#3)

"If we say, 'From heaven,' he will say, 'For what {reason} then did you not believe him'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "If we say that it was from heaven, then he will ask us for what reason we did not believe him."

See: Quotes within Quotes

Mark 11:31 (#4)

"If we say, 'From heaven,' he will say, 'For what {reason} then did you not believe him'"

Here the Jewish leaders use an imaginary situation to help them decide how to answer the question. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Imagine that we say, 'From heaven.' In that case, he will say to us, 'For what reason then did you not believe him?'"

See: Connect — Hypothetical Conditions

Mark 11:31 (#5)**"From heaven"**

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "John's baptism was from heaven" or "It was from heaven"

See: Ellipsis

Mark 11:31 (#6)**"From heaven"**

See how you translated the similar phrase in [11:30](#). Alternate translation: "From God"

See: Metonymy

Mark 11:31 (#7)

"For what {reason} then did you not believe him"

The Jewish leaders expect that Jesus would use the question form to rebuke them. If you would not use the question form for this purpose in your language, you could translate this as a statement or

an exclamation. Alternate translation: “Then you should have believed him.” or “You certainly should have believed him, then!”

See: Rhetorical Question

Mark 11:32 (#1)

"But should we say, 'From men'"

Here the Jewish leaders could be: (1) asking a rhetorical question. Alternate translation: “But can we really say, ‘From men?’” (2) using a conditional form that implies the result. Alternate translation: “But if we say, ‘From men.’”

Mark 11:32 (#2)

"But should we say, 'From men'"

The Jewish leaders are using the question form to indicate that they think it is a bad idea to give the answer **From men**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: “But it is not possible for us to say, ‘From men.’” or “But we cannot say, ‘From men!’”

See: Rhetorical Question

Mark 11:32 (#3)

"should we say, 'From men'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “should we say that it was from men”

See: Quotes within Quotes

Mark 11:32 (#4)

"From men"

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: “John’s baptism was from men” or “It was from men”

See: Ellipsis

Mark 11:32 (#5)

"From men"

See how you translated the similar phrase in [11:30](#). Alternate translation: “From humans”

See: When Masculine Words Include Women

Mark 11:32 (#6)

"They were afraid of the crowd, for they all held that John really was a prophet"

Mark provides this background information to help readers understand why the Jewish leaders said what they did. Use a natural way in your language for introducing background information. Alternate translation: “They said this to each other because they were afraid of the crowd, for they all held that John really had been a prophet” or “They did not want to say that John’s baptism was from men, because all the crowd held that John really was a prophet, and they were afraid of the crowd”

See: Connect — Background Information

Mark 11:32 (#7)

"They were afraid of the crowd, for they all held that John really was a prophet"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: “The crowd held that John really was a prophet, so they were afraid of them all”

See: Connect — Reason-and-Result Relationship

Mark 11:32 (#8)

"of the crowd"

Here Mark implies that the Jewish leaders feared what the crowd would do if they answered in this way. The crowd might have rioted or attacked them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “of what the crowd would do” or “that the crowd might riot”

See: Assumed Knowledge and Implicit Information

Mark 11:32 (#9)

"they all held"

Here, the word **all** refers to the people in the crowd. If it would be helpful in your language, you could say that explicitly. Alternate translation: "for everyone in the crowd held" or "for all those who were in the crowd held"

See: Assumed Knowledge and Implicit Information

Mark 11:32 (#10)

"they all held"

Mark says **all** here as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "most of them held"

See: Hyperbole

Mark 11:33 (#1)

"And"

Here, the word **And** introduces what the chief priests and scribes did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: "Therefore," or "So then,"

See: Connecting Words and Phrases

Mark 11:33 (#2)

"We do not know"

The Jewish leaders are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "We do not know where the baptism of John was from"

See: Ellipsis

Mark 11:33 (#3)

"Nor do I tell you"

With the words **Nor do I tell you**, Jesus is indicating that this is the result of what the Jewish leaders told him. If it would be helpful in your language, you could include a word or phrase that introduces a result. Alternate translation: "Then I will not tell you" or "Well then, neither do I tell you"

See: Connect — Reason-and-Result Relationship

Mark 11:33 (#4)

"by what authority I do these things"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. See how you expressed the idea in [11:28](#). Alternate translation: "how I am empowered to do these things"

See: Abstract Nouns

Mark 11:33 (#5)

"I do these things"

Here, the phrase **these things** refers to what Jesus has done since he arrived in Jerusalem, including driving people out of the temple, healing people, and teaching. See how you translated the similar phrase in [11:28](#). Alternate translation: "I teach, heal, and drive people out of the temple"

See: Assumed Knowledge and Implicit Information

Mark 12:1 (#1)

"A man planted a vineyard"

To teach the Jewish leaders, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this story: A man planted a vineyard"

See: Parables

Mark 12:1 (#2)

"A man planted a vineyard"

Jesus uses the phrase **A man planted a vineyard** to introduce the main character in the story. Use a natural form in your language for introducing the main character in a story. Alternate translation: "There once was a man who planted a vineyard"

See: Introduction of New and Old Participants

Mark 12:1 (#3)

"a hedge"

A **hedge** is a thick wall made from bushy plants that were planted close together. If your readers would not be familiar with this type of wall, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a wall made of bushes" or "wall of plants"

See: Translate Unknowns

Mark 12:1 (#4)

"rented it out to farmers"

As the rest of the story shows, the man rented the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some grape farmers to use his vineyard in exchange for a share of the crop"

See: Translate Unknowns

Mark 12:1 (#5)

"to farmers"

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "vine dressers" or "grape farmers"

See: Assumed Knowledge and Implicit Information

Mark 12:2 (#1)

"at the time"

Here Jesus refers to **the time** of year when the grape vines produced grapes. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when it was almost harvest time," or "when the grapes were almost ripe,"

See: Assumed Knowledge and Implicit Information

Mark 12:2 (#2)

"farmers" - "farmers"

See how you translated **farmers** in [12:1](#). Alternate translation: "vine dressers ... vine dressers" or "grape farmers ... grape farmers"

See: Assumed Knowledge and Implicit Information

Mark 12:2 (#3)

"he might receive from the farmers from the fruits of the vineyard"

Here the man wants to receive the share of the **fruits** that the farmers agreed to pay him when he rented the vineyard to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he might receive from the farmers his portion of the fruits of the vineyard" or "he might receive from the farmers the fruits of the vineyard that they agreed to pay him"

See: Assumed Knowledge and Implicit Information

Mark 12:2 (#4)

"the fruits of the vineyard"

Here, the word **fruits** could refer: (1) directly to the grapes that the vineyard produced. Alternate translation: "the grapes from the vineyard" (2) figuratively to what the farmers made when they sold the grapes. Alternate translation: "the money from what the vineyard produced"

See: Metaphor

Mark 12:3 (#1)**"And"**

Here, the word **And** introduces what the farmers actually did in contrast to what the man who owned the vineyard wanted them to do. If it would be helpful in your language, you could use a word or phrase that introduces a contrast, or you could leave **And** untranslated. Alternate translation: "But"

See: Connecting Words and Phrases

Mark 12:3 (#2)**"having seized him"**

Here Jesus implies that the farmers did this once the servant arrived at the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "after the servant arrived, having seized him"

See: Assumed Knowledge and Implicit Information

Mark 12:3 (#3)**"empty"**

Jesus speaks of this servant as if he were a container that was **empty**. He means that the farmers did not give him any of the fruit from the vineyard. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "empty-handed" or "without any grapes"

See: Metaphor

Mark 12:4 (#1)**"they wounded in the head"**

Alternate translation: "they hit in the head" or "they repeatedly struck on the head"

Mark 12:4 (#2)**"treated shamefully"**

Alternate translation: "humiliated" or "dishonored"

Mark 12:5 (#1)**"another," - "many others"**

Jesus is using the adjectives **another** and **others** as nouns to mean another servant and other servants. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "another one of his servants ... many more of his servants"

See: Nominal Adjectives

Mark 12:5 (#2)**"and many others"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Jesus could be implying that **many others**: (1) were sent by the man. Alternate translation: "and he sent many others" (2) were harmed by the farmers. Alternate translation: "and they harmed many others"

See: Ellipsis

Mark 12:5 (#3)**"beating some and killing others"**

Here Jesus implies that the farmers were **beating** some servants and were **killing** other servants. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "but the farmers beat some and killed others"

See: Assumed Knowledge and Implicit Information

Mark 12:6 (#1)**"Having one more"**

Here Jesus implies that the man has **one more** person whom he could send to the farmers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Having one more person he could send" or "Having one more messenger"

See: Assumed Knowledge and Implicit Information

Mark 12:6 (#2)**"a beloved son"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a son whom he loved"

See: Active or Passive

Mark 12:6 (#3)**"he sent him to them last, saying, 'They will respect my son'"**

If it would be more natural in your language, you could reverse the order of these two clauses. Alternate translation: "saying, 'They will respect my son,' he sent his son to them last"

See: Information Structure

Mark 12:6 (#4)**"saying, 'They will respect my son'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that they would respect his son"

See: Quotes within Quotes

Mark 12:6 (#5)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he thought"

See: Quotations and Quote Margins

Mark 12:6 (#6)**"They will respect my son"**

Here, the man implies that respecting his son would also mean giving him the portion of the fruits that he and the farmers had agreed upon. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "They

will respect my son and give him my portion of the fruits"

See: Assumed Knowledge and Implicit Information

Mark 12:7 (#1)**"But those farmers said to each other"**

Here Jesus implies that **those farmers** said this when they saw that the man's son had arrived at the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "But when the son arrived, those farmers said to each other" or "But those farmers, when they saw the man's son, said to each other"

See: Assumed Knowledge and Implicit Information

Mark 12:7 (#2)**"farmers"**

See how you translated **farmers** in [12:1](#). Alternate translation: "vine dressers" or "grape farmers"

See: Assumed Knowledge and Implicit Information

Mark 12:7 (#3)**"said to each other, 'This is the heir. Come, let us kill him, and the inheritance will be ours'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "said to each other that this man was the heir and that they should come and kill him so that the inheritance would be theirs"

See: Quotes within Quotes

Mark 12:7 (#4)**"Come"**

Here, the word **Come** is an exhortation to do something together with the speaker. The word does not necessarily mean that the people must travel somewhere. If it would be helpful in your language, you could use a word or phrase that exhorts people to work together. Alternate

translation: "Working together" or "Acting with one another"

See: Idiom

Mark 12:7 (#5)

"and"

Here, the word **and** introduces the purpose for which the farmers plan to **kill** the son. If it would be helpful in your language, you could use a word or phrase that introduces a purpose. Alternate translation: "and that way"

See: Connect — Goal (Purpose) Relationship

Mark 12:7 (#6)

"the inheritance"

Here the farmers are referring primarily to the vineyard, which would be the son's **inheritance**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the inheritance, this vineyard,"

See: Assumed Knowledge and Implicit Information

Mark 12:7 (#7)

"the inheritance"

If your language does not use an abstract noun for the idea of **inheritance**, you could express the same idea in another way. Alternate translation: "what he would inherit"

See: Abstract Nouns

Mark 12:8 (#1)

"And"

Here, the word **And** introduces what the farmers did as a result of what they said to each other. If it would be helpful in your language, you could use a word or phrase that introduces the result of an action. Alternate translation: "Therefore," or "So then,"

See: Connecting Words and Phrases

Mark 12:8 (#2)

"him"

Here Jesus implies that they **threw** his dead body **out of the vineyard**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "his dead body"

See: Assumed Knowledge and Implicit Information

Mark 12:9 (#1)

"What then will the lord of the vineyard do"

Jesus is using the question form to introduce what **the lord of the vineyard** will do. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "So now, listen to what the lord of the vineyard will do:" or "Let me tell you what the lord of the vineyard will do!"

See: Rhetorical Question

Mark 12:9 (#2)

"What then"

Here, the word **then** introduces a rhetorical question that Jesus asks based on the story that he has told. If it would be helpful in your language, you could use a word or phrase that introduces this kind of question. Alternate translation: "In light of that story, what" or "Given all that, what"

See: Connect — Reason-and-Result Relationship

Mark 12:9 (#3)

"the lord of the vineyard"

Here, Jesus is using the possessive form to describe a **lord** who owns **the vineyard**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the lord who owned the vineyard" or "the man whose vineyard it is"

See: Possession

Mark 12:9 (#4)**"He will come"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "He will go"

See: Go and Come

Mark 12:9 (#5)**"He will come"**

Here, the phrase **He will come** indicates that **the lord of the vineyard** will return to the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "He will return" or "He will visit them"

See: Assumed Knowledge and Implicit Information

Mark 12:9 (#6)**"farmers"**

See how you translated **farmers** in [12:1](#). Alternate translation: "vine dressers" or "grape farmers"

Mark 12:9 (#7)**"will give the vineyard to others"**

Here Jesus refers to the same kind of arrangement that he referred to in [12:1](#). Express the idea as you did there. Alternate translation: "will allow other farmers to use it"

See: Translate Unknowns

Mark 12:9 (#8)**"to others"**

The word **others** refers to other vine dressers who will care for the vineyard. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to other farmers who will care for it"

See: Assumed Knowledge and Implicit Information

Mark 12:10 (#1)**"And have you not read this scripture"**

Jesus is using the question form to rebuke and teach the Jewish leaders. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read this scripture:" or "Surely you have read this scripture!"

See: Rhetorical Question

Mark 12:10 (#2)**"And have you not read this scripture"**

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see [Psalm 118:22-23](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: "And have you not read this in the book of Psalms" or "And have you never read what someone wrote in our Scriptures"

See: Quotations and Quote Margins

Mark 12:10 (#3)**"And have you not read"**

Because Jesus is speaking to the Jewish leaders, the word **you** here is singular.

See: Forms of 'You' — Singular

Mark 12:10 (#4)**""A stone that the builders rejected, this has become the head of the corner""**

Here the author of the quotation speaks of a person whom others reject as if he were a **stone** that **builders rejected**. He speaks of this person gaining power and respect as if he became **the head of the corner**. Jesus is applying this quotation to himself, identifying himself with the **stone**. However, if possible, preserve the metaphor in your translation, or if that is not possible, express the idea in simile form. Alternate translation: "A person who is like a stone that the

builders rejected, that person has become like the head of the corner"

See: Metaphor

Mark 12:10 (#5)

"A stone that the builders rejected"

Here the author of the quotation is referring to the way people in this culture used stones to build the walls of houses and other buildings. In this case, the people do not want to use the **stone** for building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "A stone that the builders thought was not good enough to use for building"

See: Assumed Knowledge and Implicit Information

Mark 12:10 (#6)

"the head of the corner"

The phrase **the head of the corner** refers to a specific stone that is especially key or important for a structure. It could be a stone at the corner of a wall, a stone at the top of an arch, or another important stone. You could use a term for one of these kinds of stones, or you could refer generally to an important or essential stone. Alternate translation: "the cornerstone" or "the capstone" or "the most important stone"

See: Idiom

Mark 12:11 (#1)

"This came about from the Lord"

Alternate translation: "The Lord has caused this"

Mark 12:11 (#2)

"in our eyes"

Here, **eyes** represent a person's judgement or evaluation. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "in our opinion" or "from our perspective"

See: Metonymy

Mark 12:12 (#1)

"And they were seeking to seize him, and they feared the crowd, for they knew that he spoke the parable against them. And having left him, they went away"

If it would be more natural in your language, you could change the order of these phrases, since the reason why the Jewish leaders **were seeking to seize** Jesus was that **they knew that he spoke the parable against them**. Also, the reason why they **left** Jesus without arresting him was because **they feared the crowd**. If it would be helpful in your language, you could put the reasons before their results. Alternate translation: "And they knew that he spoke the parable against them, so they were seeking to seize him. However, they feared the crowd, so having left him, they went away"

See: Connect — Reason-and-Result Relationship

Mark 12:12 (#2)

"they were seeking"

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in [11:27](#). If it would be helpful in your language, you could refer to these people more directly. Alternate translation: "the Jewish leaders were seeking"

See: Pronouns — When to Use Them

Mark 12:12 (#3)

"and"

Here, Mark uses the word **and** to introduce a contrast between what the Jewish leaders wanted to do and the reason why they were not able to do so. Use a natural way in your language for introducing a contrast. Alternate translation: "yet" or "but"

See: Connect — Contrast Relationship

Mark 12:12 (#4)

"the crowd"

Here Mark implies that the chief priests and the Pharisees feared what the **crowd** would do if they

seized Jesus. They might have rioted or attacked them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “what the crowd would do” or “that the crowd might riot”

See: Assumed Knowledge and Implicit Information

Mark 12:12 (#5)

"And having left him, they went away"

Here Mark implies that the Jewish leaders did not **seize** Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “And they did not seize him, but instead, having left him, they went away”

See: Assumed Knowledge and Implicit Information

Mark 12:12 (#6)

"they went away"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “they came away”

See: Go and Come

Mark 12:13 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “After that,”

See: Introduction of a New Event

Mark 12:13 (#2)

"they send"

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in [11:27](#). If it would be helpful in your language, you could refer to them more directly. Alternate translation: “the Jewish leaders send”

See: Pronouns — When to Use Them

Mark 12:13 (#3)

"the Herodians"

The **Herodians** were a group of people who supported the ruler Herod Antipas. If it would be helpful in your language, you could use a short phrase to describe them. Alternate translation: “people who wanted King Herod to continue to rule”

See: Translate Unknowns

Mark 12:13 (#4)

"trap him"

Mark is speaking as if **the Pharisees and the Herodians** intended to catch Jesus in a trap. He means that they wanted to get Jesus to say something that would allow them to accuse him of doing wrong. If it would be helpful for your readers, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “catch him” or “cause him to make an error”

See: Metaphor

Mark 12:13 (#5)

"with a word"

Here, **word** represents something said in words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “in speech”

See: Metonymy

Mark 12:13 (#6)

"with a word"

Here, the phrase **with a word** could refer to things spoken by: (1) Jesus. Alternate translation: “in his words” (2) the Pharisees. Alternate translation: “with their words”

See: Assumed Knowledge and Implicit Information

Mark 12:14 (#1)

"having come"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 12:14 (#2)

"we know" - "Should we give," - "should we" - "give"

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction.

See: Exclusive and Inclusive 'We'

Mark 12:14 (#3)

"it is not a concern to you about anyone, for you do not look at the face of men"

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "since you do not look at the face of men, it is not a concern to you about anyone"

See: Connect — Reason-and-Result Relationship

Mark 12:14 (#4)

"it is not a concern to you about anyone"

The Herodians and the Pharisees use this clause to say that Jesus does not care what others think and say about him. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "you do not concern yourself with the opinions of others" or "you are not influenced by what others think of you"

See: Idiom

Mark 12:14 (#5)

"it is not a concern to you about anyone"

The words translated **not** and **anyone** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater

emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: "it is a concern to you about no one"

See: Double Negatives

Mark 12:14 (#6)

"it is not a concern to you"

If your language does not use an abstract noun for the idea of concern, you could express the same idea in another way. Alternate translation: "nothing concerns you"

See: Abstract Nouns

Mark 12:14 (#7)

"for you do not look at the face of men"

Here, to **look at the face of men** refers to making decisions about how to treat people based on how they appear. People who **look at the face of men** treat wealthy and important people differently than they treat poor and unimportant people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "for you do not judge men by appearances" or "for you do not treat people based on what they look like"

See: Idiom

Mark 12:14 (#8)

"of men"

Although the term **men** is masculine, the Herodians and the Pharisees are using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "of humans"

See: When Masculine Words Include Women

Mark 12:14 (#9)**"the way of God"**

Here, the Herodians and the Pharisees are using the possessive form to describe a **way** that **God** desires or approves of. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the way that pleases God"

See: Possession

Mark 12:14 (#10)**"the way of God"**

Here the Pharisees and Herodians use the word **way** to refer to behavior in life. More specifically, they mean that this behavior pleases God. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "behavior that pleases God"

See: Metaphor

Mark 12:14 (#11)**"on the basis of truth"**

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "based on what is true"

See: Abstract Nouns

Mark 12:14 (#12)**"Is it lawful"**

Here, the word **lawful** could be referring to: (1) whether something is permitted by the Jewish law that God gave to Moses. Alternate translation: "Does the law that God gave to Moses permit us" (2) whether something is generally right or wrong. Alternate translation: "Is it right" or "Is it appropriate"

See: Assumed Knowledge and Implicit Information

Mark 12:14 (#13)**"to Caesar"**

Here, **Caesar** represents the Roman leaders and government in general. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to the Roman leaders" or "to the Roman empire"

See: Metonymy

Mark 12:14 (#14)**"not"**

The Herodians and the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "is it not lawful to do so"

See: Ellipsis

Mark 12:14 (#15)**"Should we give, or should we not give"**

Here the Pharisees and the Herodians are asking about whether they should **give** or **not give** poll taxes **to Caesar**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Should we give the poll tax, or should we not give it"

See: Assumed Knowledge and Implicit Information

Mark 12:15 (#1)**"their hypocrisy"**

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea in another way. Alternate translation: "that they were acting hypocritically" or "that they were being hypocritical"

See: Abstract Nouns

Mark 12:15 (#2)**"Why do you test me"**

Jesus is using the question form to rebuke the Herodians and the Pharisees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you are testing me." or "Stop testing me!"

See: Rhetorical Question

Mark 12:15 (#3)

"do you test" - "Bring"

Because Jesus is speaking to the Pharisees and the Herodians, the word **you** and the command **Bring** are plural.

See: Forms of 'You' — Singular

Mark 12:15 (#4)

"a denarius"

A **denarius** was a silver coin equivalent to about one day's wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "a silver coin" or "a coin worth one day's wage"

See: Biblical Money

Mark 12:16 (#1)

"they"

The pronoun **they** refers to the people who were there, more specifically the Herodians and the disciples of the Pharisees. If this is not clear for your readers, you could refer to these people more directly. Alternate translation: "the disciples of the Pharisees and the Herodians" or "the people there"

See: Pronouns — When to Use Them

Mark 12:16 (#2)

"image and inscription {is} this"

In Jesus' culture, when governments made coins, they would usually put the face of the king or leader

on one side, and they would usually have writing on the coin that honored that king or leader. If it would be helpful in your language, you could make this practice more explicit. Alternate translation: "face and words of honor did the Roman government stamp on this coin"

See: Assumed Knowledge and Implicit Information

Mark 12:16 (#3)

"inscription"

Here, the word **inscription** refers to a few words carved or pressed into a hard surface. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "writing" or "written message"

See: Translate Unknowns

Mark 12:16 (#4)

"Caesar's"

The Herodians and the Pharisees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the verse if it would be clearer in your language. Alternate translation: "The image and inscription are Caesar's"

See: Ellipsis

Mark 12:16 (#5)

"Caesar's"

Here the fact that the image and inscription on the coin are **Caesar's** implies that they were created by the empire that Caesar ruled, the Roman empire. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "They are of Caesar, the man who rules the Roman empire"

See: Assumed Knowledge and Implicit Information

Mark 12:17 (#1)**"The things of Caesar, give back to Caesar"**

Here, **Caesar** represents the Roman leaders and government in general. See how you translated this word in [12:14](#), but make sure that the connection to the answer "Caesar's" in [12:16](#) is clear. Alternate translation: "The things of the Roman leaders, give back to the Roman leaders" or "The things of the Roman empire, give back to the Roman empire"

See: Metonymy

Mark 12:17 (#2)**"give back"**

Because Jesus is speaking to the Pharisees and the Herodians, the command **give back** is plural.

See: Forms of 'You' — Singular

Mark 12:17 (#3)**"and the things of God, to God"**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "and give to God the things that belong to God"

See: Ellipsis

Mark 12:18 (#1)**"And Sadducees, who say there is no resurrection, come to him and were questioning him, saying"**

Mark is here introducing the **Sadducees** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "And some people approached him. They were Sadducees, who are a group who say that there is no resurrection. They were questioning him, saying"

See: Introduction of New and Old Participants

Mark 12:18 (#2)**"And Sadducees, who say there is no resurrection, come to him"**

Here Mark provides background information about the **Sadducees** that will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: "Now the Sadducees teach that there is no resurrection. Some of them come to him"

See: Background Information

Mark 12:18 (#3)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then"

See: Introduction of a New Event

Mark 12:18 (#4)**"Sadducees, who say there is no resurrection"**

This phrase is identifying the **Sadducees** as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful in your language, you could use a form that makes that more explicit. Alternate translation: "Sadducees, men who believe that no one will rise from the dead"

See: Distinguishing Versus Informing or Reminding

Mark 12:18 (#5)**"there is no resurrection"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "that people do not resurrect"

See: Abstract Nouns

Mark 12:18 (#6)**"come"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "go"

See: Go and Come

Mark 12:18 (#7)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and they said"

See: Quotations and Quote Margins

Mark 12:19 (#1)**"Moses wrote to us"**

Here, the Sadducees introduce a summary of a section of an important text, in this case, the Old Testament book of Deuteronomy (see [Deuteronomy 25:5-6](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that the Sadducees are summarizing an important text. Alternate translation: "Moses wrote to us in the book of Deuteronomy" or "Moses declared to us in the Law"

See: Quotations and Quote Margins

Mark 12:19 (#2)**"wrote to us that if someone's brother dies and leaves behind a wife but does not leave a child, his brother should take the wife and raise up seed for his brother"**

It may be more natural in your language to have a direct quotation here. Alternate translation: "wrote to us, 'If someone's brother dies and leaves behind a wife but does not leave a child, his brother should take the wife and raise up seed for his brother'"

See: Direct and Indirect Quotations

Mark 12:19 (#3)**"wrote to us"**

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean "us Jews," and they are speaking to Jesus, who is also a Jew.

See: Exclusive and Inclusive 'We'

Mark 12:19 (#4)**"that if someone's brother dies and leaves behind a wife but does not leave a child, his brother should take"**

Here Moses uses an imaginary situation to show what should happen when that kind of situation actually happens. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "to suppose that someone's brother dies and leaves behind a wife but does not leave a child. In that situation, his brother should take"

See: Hypothetical Situations

Mark 12:19 (#5)**"someone's brother"**

Alternate translation: "someone with a brother"

Mark 12:19 (#6)**"his brother should take the wife and raise up seed for his brother"**

Here Moses required that, when a man's brother died without having any children even though he was married, the man had to marry his brother's widow. The first child that they had would be considered offspring of the man's deceased brother. That way, the deceased brother's family line could continue. If it would be helpful in your language, you could make that idea more explicit in your translation, or you could include some of this information in a footnote. Alternate translation: "his brother should marry the widow and raise up seed with her. The first child will continue the dead man's family line"

See: Assumed Knowledge and Implicit Information

Mark 12:19 (#7)**"his brother should take the wife"**

Here, the phrase **take the wife** means that the man should marry his brother's widow. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "that man should marry his brother's widow" or "he should marry his dead brother's wife"

See: Idiom

Mark 12:19 (#8)**"raise up seed"**

Here, the author of the quotation is speaking of having a child as if it were raising up **seed**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "produce offspring"

See: Metaphor

Mark 12:20 (#1)**"There were seven brothers, and the first"**

Here the Sadducees use an imaginary situation to set up a question they want to ask Jesus. Use a natural method in your language for introducing an imaginary situation. Alternate translation: "Now imagine a family with seven brothers. The first"

See: Hypothetical Situations

Mark 12:20 (#2)**"the first"**

The Sadducees are using the number **first** as a noun to mean the first brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the first brother" or "the oldest brother"

See: Nominal Adjectives

Mark 12:20 (#3)**"the first"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number one"

See: Ordinal Numbers

Mark 12:20 (#4)**"took a wife"**

Here, the phrase **took a wife** indicates that the man got married. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "got married" or "married someone"

See: Idiom

Mark 12:20 (#5)**"seed"**

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in [12:19](#). Alternate translation: "offspring"

See: Metaphor

Mark 12:21 (#1)**"the second"**

The Sadducees are using the number **second** as a noun to mean the second brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the next brother" or "the second oldest brother"

See: Nominal Adjectives

Mark 12:21 (#2)**"the second"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number two"

See: Ordinal Numbers

Mark 12:21 (#3)**"took her"**

Here, the phrase **took her** indicates that the man married his brother's widow. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "got married to her" or "married her"

See: Idiom

Mark 12:21 (#4)**"seed"**

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in [12:19](#). Alternate translation: "offspring"

See: Metaphor

Mark 12:21 (#5)**"and the third likewise"**

The Sadducees are leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and the third likewise took her and died, not having left seed" or "and the third likewise experienced the same things"

See: Ellipsis

Mark 12:21 (#6)**"the third"**

The Sadducees are using the number **third** as a noun to mean the third brother. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the next brother" or "the third oldest brother"

See: Nominal Adjectives

Mark 12:21 (#7)**"the third"**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number three"

See: Ordinal Numbers

Mark 12:22 (#1)**"the seven"**

The Sadducees are using the number **seven** as a noun to mean the seven brothers. Your language may use numbers in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "the seven brothers"

See: Nominal Adjectives

Mark 12:22 (#2)**"did not leave seed"**

Here the Sadducees imply that all seven brothers married the woman and died without leaving **seed**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all married her, one by one, and all of them died, not leaving seed"

See: Assumed Knowledge and Implicit Information

Mark 12:22 (#3)**"seed"**

Here, the Sadducees are speaking of offspring as if they were **seed**. See how you translated the similar use of this word in [12:19](#). Alternate translation: "offspring"

See: Metaphor

Mark 12:22 (#4)**"of all"**

The Sadducees are using the adjective **all** as a noun to mean all the people they have mentioned. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "of all those people"

See: Nominal Adjectives

Mark 12:23 (#1)**"In the resurrection, when they rise again"**

The terms **resurrection** and **rise again** mean similar things. The Sadducees are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "When they rise again" or "In the resurrection"

See: Doublet

Mark 12:23 (#2)**"In the resurrection"**

The Sadducees did not actually believe that there would be a **resurrection**. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "In the supposed resurrection" or "If there is a resurrection"

Mark 12:23 (#3)**"In the resurrection"**

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: "When people resurrect"

See: Abstract Nouns

Mark 12:23 (#4)**"they rise again"**

Here, the phrase **rise again** refers to people who died coming back to life. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they will be restored to life" or "they will resurrect"

See: Idiom

Mark 12:23 (#5)**"they rise again"**

Here, the pronoun **they** refers to people in general. If it would be helpful in your language, you could use a word or phrase that refers generally to

people. Alternate translation: "men and women rise again"

See: Pronouns — When to Use Them

Mark 12:23 (#6)**"For"**

Here, the word **For** introduces a reason why the Sadducees ask their question. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a question, or you could leave **For** untranslated. Alternate translation: "We ask this question because" or "This is a problem, since"

See: Connect — Reason-and-Result Relationship

Mark 12:23 (#7)**"the seven"**

The Sadducees are using the number **seven** as a noun to mean the seven brothers. See how you expressed the idea in [12:22](#). Alternate translation: "all seven of the brothers"

See: Nominal Adjectives

Mark 12:24 (#1)**"Are you not being led astray because of this, not knowing the Scriptures nor the power of God"**

Jesus is using the question form to rebuke the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "You are most certainly being led astray because of this, not knowing the Scriptures nor the power of God!" or "I tell you that you are being led astray because of this, not knowing the Scriptures nor the power of God."

See: Rhetorical Question

Mark 12:24 (#2)**"Are you not being led astray because of this, not knowing the Scriptures nor the power of God"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "Is it not because you do not know the Scriptures nor the power of God that you are being led astray?"

See: Connect — Reason-and-Result Relationship

Mark 12:24 (#3)

"Are you not being led astray"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: "Are you not going astray" or "Are you not leading yourselves astray"

See: Active or Passive

Mark 12:24 (#4)

"Are you not being led astray"

Because Jesus is speaking to the Sadducees, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 12:24 (#5)

"because of this, not knowing"

Here, the word **this** refers directly ahead to the phrase **not knowing the Scriptures nor the power of God**. Jesus expresses the idea in this way because it was powerful in his language. If using the word **this** to refer to what someone is about to say would be redundant in your language, you could omit the redundant information and make the expression powerful in another way. Alternate translation: "because you do not know"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 12:24 (#6)

"the power of God"

If your language does not use an abstract noun for the idea of **power**, you could express the same idea in another way. Alternate translation: "the powerful things that God can do"

See: Abstract Nouns

Mark 12:25 (#1)

"For"

Here, the word **For** introduces an explanation related to how the Sadducees have been "led astray" (see [12:24](#)). If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "In fact," or "What you should know is that"

See: Connecting Words and Phrases

Mark 12:25 (#2)

"they rise" - "they neither marry" - "they are"

Both uses of the pronoun **they** refer to men and women in general. If it would be helpful in your language, you could clarify this in your translation. Alternate translation: "when men and women rise ... they neither marry ... they are"

See: Pronouns — When to Use Them

Mark 12:25 (#3)

"they rise"

Here, the word **rise** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: "they are restored to life"

See: Idiom

Mark 12:25 (#4)

"from the dead"

Jesus is using the adjective **dead** as a noun in order to refer to all people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate

translation: “from among the dead people” or “from the corpses”

See: Nominal Adjectives

Mark 12:25 (#5)

"they neither marry nor are given in marriage"

In Jesus' culture, it was customary to talk about men marrying and women being **given in marriage**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “men do not marry and women are not given in marriage” or “men and women do not get married”

See: Assumed Knowledge and Implicit Information

Mark 12:25 (#6)

"are given in marriage"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, Jesus implies that it is the people's parents. Alternate translation: “do their parents give them in marriage”

See: Active or Passive

Mark 12:25 (#7)

"but"

What follows the word **but** here is in contrast to what is currently the case on earth. Jesus is using this contrast to show the Sadducees that they were mistaken to think that the existence of men and women in heaven would follow the same pattern or order of things as had their former lives on earth. Use a natural way in your language for introducing a contrast. Alternate translation: “but rather”

See: Connect — Contrast Relationship

Mark 12:25 (#8)

"but they are like angels in the heavens"

Jesus is saying that when people rise from the dead, they are **like angels** because neither of them marry. If it would be helpful in your language, you

could state that explicitly. Alternate translation: “they are like angels in the heavens, since they too do not marry”

See: Simile

Mark 12:26 (#1)

"But concerning the dead, that they are raised, did you not read"

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: “Next, I will talk about the dead, that they are raised. Did you not read”

See: Connecting Words and Phrases

Mark 12:26 (#2)

"the dead"

Jesus is using the adjective **dead** as a noun in order to refer to all people who are dead. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. See how you expressed the idea in [12:25](#). Alternate translation: “the dead people” or “the corpses”

See: Nominal Adjectives

Mark 12:26 (#3)

"they are raised"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable idiom or state the meaning plainly. Alternate translation: “they are restored to life”

See: Idiom

Mark 12:26 (#4)

"they are raised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context

that it is God. Alternate translation: "God raises them"

See: Active or Passive

Mark 12:26 (#5)

"did you not read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'"

Jesus is using the question form to rebuke and teach the Sadducees. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "I know that you have read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.'" or "Surely you have read in the book of Moses, at the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob!'"

See: Rhetorical Question

Mark 12:26 (#6)

"did you not read"

Because Jesus is speaking to the Sadducees, the word **you** here is plural.

See: Forms of 'You' — Singular

Mark 12:26 (#7)

"the book of Moses"

Here, Jesus is using the possessive form to describe **the book** that **Moses** wrote and authorized, the Pentateuch (the first five books of the Old Testament). Jesus is not using the possessive form to indicate a book that Moses owned. If this is not clear in your language, you could express the idea in another. Alternate translation: "the book that Moses authorized" or "the books that come from Moses"

See: Possession

Mark 12:26 (#8)

"at the bush"

Here Jesus is referring to the passage in **the book of Moses** where God appears to Moses in a **bush** that is on fire but that does not burn up. This passage can be found in [Exodus 3:2–6](#), and the quotation that follows is more specifically from [Exodus 3:6](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in the passage about the bush" or "in the place in the book of Exodus where Moses encountered God in a bush"

See: Assumed Knowledge and Implicit Information

Mark 12:26 (#9)

"saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that he is the God of Abraham, and the God of Isaac, and the God of Jacob?"

See: Quotes within Quotes

Mark 12:26 (#10)

"saying"

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 12:26 (#11)

"the God of Abraham, and the God of Isaac, and the God of Jacob"

Here, the author of the quotation is using the possessive form to describe the **God** whom **Abraham, Isaac, and Jacob** worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the God that Abraham honors, and the God that Isaac honors, and the God that Jacob honors"

See: Possession

Mark 12:27 (#1)**"He is not a God of the dead, but of the living"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: "God is not a God of the dead, but he is a God of the living"

See: Ellipsis

Mark 12:27 (#2)**"He is not a God of the dead, but of the living"**

Here Jesus implies that, although Abraham, Isaac, and Jacob had already died by the time God spoke these words, God still called himself their God. Since God is not **a God of the dead, but of the living**, this means that Abraham, Isaac, and Jacob must be alive again. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "God is not of the dead, but of the living, so Abraham, Isaac, and Jacob must live again after they died"

See: Assumed Knowledge and Implicit Information

Mark 12:27 (#3)**"not a God of the dead, but of the living"**

If your language would not naturally put the negative statement before the positive statement, you could reverse the two phrases here. Alternate translation: "a God of the living, not of the dead"

See: Information Structure

Mark 12:27 (#4)**"of the dead, but of the living"**

Here, Jesus is using the possessive form to describe the God whom the living, not the dead, worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "honored by the dead, but by the living"

See: Possession

Mark 12:27 (#5)**"of the dead," - "of the living"**

Jesus is using the adjectives **dead** and **living** as nouns to mean people who are dead and living. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "of dead people ... of living people"

See: Nominal Adjectives

Mark 12:27 (#6)**"You are being much deceived"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is they themselves. Alternate translation: "You are misunderstanding much" or "You are deceiving yourselves much"

See: Active or Passive

Mark 12:27 (#7)**"You are being much deceived"**

Because Jesus is speaking to the Sadducees, the word **You** here is plural.

See: Forms of 'You' — Singular

Mark 12:28 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 12:28 (#2)

"one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, questioned him"

Here Mark introduces **one of the scribes** as a new character in the story. Use a natural form in your language for introducing a new character. Alternate translation: “there a scribe there. When he came up, he heard them discussing this together. He saw that Jesus answered them well, and he questioned him”

See: Introduction of New and Old Participants

Mark 12:28 (#3)

"having come up"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone up”

See: Go and Come

Mark 12:28 (#4)

"them discussing this together"

Here Mark implies that the scribe heard Jesus and the Sadducees **discussing** whether people rise from the dead and what happens to them then. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “them discussing the resurrection of the dead together”

See: Assumed Knowledge and Implicit Information

Mark 12:28 (#5)

"having seen"

Here, Mark is using the word **seen** to mean “observed” or “knew.” He is describing something a person would perceive with their mind by association with their eyes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “having understood” or “having observed”

See: Metonymy

Mark 12:28 (#6)

"Which is the first commandment of all"

Here, the scribe is using the word **first** to refer to what is most important. If it would be helpful in

your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “Which is the most significant commandment of all” or “Which commandment is the greatest of all”

See: Metaphor

Mark 12:28 (#7)

"the first commandment of all"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: “commandment number one”

See: Ordinal Numbers

Mark 12:28 (#8)

"of all"

The scribe is using the adjective **all** as a noun to mean all the commandments. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “of all the commandments”

See: Nominal Adjectives

Mark 12:29 (#1)

"The first"

Here, the Jesus is using the word **first** to refer to what is most important. See how you translated the word **first** in [12:28](#). Alternate translation: “The most significant” or “The greatest”

See: Metaphor

Mark 12:29 (#2)

"The first"

Jesus is using the adjective **first** as a noun to mean the first commandment. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “The first commandment”

See: Nominal Adjectives

Mark 12:29 (#3)**"The first"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "Number one"

See: Ordinal Numbers

Mark 12:29 (#1)**"Hear"**

Here, the word **Hear** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Hear** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Pay attention"

See: Exclamations

Mark 12:29 (#2)**"Israel"**

Here, the word **Israel** refers to the people who are descended from a man named **Israel**. This man's other name was Jacob. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Israelites" or "descendants of Israel"

See: Metonymy

Mark 12:29 (#3)**"the Lord our God is one Lord"**

Alternate translation: "the Lord our God, the Lord is one" or "the Lord is our God, the Lord is one"

Mark 12:29 (#4)**"the Lord our God is one Lord"**

The phrase **the Lord our God is one Lord** could be: (1) an affirmation that **the Lord our God** is the only one whom the Israelites honored and worshiped as **Lord** and God. Alternate translation: "the Lord our God is our only Lord" or "the only Lord is the Lord our God" (2) an affirmation of the

uniqueness of **the Lord our God**. Alternate translation: "the Lord our God is a unique Lord"

See: Assumed Knowledge and Implicit Information

Mark 12:29-30 (#1)

"is, 'Hear, Israel, the Lord our God is one Lord" - "And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength"

Here Jesus quotes from the Old Testament scriptures, specifically from [Deuteronomy 6:4-5](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "is this commandment from the book of Deuteronomy: 'Hear, Israel, the Lord our God is one Lord. And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.'"

See: Quotations and Quote Margins

Mark 12:29-30 (#2)

"is, 'Hear, Israel, the Lord our God is one Lord" - "And you will love the Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "is that Israel should hear that the Lord their God is one Lord and that they should love the Lord their God from their whole heart, and from their whole soul, and from their whole mind, and from their whole strength."

See: Quotes within Quotes

Mark 12:30 (#1)

"you will love" - "your" - "your" - "your" - "your" - "your"

Since in this command God is addressing each specific person who is part of God's people, the words **you** and **your** are singular throughout this verse.

See: Forms of 'You' — Singular

Mark 12:30 (#2)

"you will love"

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "you should love" or "you must love"

See: Statements — Other Uses

Mark 12:30 (#3)

"the Lord your God"

Here, the author of the quotation is using the possessive form to describe the **God** whom the people of Israel worship. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the Lord God whom you honor"

See: Possession

Mark 12:30 (#4)

"from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength"

Here, the author of the quotation is referring to all of a human being by naming multiple parts of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with all of who you are" or "with your entire being"

See: Merism

Mark 12:30 (#5)

"from your whole heart"

In Mark's culture, the **heart** is the place where humans think and feel. If it would be helpful in your language, you could translate **heart** by referring to the place where humans think and feel in your culture or by expressing the idea plainly. Alternate translation: "from all your desires" or "with all your feelings"

See: Metaphor

Mark 12:30 (#6)

"from" - "from" - "from" - "from"

Alternate translation: "with ... with ... with ... with"

Mark 12:30 (#7)

"from your whole soul"

Here, **soul** represents a person's life with special focus on that person's identity and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "with everything you are" or "from all your inclinations"

See: Metonymy

Mark 12:30 (#8)

"from your whole strength"

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: "from how strong you are" or "with everything that you are able to do"

See: Abstract Nouns

Mark 12:31 (#1)

"The second"

Here, the scribe is using the word **second** to refer to what is the second most important thing. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "The next most significant" or "The second greatest"

See: Metaphor

Mark 12:31 (#2)

"The second"

Jesus is using the adjective **second** as a noun to mean the second commandment. Your language

may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "The second commandment"

See: Nominal Adjectives

Mark 12:31 (#3)

"The second"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "Number two"

See: Ordinal Numbers

Mark 12:31 (#4)

"is} this, 'You will love your neighbor as yourself"

Here Jesus quotes from the Old Testament scriptures, specifically from [Leviticus 19:18](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "is this commandment from the book of Leviticus: 'You will love your neighbor as yourself.'"

See: Quotations and Quote Margins

Mark 12:31 (#5)

"is} this, 'You will love your neighbor as yourself"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "is that one should love one's neighbor as oneself."

See: Direct and Indirect Quotations

Mark 12:31 (#6)

"You will love your" - "yourself"

Since in this command God is addressing each specific person who is part of God's people, the words **You**, **your**, and **yourself** are singular.

See: Forms of 'You' — Singular

Mark 12:31 (#7)

"You will love"

The author of the quotation is using the future form to give a command. If it would be helpful in your language, you could express the idea using a form that expresses a command or obligation. Alternate translation: "You should love" or "You must love"

See: Statements — Other Uses

Mark 12:31 (#8)

"as yourself"

The author of the quotation is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "as you love yourself"

See: Ellipsis

Mark 12:31 (#9)

"as yourself"

The author of the quotation assumes that people love themselves, so he wants these people to love their neighbors just as much. If it would be helpful in your language, you could state that explicitly. Alternate translation: "as deeply as yourself"

See: Simile

Mark 12:31 (#10)

"There is no other commandment greater than these"

Alternate translation: "All other commandments are less important than these"

Mark 12:31 (#11)

"no other commandment"

If your language does not use an abstract noun for the idea of **commandment**, you could express the same idea in another way. Alternate translation: "nothing that God commanded us that is"

See: Abstract Nouns

Mark 12:31 (#12)

"these"

Here, the word **these** refers to the two commandments that Jesus has just quoted. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "those two commandments"

See: Assumed Knowledge and Implicit Information

Mark 12:32 (#1)

"Well"

Here the scribe implies that he thinks that Jesus answered the question **Well**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "You have answered well"

See: Assumed Knowledge and Implicit Information

Mark 12:32 (#2)

"On the basis of truth"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: "Based on what is true" or "You have spoken what is true when"

See: Abstract Nouns

Mark 12:32 (#3)

"he is one, and there is no other besides him"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "he is one, that is, there is no other besides him" or "he is one; indeed, there is no other besides him"

See: Parallelism

Mark 12:32 (#4)

"he is one"

Here, just as in [12:29](#), the phrase **he is one** could be: (1) an affirmation that God is the only one whom the Israelites honored and worshiped as God. Alternate translation: "he is our only God" or "he alone is God" (2) an affirmation of the uniqueness of God. Alternate translation: "he is unique"

See: Assumed Knowledge and Implicit Information

Mark 12:32 (#5)

"he is" - "him"

The pronouns **he** and **him** refer to God. If this is not clear for your readers, you could refer to him more directly. Alternate translation: "God is ... God"

See: Pronouns — When to Use Them

Mark 12:32 (#6)

"other"

The scribe is using the adjective **other** as a noun to mean another god. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "other god"

See: Nominal Adjectives

Mark 12:33 (#1)

"from the whole heart and from the whole understanding and from the whole strength"

Here, the scribe is referring to all of a human being by naming multiple parts of it. See how you expressed the similar idea in [12:30](#). Alternate translation: "with all of who one is" or "with the entire being"

See: Merism

Mark 12:33 (#2)

"from the whole heart"

See how you translated the similar phrase in [12:30](#). Alternate translation: “from all the desires” or “with all one’s feelings”

See: Metaphor

Mark 12:33 (#3)

“from” - “from” - “from”

Alternate translation: “with ... with ... with”

Mark 12:33 (#4)

“from the whole understanding”

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way. Alternate translation: “from everything that one understands” or “with the whole mind”

See: Abstract Nouns

Mark 12:33 (#5)

“from the whole strength”

See how you translated the similar phrase in [12:30](#). Alternate translation: “from how strong one is” or “with everything that one is able to do”

See: Abstract Nouns

Mark 12:33 (#6)

“as oneself”

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. See how you expressed the similar idea in [12:31](#). Alternate translation: “as one love oneself”

See: Ellipsis

Mark 12:33 (#7)

“as oneself”

See how you expressed this idea in [12:31](#). Alternate translation: “as deeply as oneself”

See: Simile

Mark 12:33 (#8)

“is even more than”

Here the scribe means that keeping these two commandments is **more** important or significant than offering **burnt offerings and sacrifices**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “is even more important than” or “is more significant than”

See: Assumed Knowledge and Implicit Information

Mark 12:33 (#9)

“all the whole burnt offerings and sacrifices”

The terms **whole burnt offerings** and **sacrifices** mean similar things. The scribe is using the two terms together to include **all** the different kinds of sacrifices and offerings in his claim. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “all the various offerings” or “all sacrifices that anyone might offer”

See: Doublet

Mark 12:34 (#1)

“having seen him, that”

Here, Mark is using the word **seen** to mean “observed” or “knew.” He is describing something a person would perceive with their mind by association with their eyes. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “having understood that” or “having observed that”

See: Metonymy

Mark 12:34 (#2)

“You are not far from the kingdom of God”

Here, Jesus speaks as if the man was physically **not far from the kingdom of God**. He means that the man is almost part of God’s kingdom. Jesus is speaking of **the kingdom of God** as if it were a

physical place. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “You are almost in the kingdom of God” or “You almost belong to the kingdom of God”

See: Metaphor

Mark 12:34 (#3)

"not far from"

Jesus is using a figure of speech here that expresses a strongly positive meaning by using a negative word, **not**, together with an expression that is the opposite of the intended meaning, **far**. If it would be helpful in your language, you could express the positive meaning. Alternate translation: “very close to”

See: Litotes

Mark 12:34 (#4)

"no one any longer was daring"

The words translated **no one** and **any longer** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one negative, as the ULT does. Alternate translation: “people no longer were daring”

See: Double Negatives

Mark 12:35 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “After that,” or “Sometime later,”

See: Introduction of a New Event

Mark 12:35 (#2)

"answering"

Here, the word **answering** indicates that Jesus asked this question in response to how the Jewish leaders had been trying to trick and trap him with their questions. Jesus was not directly responding to anyone's question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “in response to how the Jewish leaders had been testing him” or “after the Jewish leaders had tested him”

See: Assumed Knowledge and Implicit Information

Mark 12:35 (#3)

"temple"

Here Mark means that Jesus was teaching in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in [11:11](#). Alternate translation: “temple courtyard”

See: Synecdoche

Mark 12:35 (#4)

"How do the scribes say that the Christ is the son of David"

This is not a rhetorical question. Rather, Jesus' listeners had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement.

See: Rhetorical Question

Mark 12:35 (#5)

"the son of David"

Here, the word **son** refers to a male descendant. It does not mean that **the Christ** is the direct son of David. If it would be helpful in your language, you

could state the meaning plainly. Alternate translation: “descended from David” or “in the lineage of David”

See: Metaphor

Mark 12:36 (#1)

"David himself"

Jesus uses the word **himself** here to emphasize that it was **David**, the very person whom the scribes call the father of the Christ, who wrote the words in the quotation that follows. Use a natural way in your language to indicate this emphasis. Alternate translation: “None other than David” or “David, the very person whom they call the father of the Christ”

See: Reflexive Pronouns

Mark 12:36 (#2)

"in the Holy Spirit"

Here, the phrase **in the Holy Spirit** indicates that David wrote the words that follow as **the Holy Spirit** inspired him. In other words, the **Holy Spirit** prompted David to write this. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “by the inspiration of the Spirit” or “prompted by the Spirit”

See: Assumed Knowledge and Implicit Information

Mark 12:36 (#3)

""said, The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet""

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “said that the Lord told his Lord to sit at his right hand until he puts his enemies under his feet”

See: Quotes within Quotes

Mark 12:36 (#4)

"said"

Here Jesus introduces a quotation from an important text, in this case, the Old Testament book of Psalms (see [Psalm 110:1](#)). This Psalm was

written by David. If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is quoting from an important text. Alternate translation: “said in the book of Psalms” or “wrote in Scriptures”

See: Quotations and Quote Margins

Mark 12:36 (#5)

"The Lord said to my Lord"

Here, the term Lord does not refer to the same person in both instances. The first instance refers to God. The second instance refers to a person whom David respectfully calls “lord.” The ULT and UST capitalize this second instance of the word because it refers to the Messiah. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: “God, the Lord, said to my Lord” or “God said to my Lord”

See: Assumed Knowledge and Implicit Information

Mark 12:36 (#6)

"Sit at my right hand"

When someone sits at God’s **right hand**, it symbolizes that person’s honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “Sit to rule at my right hand” or “Take the place of honor and authority at my right hand”

See: Symbolic Action

Mark 12:36 (#7)

"at my right hand"

Here, the phrase **at my right hand** refers to the place next to a person’s **right hand**, which would be the “right side.” In the author’s culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the “right side.” Make sure that your readers understand that this side indicates that the Lord has honor and authority when he sits there. Alternate translation: “at my right side” or “at the honorable place next to me”

See: Metonymy

Mark 12:36 (#8)**"until I put your enemies under your feet"**

In the author's culture, to **put** people under a person's **feet** indicates that those people have been conquered and are powerless and shamed. So, this means that God will conquer and shame all the enemies of the **Lord**. If it would be helpful in your language, you could explain what this action means. Alternate translation: "until I make your enemies kneel before you" or "until I conquer and shame your enemies"

See: Symbolic Action

Mark 12:36 (#9)**"under your feet"**

Many ancient manuscripts read **under your feet**. The ULT follows that reading. Other ancient manuscripts read "as a footstool of your feet." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 12:37 (#1)**"David himself calls him 'Lord,' and how is he his son"**

In Jesus' culture, people would not call any of their descendants **Lord**, since this title was used for people who were more important or older. Jesus' question assumes this practice. If it would be helpful in your language, you could make it more explicit. Alternate translation: "David himself calls him 'Lord,' and no one calls his own son 'Lord.' So, how can he be his son"

See: Assumed Knowledge and Implicit Information

Mark 12:37 (#2)**"David himself calls him 'Lord'"**

If it would be helpful in your language, you could translate this so that there is not a quotation within

a quotation. Alternate translation: "David himself calls the Messiah his Lord"

See: Quotes within Quotes

Mark 12:37 (#3)**"David himself"**

See how you translated the phrase **David himself** in [12:36](#), where it is used with the same meaning. Alternate translation: "None other than David" or "David, the very person whom they call the father of the Christ,"

See: Reflexive Pronouns

Mark 12:37 (#4)**"and how is he his son"**

Like the question in [12:35](#), this is a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones the Jewish leaders asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: "so in what way can he be his son"

See: Rhetorical Question

Mark 12:37 (#5)**"and"**

Here, the word **and** introduces a question that is based on the previous statement. If it would be helpful in your language, you could use a word or phrase that introduces an inference or conclusion. Alternate translation: "so"

See: Connect — Reason-and-Result Relationship

Mark 12:37 (#6)**"his son"**

Here, the word **son** refers to a male descendant. It does not mean that the Christ is the direct son of

David. See how you expressed the idea in [12:35](#). Alternate translation: “descended from him” or “in his lineage”

See: Metaphor

Mark 12:38 (#1)

"And"

Mark uses the word **And** to indicate that Jesus is still in the temple area talking to the people there, as he was in the previous verse. If it would be helpful in your language, you could use a word or phrase that makes that more explicit. Alternate translation: “Then” or “At that time”

See: Connect — Sequential Time Relationship

Mark 12:38 (#2)

"Watch out for the scribes"

Here Jesus means that people need to **Watch out** that they do not act like **the scribes**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Be careful that you are not like the scribes” or “Watch out that you do not behave like the scribes do”

See: Assumed Knowledge and Implicit Information

Mark 12:38 (#3)

"Watch out"

Because Jesus is teaching many people, the command **Watch out** is plural.

See: Forms of ‘You’ — Singular

Mark 12:38 (#4)

"to walk in long robes"

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in **long robes** was to assert one’s right to high status. If it would be helpful in your language, you could explain what it means to behave in this way. Alternate translation: “to walk around looking important in their long robes”

See: Symbolic Action

Mark 12:38 (#5)

"greetings"

The implication is that these would be respectful **greetings** in which the scribes would be addressed by important titles. If it would be helpful in your language, you could state that explicitly. Alternate translation: “respectful greetings”

See: Assumed Knowledge and Implicit Information

Mark 12:38 (#6)

"the marketplaces"

The word **marketplaces** refers to large, open-air areas where people buy and sell goods. If your readers would not be familiar with this type of area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “the town squares” or “the parks”

See: Translate Unknowns

Mark 12:39 (#1)

"first seats" - "first places"

Here Jesus speaks of the **seats** and **places** for the most important people as if they were **first** in a sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “important seats ... important places”

See: Metaphor

Mark 12:39 (#2)

"first seats" - "first places"

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: “the number one seats ... the number one places”

See: Ordinal Numbers

Mark 12:40 (#1)**"the ones devouring the houses of the widows"**

Here Jesus speaks as if the scribes were **devouring** or eating **the houses of widows**. He means that they are taking **the houses** away from **the widows**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "the ones taking the houses of widows" or "the ones defrauding widows of their houses"

See: Metaphor

Mark 12:40 (#2)**"the houses of the widows"**

Jesus speaks of **the houses of widows** to mean their wealth and possessions, which they would have in their **houses**. If it would be helpful in your language, you state the meaning plainly. Alternate translation: "everything that widows own"

See: Metonymy

Mark 12:40 (#3)**"as a pretext"**

Here, the phrase **as a pretext** could mean: (1) that the scribes and Pharisees are using **long prayers** to try to look godly. Alternate translation: "in order to seem godly" (2) that the scribes are Pharisees are using their **long prayers** to hide or cover up how they devour the houses of widows. Alternate translation: "to cover that up" or "to disguise what they do"

See: Assumed Knowledge and Implicit Information

Mark 12:40 (#4)**"will receive greater condemnation"**

If your language does not use an abstract noun for the idea of **condemnation**, you could express the same idea in another way. Alternate translation: "will be condemned more severely"

See: Abstract Nouns

Mark 12:40 (#5)**"greater condemnation"**

Here Jesus implies that these scribes will receive **greater condemnation** than they would have if they had not pretended to be godly. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "greater condemnation than people who did not pretend to be godly"

See: Assumed Knowledge and Implicit Information

Mark 12:40 (#6)**"condemnation"**

Jesus is using the word **condemnation** to mean the punishment that a person would receive after being condemned for doing something wrong. If it would be helpful in your language, you could use an equivalent expression or use plain language to express the meaning. Alternate translation: "punishment"

See: Metonymy

Mark 12:41 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then," or "After that,"

See: Introduction of a New Event

Mark 12:41 (#2)**"opposite the treasury"**

Here, a place **opposite the treasury** is directly in front of **the treasury**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "with the treasury in front of him" or "with the treasury before him"

See: Idiom

Mark 12:41 (#3)**"the treasury," - "the treasury"**

A **treasury** is a box or receptacle in which people can put and store money. More specifically, this word refers to the receptacles in the temple courtyard into which people could drop money that would be used to keep the temple operating. If your readers would not be familiar with this type of receptacle, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the temple money box ... the temple money box" or "the chest for the gifts for the temple ... the chest for the gifts for the temple"

See: Translate Unknowns

Mark 12:41 (#4)**"rich"**

Mark is using the adjective **rich** as a noun to mean rich people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "rich people"

See: Nominal Adjectives

Mark 12:41 (#5)**"much"**

Mark is using the adjective **much** as a noun to mean much money. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "much money"

See: Nominal Adjectives

Mark 12:42 (#1)**"having come, one poor widow put in"**

Here Mark introduces **one poor widow** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a woman arrived. She was a widow, and she was poor. She put in"

See: Introduction of New and Old Participants

Mark 12:42 (#2)**"having come"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 12:42 (#3)**"two lepta"**

The word **lepta** is the plural of "lepton." A lepton was a small bronze or copper coin equivalent to a few minutes' wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: "two pennies" or "two small coins of little value"

See: Biblical Money

Mark 12:42 (#4)**"which is a quadrans"**

A **quadrans** was one of the smallest and least valuable coins in circulation in this place and time. It was equivalent to about an eighth of an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of one of the least valuable coins in your culture, or a general expression. Alternate translation: "which is a nickel" or "which is not even an hour's wage"

See: Biblical Money

Mark 12:43 (#1)**"to you"**

Because Jesus is speaking to his disciples, the word **you** here is singular.

See: Forms of 'You' — Singular

Mark 12:43 (#2)

"this poor widow put in more than all"

Even though it is not literally true that the widow has put **more** money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus' words directly and not express them as if they were figurative.

See: Metaphor

Mark 12:43 (#3)

"all the ones putting"

Alternate translation: "everyone else who put money"

Mark 12:43 (#4)

"the treasury"

See how you translated **treasury** in [12:41](#). Alternate translation: "the temple money box" or "the chest for the gifts for the temple"

See: Translate Unknowns

Mark 12:43-44 (#1)

"Truly I say to you that this poor widow put in more than all the ones putting into the treasury" - "For all put in from the things abounding to them, but she, from her poverty, put in everything, as much as she had, her whole life"

If it would be helpful to your readers, you could combine [12:43](#) and [12:44](#) into a verse bridge in order to include the reason for Jesus' declaration before including his declaration. Alternate translation: "All put in from the things abounding to them, but this poor widow, from her poverty, put in everything, as much as she had, her whole life."

Therefore, truly I say to you that she put in more than all the ones putting into the treasury"

See: Verse Bridges

Mark 12:44 (#1)

"For"

Here, the word **For** introduces the basis or reason for the claim that Jesus made in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: "I say that because" or "Here is why:"

See: Connect — Reason-and-Result Relationship

Mark 12:44 (#2)

"all"

Jesus is using the adjective **all** as a noun to mean all the people who were putting money into the treasury. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all these people" or "all those who have given money"

See: Nominal Adjectives

Mark 12:44 (#3)

"put in from the things abounding to them"

Alternate translation: "put in only some of the many things that they had"

Mark 12:44 (#4)

"she, from her poverty, put in everything, as much as she had"

Alternate translation: "she put in all of the few things that she had"

Mark 12:44 (#5)

"from her poverty"

If your language does not use an abstract noun for the idea of **poverty**, you could express the same idea in another way. Alternate translation: “although she was poor”

See: Abstract Nouns

Mark 12:44 (#6)

"everything, as much as she had"

The expression **everything, as much as she had** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: “everything that she had”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 12:44 (#7)

"her whole life"

Here Jesus speaks as if the woman had put in **her whole life**. He means that she put in all the money that she had to buy what she needed to live. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “all she had to live on” or “so that she had nothing left to buy even the necessities”

See: Metaphor

Mark 12:44 (#8)

"her whole life"

If your language does not use an abstract noun for the idea of **life**, you could express the same idea in another way. Alternate translation: “all that kept her alive”

See: Abstract Nouns

Mark 13:1 (#1)

"he"

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: “he, along with his disciples,”

See: Synecdoche

Mark 13:1 (#2)

"going out"

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: “coming out”

See: Go and Come

Mark 13:1 (#3)

"temple"

Here Mark means that Jesus left the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. See you translated this word in [11:11](#). Alternate translation: “temple courtyard”

See: Synecdoche

Mark 13:1 (#4)

"look"

Here, the word **look** is meant to draw the attention of Jesus. If it would be helpful in your language, you could express behold with a word or phrase that asks a person to look or to pay attention. Alternate translation: “see” or “look at that”

See: Exclamations

Mark 13:1 (#5)

"What manner of stones and what manner of buildings"

This is an exclamation that is emphasizing that the **stones** and **buildings** are large and impressive. Use an exclamation that would communicate that meaning in your language. Alternate translation: “What impressive stones! What impressive buildings!” or “How impressive these stones and buildings are!”

See: Exclamations

Mark 13:1 (#6)**"What manner of stones"**

Here, **stones** refers to the very large stones with which the temple walls were built. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What manner of stones in the walls" or "What manner of building stones"

See: Assumed Knowledge and Implicit Information

Mark 13:2 (#1)**"Do you see these great buildings"**

Jesus is using the question form to draw the attention of the disciples to the **buildings**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Consider these great buildings." or "See these great buildings!"

See: Rhetorical Question

Mark 13:2 (#2)**"Do you see"**

Because Jesus is speaking to one of his disciples, the word **you** here is singular.

See: Forms of 'You' — Singular

Mark 13:2 (#3)**"A stone upon a stone will certainly not be left here, which will certainly not be torn down"**

Jesus says that every **stone** will be **torn down** as an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: "Almost every stone upon a stone will not be left here, and almost none of them will not be torn down"

See: Hyperbole

Mark 13:2 (#4)**"A stone upon a stone will certainly not be left here, which will certainly not be torn down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be invading enemies. Alternate translation: "An invading army will certainly not leave a stone upon a stone here, which they will not tear down"

See: Active or Passive

Mark 13:2 (#5)**"A stone upon a stone will certainly not be left here, which will certainly not be torn down"**

If it would be helpful in your language, you could express the ideas in positive form. Alternate translation: "Every stone will be toppled off the stone it is on, and each one will be torn down"

Mark 13:2 (#6)**"certainly not" - "certainly not"**

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means ... by no means"

See: Double Negatives

Mark 13:3 (#1)**"he"**

Mark is referring to Jesus to represent both Jesus and his disciples, who traveled with Jesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he, along with his disciples,"

See: Synecdoche

Mark 13:3 (#2)**"opposite the temple"**

Here, a place **opposite the temple** is directly in front of the temple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "with the temple in front of him" or "with the temple before him"

See: Idiom

Mark 13:4 (#1)**"Tell"**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "We ask that you tell"

See: Imperatives — Other Uses

Mark 13:4 (#2)**"Tell"**

Because the four disciples are speaking with Jesus, the command **Tell** is singular.

See: Forms of 'You' — Singular

Mark 13:4 (#3)**"these things"**

Here, the phrase these things refers to the events that Jesus described in [13:2](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the events you have spoken about" or "that destruction"

See: Assumed Knowledge and Implicit Information

Mark 13:4 (#4)**"all these things are about to be completed"**

Here, the phrase **all these things** could refer to: (1) the events that Jesus described in [13:2](#). Alternate

translation: "all the events you have spoken about are about to be completed" (2) the end of the age, or the time when Jesus returns. Alternate translation: "this age is about to be completed" or "all things are about to end"

See: Assumed Knowledge and Implicit Information

Mark 13:4 (#5)**"are about to be completed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "are about to take place" or "are about to occur"

See: Active or Passive

Mark 13:5 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 13:5 (#2)**"leads you astray"**

Jesus is speaking as if the disciples could literally be led **astray**, that is, led down the wrong path. He means that they could be deceived. If it would be helpful for your readers, you could state the meaning plainly. Alternate translation: "causes you to believe what is wrong"

See: Metaphor

Mark 13:6 (#1)**"Many" - "many"**

In both places, Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase.

Alternate translation: "Many men and women ... many men and women"

See: Nominal Adjectives

Mark 13:6 (#2)

"will come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "will go"

See: Go and Come

Mark 13:6 (#3)

"in my name"

Here, the word **name** refers primarily to the person who has that name, and it focuses especially on that person's authority. More specifically, Jesus could mean that: (1) these people claim to have the authority that Jesus properly has. Alternate translation: "in my authority" or "claiming to have the authority I have" (2) these people claim to represent Jesus. Alternate translation: "claiming to be my representatives" or "as if they were my representatives"

See: Metonymy

Mark 13:6 (#4)

"saying, 'I am he!' and"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that they are him, and"

See: Quotes within Quotes

Mark 13:6 (#5)

"I am he"

The implication is that these people are claiming to be the Messiah. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I am the Christ"

See: Assumed Knowledge and Implicit Information

Mark 13:6 (#6)

"they will lead many astray"

See how you translated the similar expression in [13:5](#). Alternate translation: "they will cause many to believe what is wrong"

See: Metaphor

Mark 13:7 (#1)

"of wars and rumors of wars"

The phrase **wars and rumors of wars** could mean: (1) reports of wars that are currently happening and reports of wars that might happen in the future. Alternate translation: "of wars that are happening and rumors about wars that might happen" (2) reports of wars that are already taking place nearby and reports of wars that are happening in distant places. Alternate translation: "reports of wars that are close by and of wars that are far away"

See: Assumed Knowledge and Implicit Information

Mark 13:7 (#2)

"do not be troubled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the **wars and rumors of wars**. Alternate translation: "do not let those things trouble you"

See: Active or Passive

Mark 13:7 (#3)

"it is necessary {for this} to happen"

Here Jesus means that God has planned these things, and they will not change. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "God has chosen that these things will happen"

See: Assumed Knowledge and Implicit Information

Mark 13:7 (#4)**"the end {is} not yet"**

Here Jesus could be speaking about: (1) the **end** of the temple, which Jesus had predicted in [13:2](#). Alternate translation: "the end of the temple is not yet" or "what I have predicted will not yet happen" (2) the **end** of the age, which he will say more about later in his teaching. Alternate translation: "the end of the world is not yet" or "it is not yet the moment in the future when the current way of doing things will cease"

See: Assumed Knowledge and Implicit Information

Mark 13:8 (#1)**"For"**

Here, the word **For** introduces a further explanation of what is going to happen. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Even more,"

See: Connecting Words and Phrases

Mark 13:8 (#2)**"nation will rise against nation, and kingdom against kingdom"**

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternatively, you could combine the two phrases. Alternate translation: "nation will rise against nation, yes, kingdom against kingdom" or "nation and kingdom rise against nation and kingdom"

See: Parallelism

Mark 13:8 (#3)**"nation will rise against nation, and kingdom against kingdom"**

The words **nation** and **kingdom** represents nations and kingdoms in general, not one

particular kingdom and nation. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "some nations will rise against other nations, and some kingdoms against other kingdoms"

See: Generic Noun Phrases

Mark 13:8 (#4)**"nation will rise against nation, and kingdom against kingdom"**

Here, the words **nation** and **kingdom** represent the people who live in them. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "the people of a nation will rise up against the people of another nation, and the people of a kingdom against the people of another kingdom"

See: Metonymy

Mark 13:8 (#5)**"will rise against"**

The phrase **rise against** referring to attacking someone or something. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "will fight against"

See: Idiom

Mark 13:8 (#6)**"kingdom against kingdom"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "kingdom will rise against kingdom"

See: Ellipsis

Mark 13:8 (#7)**"famines"**

Many ancient manuscripts read **famines**. The ULT follows that reading. Other ancient manuscripts

read “famines and troubles.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 13:8 (#8)

“These things {are}”

Here, **These things** refers to the things that Jesus has said will happen. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “The things that I have just described are”

See: Assumed Knowledge and Implicit Information

Mark 13:8 (#9)

“the beginning of birth pains”

Here Jesus speaks of the events that he has described as if they were **the beginning of birth pains**. He means that, just like birth pains, they are difficult and painful things that eventually lead to a happy and wonderful result. If possible, you should maintain the figure of speech or express the idea in simile form. Alternate translation: “like the beginning of birth pains”

See: Metaphor

Mark 13:9 (#1)

“But you”

Here, the word **But** introduces the next thing that Jesus will speak about, which is **you**, the disciples. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave **But** untranslated. Alternate translation: “As for you”

See: Connecting Words and Phrases

Mark 13:9 (#2)

“watch yourselves”

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that

they need to make sure that they are ready for what is going to happen to them. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: “prepare yourselves” or “pay attention to yourselves”

See: Metaphor

Mark 13:9 (#3)

“They will hand you over to”

Here, the phrase **hand you over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they will make you stand before” or “they will bring you before”

See: Idiom

Mark 13:9 (#4)

“They will hand you over”

The pronoun **They** refers to people in general who will persecute Jesus’ followers. If this might confuse your readers, you could say the meaning explicitly. Alternate translation: “People will hand you over”

See: Pronouns — When to Use Them

Mark 13:9 (#5)

“you will be beaten”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “people will beat you”

See: Active or Passive

Mark 13:9 (#6)

“you will be made to stand”

Here, the phrase **you will be made to stand before** refers to being arrested and accused before

someone in authority. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “you will be seized and put on trial”

See: Assumed Knowledge and Implicit Information

Mark 13:9 (#7)

"you will be made to stand"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “they will make you stand”

See: Active or Passive

Mark 13:9 (#8)

"for my sake"

Here Jesus means that these things will happen because the disciples are connected with Jesus. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “because of me” or “because you follow me”

See: Assumed Knowledge and Implicit Information

Mark 13:9 (#9)

"for a testimony"

Here, the phrase **for a testimony** could introduce: (1) the purpose for which God allows the disciples to **be made to stand before governors and kings**. Alternate translation: “and that way you can give testimony” (2) the result of the disciples being **made to stand before governors and kings**. Alternate translation: “and as a result you will give testimony”

See: Connect — Goal (Purpose) Relationship

Mark 13:9 (#10)

"for a testimony"

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Make sure that your

translation matches the option you chose in the previous note. Alternate translation: “which will happen so that you can testify” or “and as a result you will testify”

See: Abstract Nouns

Mark 13:9 (#11)

"to them"

The pronoun **them** refers to the **governors** and **kings** mentioned in this verse. If it would be helpful in your language, you could refer to them more explicitly. Alternate translation: “to those governors and kings”

See: Pronouns — When to Use Them

Mark 13:10 (#1)

"first"

Here Jesus implies that what he describes in this verse will happen before the “end” he referred to in [13:7](#). As in [13:7](#), here Jesus could be referring to: (1) the end of the temple, which Jesus had predicted in [13:2](#). Alternate translation: “before the end of the temple” or “before what I have predicted about the temple happens” (2) the end of the age, which he will say more about later in his teaching. Alternate translation: “before the end of the world” or “before the current way of doing things ceases”

See: Assumed Knowledge and Implicit Information

Mark 13:10 (#2)

"first"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Make sure that your translation fits with the interpretation you chose in the previous note. Alternate translation: “prior to what I have predicted” or “prior to the end”

See: Ordinal Numbers

Mark 13:10 (#3)

"the gospel to be proclaimed"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that believers will be the ones who proclaim the gospel. Alternate translation: “believers to proclaim the gospel” or “people to proclaim the gospel”

See: Active or Passive

Mark 13:11 (#1)

"they lead you away"

Here, the pronoun **they** refers to any person who leads the disciples away. If it would be helpful in your language, you could use a word or phrase that refers to any person. Alternate translation: “somebody leads you away” or “anyone leads you away”

See: Pronouns — When to Use Them

Mark 13:11 (#2)

"handing {you} over"

Here, the phrase **handing {you} over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “seizing you” or “bringing you before the authorities”

See: Idiom

Mark 13:11 (#3)

"you will say"

Here Jesus implies that the disciples will be required to speak in their defense after people hand them over. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “you will say when they accuse you” or “you will say in your defense”

See: Assumed Knowledge and Implicit Information

Mark 13:11 (#4)

"But whatever is given to you in that hour, speak that; for you are not the ones speaking, but the Holy Spirit"

If it would be more natural in your language, you could reverse the order of these clause, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: “Since you are not the ones speaking, but the Holy Spirit, whatever is given to you in that hour, speak that”

See: Connect — Reason-and-Result Relationship

Mark 13:11 (#5)

"whatever is given to you in that hour, speak that"

Here, the word **that** refers directly back to **whatever is given to you in that hour**. Jesus expresses the idea in this way to introduce **whatever is given to you** and then explain what they should do with it. If stating the topic and then referring back to it with the word **that** would be redundant in your language, you could omit the redundant information. Alternate translation: “speak whatever is given to you in that hour”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 13:11 (#6)

"is given"

If your language does not use the passive form in this way, you can express the idea in active form or in another way that is natural in your language. If you must state who does the action, it is clear from the context that it is God, and more specifically the Holy Spirit. Alternate translation: “the Holy Spirit gives”

See: Active or Passive

Mark 13:11 (#7)

"in that hour"

Here, the phrase **in that hour** refers to the time when they have been handed over and need to say something. If it would be helpful in your language, you could use a comparable phrase or state the

meaning plainly. Alternate translation: “at that moment”

See: Idiom

Mark 13:11 (#8)

"you are not the ones speaking, but the Holy Spirit"

Here Jesus means that they will not say whatever they think but will instead say what **the Holy Spirit** reveals to them. He does not mean that the Holy Spirit will use their bodies to project his voice. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: “you are not speaking your own words, but the words you speak come from the Holy Spirit”

See: Assumed Knowledge and Implicit Information

Mark 13:11 (#9)

"but the Holy Spirit"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: “but the Holy Spirit is the one speaking through you”

See: Ellipsis

Mark 13:12 (#1)

"brother will hand over brother to death, and a father, his child, and children will rise up against parents and put them to death"

Here, the implication is that these people will do these bad things to their family members, because these people hate Jesus, but their family members believe in him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “unbelieving brother will hand over believing brother to death, and an unbelieving father, his believing child, and unbelieving children will rise up against believing parents and put them to death”

See: Assumed Knowledge and Implicit Information

Mark 13:12 (#2)

"will hand over brother to death"

Here, the phrase **hand over** refers to putting someone under the authority and control of other people. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “will seize brother to cause his death” or “will bring brother before the authorities to cause his death”

See: Idiom

Mark 13:12 (#3)

"brother will hand over brother"

Although the term **brother** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful in your language, you could say this explicitly. Alternate translation: “sibling will hand over sibling”

See: When Masculine Words Include Women

Mark 13:12 (#4)

"to death," - "put them to death"

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: “to be killed ... cause them to die”

See: Abstract Nouns

Mark 13:12 (#5)

"a father, his child"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: “a father will hand over his child to death”

See: Ellipsis

Mark 13:12 (#6)

"a father, his child"

Although the term **father** is masculine, Jesus is probably using the word here in a generic sense that includes both fathers and mothers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “parents, their children” or “a father or mother, his or her child”

See: When Masculine Words Include Women

Mark 13:12 (#7)

"will rise up"

Here, the phrase **rise up against** refers to rebelling against an authority. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “will defy”

See: Idiom

Mark 13:12 (#8)

"put them to death"

Here Jesus implies that the **children** will have someone else put their parents to death. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “have them put to death”

See: Assumed Knowledge and Implicit Information

Mark 13:13 (#1)

"you will be hated by all"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “all will hate you”

See: Active or Passive

Mark 13:13 (#2)

"all"

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “all people” or “everyone”

See: Nominal Adjectives

Mark 13:13 (#3)

"all"

Jesus says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: “most people”

See: Hyperbole

Mark 13:13 (#4)

"because of my name"

Here, **name** represents the person whose name it is. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “because of me”

See: Metonymy

Mark 13:13 (#5)

"the one having endured to the end, this one will be saved"

Here, the phrase **this one** refers directly back to **the one having endured to the end**. Jesus expresses the idea in this way to introduce people who endure **to the end** and then explain what happens to them. If stating the topic and then referring back to it with the phrase **this one** would be redundant in your language, you could omit the redundant information. Alternate translation: “the one having endured to the end will be saved”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 13:13 (#6)

"the one having endured"

Jesus is speaking of anyone who endures, not of one particular person. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “anyone who endures”

See: Generic Noun Phrases

Mark 13:13 (#7)**"to the end"**

Here, the phrase **the end** could refer to: (1) the time when the persecution of the person who is enduring ceases. Alternate translation: "to the end of the persecution" (2) the person's death. Alternate translation: "until he or she dies" (3) the time when Jesus comes back. Alternate translation: "until when I return"

See: Assumed Knowledge and Implicit Information

Mark 13:13 (#8)**"this one will be saved"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it is God. Alternate translation: "God will save this one"

See: Active or Passive

Mark 13:14 (#1)**"the abomination of desolation"**

The phrase **the abomination of desolation** is found in [Daniel 9:27](#), [Daniel 11:31](#), and [Daniel 12:11](#). Jesus' audience would have been familiar with these passages, which prophesy about **the abomination** entering the temple and defiling it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the shameful thing that defiles the temple"

See: Assumed Knowledge and Implicit Information

Mark 13:14 (#2)**"the abomination of desolation"**

Here, Jesus is using the possessive form to describe an **abomination** that causes **desolation**. If that is not clear in your language, you could express the idea in another way. Alternate translation: "the abomination that causes desolation" or "the abomination that leads to desolation"

See: Possession

Mark 13:14 (#3)**"the abomination of desolation"**

If your language does not use abstract nouns for the ideas of **abomination** and **desolation**, you could express the same ideas in another way. Alternate translation: "the abominable thing that desolates"

See: Abstract Nouns

Mark 13:14 (#4)**"standing where he should not be"**

Here, the word translated **standing** is masculine, which is why the ULT uses the word **he** in this sentence. By using this form, Mark could be indicating that: (1) **the abomination** is a thing that is identified with a man. In this case, it could be a statue of a man or something that a man sets up or creates. You could express the idea by referring to **the abomination** with the pronoun **it**. Alternate translation: "standing it should not be" (2) **the abomination** is a man who can also be described as an **abomination**. You could express the idea by referring to **the abomination** with the pronoun **he** or by using some other form that makes this clear. Alternate translation: "standing where that man of abomination should not be"

See: Pronouns — When to Use Them

Mark 13:14 (#5)**"where he should not be"**

Jesus' audience would have known that the phrase **where he should not be** implicitly refers to the temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "standing in the temple, where he should not be"

See: Assumed Knowledge and Implicit Information

Mark 13:14 (#6)

"he should not be" (let the one reading understand), **"then"**

Here, clause **let the one reading understand** could be: (1) written by Mark to anyone who reads this story. Use a form that clearly indicates that Mark is writing this, not reporting what Jesus spoke. Alternate translation: “he should not be” (and I, Mark, add: let the one who reads this story understand), “then” (2) spoken by Jesus to anyone who reads what Daniel wrote about **the abomination of desolation**. Alternate translation: “he should not be—let the one who has read the book of Daniel understand—then”

See: Assumed Knowledge and Implicit Information

Mark 13:14 (#7)

"let the one reading understand"

Here, the phrase **let the one reading understand** could indicate that **the one reading**: (1) should be able to **understand** what **the abomination of desolation** is. In this case, Mark could be implying that **the one reading** needs to read the passages in the book of Daniel where this **abomination** is mentioned. Alternate translation: “you know what I mean” or “the one reading should understand from the book of Daniel” (2) should try to **understand** what **the abomination of desolation** is. Alternate translation: “let the one reading try to understand” or “reader, pay attention”

See: Assumed Knowledge and Implicit Information

Mark 13:14 (#8)

"let the one reading understand"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “the one reading must understand”

See: Third-Person Imperatives

Mark 13:14 (#9)

"let the ones in Judea flee"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: “the ones in Judea must flee”

See: Third-Person Imperatives

Mark 13:14 (#10)

"to the mountains"

Here Jesus implies that people will be safer in **the mountains** than in **Judea**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to the mountains where they will be safer”

See: Assumed Knowledge and Implicit Information

Mark 13:15 (#1)

"but"

Here, the word **but** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **but** untranslated. Alternate translation: “and”

See: Connecting Words and Phrases

Mark 13:15 (#2)

"let the one on the housetop not go down nor go in to take anything from his house"

Here Jesus gives a command to one person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: “let the ones on the housetops not go down nor go in to take anything from their houses”

See: Generic Noun Phrases

Mark 13:15 (#3)

"let the one on the housetop not go down nor go in to take anything from his house"

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his hearers know this and that they know that the roofs were accessed by an exterior staircase at the back of the house, distant from the entry at the front. If it would be helpful in your language, you could make

those ideas more explicit. Alternate translation: "let the one who is on top of his roof escape immediately by the back stairway and not descend in order to go into his house to take anything"

See: Assumed Knowledge and Implicit Information

Mark 13:15 (#4)

"let the one on the housetop not go down nor go in"

This phrase expresses a single idea by using two terms connected with **nor**. The phrase **go down** tells how the person is able to **go in**. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **nor**. Alternate translation: "let the one on the housetop not go down to enter in order" or "let the one on the housetop not, after going down, go in"

See: Hendiadys

Mark 13:15 (#5)

"let the one on the housetop not go down nor go in"

If your language does not use third-person imperatives in this way, you could state this in another way that is natural in your language. Alternate translation: "the one on the housetop must not go down nor go in"

See: Third-Person Imperatives

Mark 13:15 (#6)

"let the one on the housetop not go down nor go in"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "let the one on the housetop not come down nor come in"

See: Go and Come

Mark 13:15 (#7)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language,

you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Mark 13:16 (#1)

"let the one in the field not turn back to the things behind to get his cloak"

Here Jesus gives a command to one person, but he implies that it applies to any of his disciples who are in the situation that he describes. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "let the ones in the fields not turn back to the things behind to get their cloaks"

See: Generic Noun Phrases

Mark 13:16 (#2)

"let the one in the field not turn back to the things behind to get his cloak"

People in Jesus' time often walked from their towns to the **field** that they worked in during the day. Jesus is saying that, when they see the abomination of desolation, they should not return to their town to get their cloaks. Instead, they should flee directly from the field that they are working in. If it would be helpful to your readers, you could make that idea more explicit. Alternate translation: "let the one working the field not return to his town or house to get his cloak"

See: Assumed Knowledge and Implicit Information

Mark 13:16 (#3)

"let the one in the field not turn back"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "the one in the field must not turn back"

See: Third-Person Imperatives

Mark 13:16 (#4)

"his"

Although the term **his** is masculine, Jesus is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "his or her"

See: When Masculine Words Include Women

Mark 13:16 (#5)

"cloak"

The word **cloak** refers to an outer garment. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: "jacket" or "outer garment"

See: Translate Unknowns

Mark 13:17 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Now"

See: Translate Unknowns

Mark 13:17 (#2)

"to the ones having in the womb"

Here, the phrase **having in the womb** refers to being pregnant. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "to the ones who are with child" or "to the ones who are pregnant"

See: Idiom

Mark 13:17 (#3)

"to the ones nursing"

This does not mean babies who are nursing but women who are nursing babies (providing their milk for them). If it would be helpful in your language, you could make that idea more explicit.

Alternate translation: "to mothers who are nursing their babies"

See: Assumed Knowledge and Implicit Information

Mark 13:17 (#4)

"in those days"

Here, the phrase **those days** refers to the time period that Jesus has been describing. If it would be helpful in your language, you could use an equivalent phrase or state the meaning plainly. Alternate translation: "at that time" or "during that time period"

See: Idiom

Mark 13:18 (#1)

"But"

Here, the word **But** introduces the next thing that Jesus wants to say. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **But** untranslated. Alternate translation: "Now"

See: Connecting Words and Phrases

Mark 13:18 (#2)

"it might not happen"

Here Jesus could be referring to: (1) the things he has predicted, including the appearance of the abomination and the destruction of the temple. Alternate translation: "these events might not happen" (2) how his disciples need to flee to the hills (see [13:14](#)). Alternate translation: "your escape might not happen" or "that you do not need to flee"

See: Assumed Knowledge and Implicit Information

Mark 13:18 (#3)

"in winter"

In the location to which Jesus is referring, **winter** is the time of year when it is cold and travel is difficult. If it would be helpful in your language, you could use a term for a season in which it would be difficult to travel, or you could translate **winter**

with a general expression. Alternate translation: "in the rainy season" or "in the cold season"

See: Translate Unknowns

Mark 13:18-19 (#1)

"But pray that it might not happen in winter" - "For there will be in those days tribulation—such as this kind has not happened from the beginning of creation which God created until now and will certainly not happen"

If it would be helpful to your readers, you could combine [13:18](#) and [13:19](#) into a verse bridge, as the UST does, in order to give the reason for Jesus' exhortation before including the exhortation. Alternate translation: "But there will be in those days tribulation—such as this kind has not happened from the beginning of creation which God created until now and will certainly not happen. Therefore, pray that it might not happen in winter"

See: Verse Bridges

Mark 13:19 (#1)

"For"

Here, the word **For** introduces a reason why the disciples should pray that these things would not happen in winter. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "You should pray that because" or "That is because"

See: Connect — Reason-and-Result Relationship

Mark 13:19 (#2)

"there will be in those days tribulation"

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "in those days people will be greatly hurt" or "in those days people will be greatly afflicted"

See: Abstract Nouns

Mark 13:19 (#3)

"in those days"

Here, the phrase **those days** refers to the time period that Jesus has been describing. See how you expressed the idea in [13:17](#). Alternate translation: "at that time" or "during that time period"

See: Idiom

Mark 13:19 (#4)

"such as this kind has not happened"

Alternate translation: "of a kind that has not yet happened" or "which will be worse than any type of tribulation that has happened"

Mark 13:19 (#5)

"the beginning of creation which God created"

The expression **the beginning of creation which God created** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "the beginning of what God created" or "the beginning of God's creation"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 13:19 (#6)

"will certainly not happen"

Here Jesus means that **tribulation** of **this kind** will **not happen** again after these events occur. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "will certainly not happen again after that"

See: Assumed Knowledge and Implicit Information

Mark 13:19 (#7)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater

emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: “by no means”

See: Double Negatives

Mark 13:20 (#1)

"if the Lord did not shorten the days, no flesh would be saved"

Jesus is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He knows that the Lord really has shortened **the days**. Use a natural form in your language for introducing a condition that the speaker believes is not true. Alternate translation: “were the Lord not to shorten the days, no flesh would be saved” or “imagine that the Lord did not shorten the days. Then, no flesh would be saved”

See: Connect — Contrary to Fact Conditions

Mark 13:20 (#2)

"the Lord did not shorten the days, no flesh would be saved"

Jesus is using the past tense in order to refer to something that will happen in the future. He is doing this because he knows that God has already decided to **shorten the days**. If it would be helpful in your language, you could use the future tense, or you could refer to God's decision. Alternate translation: “the Lord were not going to shorten the days, no flesh would be saved” or “the Lord had not already made the decision to shorten those days, no flesh would have been saved”

See: Irregular Use of Tenses

Mark 13:20 (#3)

"the days," - "the days"

Here, the phrase **the days** refers to the time period that Jesus has been describing. See how you expressed the idea in [13:17](#). Alternate translation:

“that time ... that time” or “that time period ... that time period”

See: Idiom

Mark 13:20 (#4)

"no flesh would be saved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “no flesh would remain” or “no flesh would continue to live”

See: Active or Passive

Mark 13:20 (#5)

"flesh"

Jesus is using **flesh** to represent humans. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: “humans”

See: Metonymy

Mark 13:20 (#6)

"the elect whom he chose"

The expression **the elect whom he chose** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: “those whom he chose” or “his elect”

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 13:20 (#7)

"the elect"

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “the elect people”

See: Nominal Adjectives

Mark 13:21 (#1)**"then if anyone says to you"**

Jesus speaks as if this were a hypothetical situation, but he means that it will happen. If your language does not state something as a condition if it is certain or true, and if your readers might think that what Jesus is saying is uncertain, then you could translate his words as an affirmative statement. Alternate translation: "Then, although some people will say to you"

See: Connect — Factual Conditions

Mark 13:21 (#2)**"says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it}"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "says to you that you should look because the Christ is here or that you should look because he is there, do not not believe it"

See: Quotes within Quotes

Mark 13:21 (#3)**"Behold, here {is} the Christ! Behold, there"**

Here Jesus is implying that these two statements are two examples of what people might say to the disciples. Jesus is not implying that the same person says these two sentences during the same conversation. If it would be helpful in your language, you could use a form that makes that idea more explicit. Alternate translation: "'Behold, here is the Christ!' or if anyone says to you, 'Behold, there!'"

See: Assumed Knowledge and Implicit Information

Mark 13:21 (#4)**"Behold," - "Behold"**

In both places, the word **Behold** draws the attention of the audience and asks them to look at something. If it would be helpful in your language, you could express behold with a word or phrase

that asks the audience to look, or you could draw the audience's attention in another way. Alternate translation: "Look ... Look" or "Pay attention ... Pay attention"

See: Exclamations

Mark 13:21 (#5)**"Behold, there"**

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Behold, there is the Christ"

See: Ellipsis

Mark 13:21-22 (#1)**"And then if anyone says to you, 'Behold, here {is} the Christ! Behold, there!' do not believe {it}" - "For false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect"**

If it would be helpful to your readers, you could combine [13:21](#) and [13:22](#) into a verse bridge, as the UST does, in order to include the reason for Jesus' command before the command itself. Alternate translation: "And then false Christs and false prophets will be raised up and will give signs and wonders, to lead astray, if possible, the elect. So, if anyone says to you, 'Behold, here is the Christ! Behold, there!' do not believe it."

See: Verse Bridges

Mark 13:22 (#1)**"For"**

Here, the word **For** introduces a basis for the command that Jesus gave in the previous verse. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a command, or you could leave **For** untranslated. Alternate translation: "I say that since" or "That is because"

See: Connect — Reason-and-Result Relationship

Mark 13:22 (#2)**"will be raised up"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be the false Christs and false prophets themselves. Alternate translation: "will rise up"

See: Active or Passive

Mark 13:22 (#3)**"will be raised up"**

Here, the phrase **will be raised up** refers to people beginning to do some task publicly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "will appear" or "will begin to lead"

See: Idiom

Mark 13:22 (#4)**"signs and wonders"**

The terms **signs** and **wonders** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "amazing signs" or "impressive deeds"

See: Doublet

Mark 13:22 (#5)**"to lead astray, if possible, the elect"**

Jesus is speaking as if the false Christs and prophets could literally **lead** people **astray**. He means that they deceive others. If it would be helpful for your readers, you could state the meaning plainly. See how you translated the similar expression in [13:5](#). Alternate translation: "to cause, if possible, the elect to believe what is wrong"

See: Metaphor

Mark 13:22 (#6)**"if possible"**

Here, the phrase **if possible** could mean: (1) that it is not actually **possible** to lead astray the elect. Alternate translation: "if it were possible" (2) that the false Christs and false prophets will try everything they can to lead astray the elect. Alternate translation: "if they can" or "by all possible means"

See: Assumed Knowledge and Implicit Information

Mark 13:22 (#7)**"the elect"**

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in [13:20](#). Alternate translation: "the elect people" or "the people whom God has elected"

See: Nominal Adjectives

Mark 13:23 (#1)**"But you"**

Here, the word **But** introduces the next thing that Jesus will speak about, which is **you**, the disciples. If it would be helpful in your language, you could use a word or phrase that introduces a new topic, or you could leave But untranslated. Alternate translation: "As for you"

See: Connecting Words and Phrases

Mark 13:23 (#2)**"watch out"**

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that they need to make sure that they are ready for what is going to happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the similar idea in [13:9](#). Alternate translation: "be prepared" or "pay attention"

See: Metaphor

Mark 13:23 (#3)**"Behold"**

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen, or you could draw the audience's attention in another way. Alternate translation: "Listen" or "Pay attention"

See: Exclamations

Mark 13:23 (#4)**"I have told you everything beforehand"**

Alternate translation: "I have told you all these things ahead of time" or "I have told you all these things before they occur"

Mark 13:24 (#1)**"But"**

Here, the word **But** indicates that Jesus will now start speaking about new events. These events may contrast with the events that Jesus has previously described. If it would be helpful in your language, you could use a word or phrase that introduces the next thing that a speaker wants to describe. Alternate translation: "Then," or "Further,"

See: Connect — Contrast Relationship

Mark 13:24 (#2)**"in those days"**

Here, the phrase **those days** refers to the time period that Jesus has been describing. See how you expressed the idea in [13:17](#). Alternate translation: "at that time" or "during that time period"

See: Idiom

Mark 13:24 (#3)**"after"**

Here, the word **after** indicates that the events Jesus will describe in [13:24-27](#) will come after the **tribulation** that Jesus mentioned in [13:19](#). The

word **after** does not indicate how long it will be between the **tribulation** and the events that Jesus describes in [13:24-27](#). If it would be helpful in your language, you could use a word or phrase that indicates sequence without indicating how close the events are to each other. Alternate translation: "following" or "sometime subsequent to"

See: Connect — Sequential Time Relationship

Mark 13:24 (#4)**"that tribulation"**

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: "people are greatly hurt in those ways" or "people are greatly afflicted as I have foretold"

See: Abstract Nouns

Mark 13:24 (#5)**"the sun will be darkened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will darken the sun"

See: Active or Passive

Mark 13:24 (#6)**"the moon will not give its light"**

Here, Jesus speaks as if **the moon** were a person who could give something to someone else. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the moon will become dark"

See: Personification

Mark 13:25 (#1)**"the powers in the heavens will be shaken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to

say who will do the action, it is clear from the context that it will be God. Alternate translation: "God will shake the powers of the heavens"

See: Active or Passive

Mark 13:25 (#2)

"the powers in the heavens"

Here, the phrase **the powers in the heavens** could refer to: (1) powerful spiritual beings that dwell **in the heavens**. Alternate translation: "the powerful beings in the heavens" (2) the heavenly bodies, including the sun, moon, and stars. Alternate translation: "the sun, moon, and stars"

See: Parallelism

Mark 13:26 (#1)

"they will see"

The pronoun **they** refers to people in general. If it would be helpful in your language, you could indicate this explicitly. Alternate translation: "men and women will see"

See: Pronouns — When to Use Them

Mark 13:26 (#3)

"coming"

Christians debate exactly what it means in this verse for the Son of Man to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is coming. Alternate translation: "traveling" or "going"

See: When to Keep Information Implicit

Mark 13:26 (#2)

"with much power and glory"

If your language does not use abstract nouns for the ideas of **power** and **glory**, you could express the same ideas in another way. Alternate translation: "as someone who is very powerful and glorious" or "very powerfully and gloriously"

See: Abstract Nouns

Mark 13:26-27 (#1)

"the Son of Man" - "he will send" - "he will gather together his"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "me, who am the Son of Man, ... I will send ... I will gather together my"

See: First, Second or Third Person

Mark 13:27 (#1)

"he will gather together"

Here Jesus implies that the Son of Man will cause the angels to **gather together** his elect. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he will have them gather together" or "he will command them to gather together"

See: Assumed Knowledge and Implicit Information

Mark 13:27 (#2)

"his elect"

Jesus is using the adjective **elect** as a noun to mean elect people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this word in [13:20](#). Alternate translation: "his elect people" or "the people whom he has elected"

See: Nominal Adjectives

Mark 13:27 (#3)

"from the four winds, from the end of the earth to the end of heaven"

These two phrases mean similar things. The phrase **from the four winds** indicates that the elect are gathered from every direction. The phrase **from the end of the earth to the end of heaven** indicates that they are gathered from the farthest places. If it would be helpful to your readers, you could combine the two phrases and emphasize in

another way the complete range of this gathering. Alternate translation: "from even the farthest points in every direction"

See: Parallelism

Mark 13:27 (#4)

"from the four winds"

The phrase **the four winds** refers to the four primary directions: north, south, east, and west, and so includes every place. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "from the north, south, east, and west" or "from every place"

See: Metaphor

Mark 13:27 (#5)

"from the end of the earth to the end of heaven"

Here, the phrase **the end of the earth to the end of heaven** refers to the parts of the world that are the farthest away. Jesus means that the elect will be gathered from every place, no matter how far away. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "from the nearest to the farthest places" or "from even the farthest places"

See: Idiom

Mark 13:28 (#1)

"Now"

Here, the word **Now** introduces the next thing that Jesus wants to speak about. If it would be helpful in your language, you could use a word or phrase that introduces the next idea, or you could leave **Now** untranslated. Alternate translation: "Next,"

See: Connecting Words and Phrases

Mark 13:28 (#2)

"learn the parable from the fig tree"

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers,

you could indicate that explicitly. Alternate translation: "learn from this illustration concerning the fig tree"

See: Parables

Mark 13:28 (#3)

"the fig tree:" - "its branch already becomes tender and it puts out leaves"

The phrase **fig tree** represents fig trees in general, not one particular fig tree. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "fig trees ... their branches already become tender, and they put out leaves"

See: Generic Noun Phrases

Mark 13:28 (#4)

"its branch already becomes tender"

Here, the clause **its branch already becomes tender** means that **the fig tree** has begun to grow new branches, which are **tender** when they are new. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "it grows new twigs" or "it sprouts fresh branches"

Mark 13:28 (#5)

"the summer"

In the location to which Jesus is referring, **summer** is the time of year when trees and plants grow and produce fruit. If it would be helpful in your language, you could use a term for a season in which plants and trees grow. Alternate translation: "the time for things to grow" or "the hot season"

See: Translate Unknowns

Mark 13:29 (#1)

"these things"

Here, the phrase all these things refers back to what Jesus has described in [13:5-23](#) or perhaps [13:5-27](#). If it would be helpful in your language,

you could make that idea more explicit. Alternate translation: "the things I have told you about"

See: Assumed Knowledge and Implicit Information

Mark 13:29 (#2)

"it is near"

Here, the word translated **it** could: (1) refer to the coming of the Son of Man and the gathering of the elect, as described in [13:26-27](#). Alternate translation: "his coming is near" or (if you expressed Son of Man in the first person) "my coming is near" (2) be translated as "he" and refer to the Son of Man. Alternate translation: "he is near" or (if you expressed Son of Man in the first person) "I am near"

See: Assumed Knowledge and Implicit Information

Mark 13:29 (#3)

"at the doors"

The phrase **at the doors** indicates that something or someone is very near and ready to enter. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "ready to enter" or "about to arrive"

See: Idiom

Mark 13:30 (#1)

"this generation"

Here, **generation** represents the people who are part of the generation, which means that they are adults who are alive at the same time. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the people of this generation"

See: Metonymy

Mark 13:30 (#2)

"this generation"

Christians debate whom Jesus was referring to with the phrase **this generation**. See the chapter

introduction for more information. Two possibilities are most likely. Jesus could be referring to: (1) the people who were alive while he was saying these words. Alternate translation: "people who are alive right now" (2) the people who will be alive when the things that he has described begin to happen. Alternate translation: "people who will be alive then"

See: Assumed Knowledge and Implicit Information

Mark 13:30 (#3)

"will certainly not pass away"

Jesus is referring to death in a polite way by using the phrase **pass away**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: "will certainly not die"

See: Euphemism

Mark 13:30 (#4)

"will certainly not pass away"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: "will certainly remain"

See: Double Negatives

Mark 13:30 (#5)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Mark 13:30 (#6)**"all these things"**

Here, as in [13:29](#), the phrase all these things refers back to what Jesus has described in [13:5-23](#) or perhaps [13:5-27](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "all the things I have told you about"

See: Assumed Knowledge and Implicit Information

Mark 13:31 (#1)**"The heaven and the earth"**

Here Jesus refers two main components of creation, **heaven** and **earth**, to refer to all of creation. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "All creation" or "The universe"

See: Merism

Mark 13:31 (#2)**"my words"**

Here, the phrase **my words** represents what Jesus has said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the things I have spoken"

See: Metonymy

Mark 13:31 (#3)**"will certainly not pass away"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **certainly not** and the negative verb **pass away**. Alternate translation: "will always remain" or "will always be true"

See: Double Negatives

Mark 13:31 (#4)**"certainly not"**

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Mark 13:32 (#1)**"But concerning that day or the hour"**

Here, the phrase **But concerning** introduces the next topic that Jesus wants to talk about. If it would be helpful in your language, you could use a word or phrase that introduces the next topic. Alternate translation: "Next, I will talk about that day or the hour. About them"

See: Connecting Words and Phrases

Mark 13:32 (#2)**"that day or the hour"**

The terms **day** and **hour** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "that specific time"

See: Doublet

Mark 13:32 (#3)**"that day or the hour"**

Here Jesus is referring to the exact moment when he will return to this world, which will also be the end of the current time period. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the day or hour when I will return" or "the timing of my second coming"

See: Assumed Knowledge and Implicit Information

Mark 13:32 (#4)

"no one knows, neither the angels in heaven, nor the Son, except the Father"

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Father knows and no one else, neither the angels in heaven, nor the Son"

See: Connect — Exception Clauses

Mark 13:32 (#5)

"the Son," - "the Father"

Son and **Father** are important titles that describes the relationship between Jesus the **Son** and God the **Father**. Be sure to retain these titles in your translation.

See: When to Keep Information Implicit

Mark 13:32 (#6)

"the Son"

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I, who am the Son"

See: First, Second or Third Person

Mark 13:33 (#1)

"Watch! Stay awake and pray, for you do not know when the time is"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clause gives the reason for the result that the first clauses describe. Alternate translation: "Because you do not know when the time is, be alert! Stay awake and pray"

See: Connect — Reason-and-Result Relationship

Mark 13:33 (#2)

"Watch"

Jesus uses a word for seeing to indicate the need for paying attention or being ready. He means that they need to make sure that they are ready for what is going to happen. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. See how you expressed the similar idea in [13:9](#). Alternate translation: "Be prepared" or "Pay attention"

See: Metaphor

Mark 13:33 (#3)

"Stay awake and pray"

Many ancient manuscripts read **Stay awake and pray**. The ULT follows that reading. Other ancient manuscripts read "Stay awake." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 13:33 (#4)

"Stay awake"

Here Jesus speaks of being alert and watchful as if it were staying **awake**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "Be watchful" or "Remain vigilant"

See: Metaphor

Mark 13:33 (#5)

"the time is"

Here Jesus is referring to the exact moment when he will return to this world, which will also be the end of the current time period. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will come back" or "my second coming will be"

See: Assumed Knowledge and Implicit Information

Mark 13:34 (#1)

"As a man on a journey"

To teach the disciples, Jesus offers a story or illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Listen to this illustration: It is as a man on journey"

See: Parables

Mark 13:34 (#2)

"As"

Here Jesus implies that what he has said about the need to be watchful and alert is like the parable he is about to give. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What I have told you is like this:" or "Your situation can be illustrated in this way:"

See: Assumed Knowledge and Implicit Information

Mark 13:34 (#3)

"having given authority to his servants, to each his work"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "having empowered his servants, each to do his work"

See: Abstract Nouns

Mark 13:34 (#4)

"to each his work"

Here Jesus implies that the man gave his servants **authority** to do the specific tasks or **work** that he told **each** of them to do. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to each servant authority over his own work"

See: Assumed Knowledge and Implicit Information

Mark 13:34 (#5)

"the doorkeeper that he should stay alert"

It may be more natural in your language to have a direct quotation here. Alternate translation: "the doorkeeper, 'Stay alert;'"

See: Direct and Indirect Quotations

Mark 13:34 (#6)

"the doorkeeper"

A **doorkeeper** is a person who guards an entrance into a building and makes sure that only certain people can enter. If your readers would not be familiar with this type of guard, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the servant who guarded the door"

See: Translate Unknowns

Mark 13:34 (#7)

"he should stay alert"

Here Jesus implies that the man who owned the house **commanded the doorkeeper to stay alert** in general but especially to be ready for when he returned and wanted to enter into his house. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he should stay alert for him to come back" or "he should stay alert for his return home"

See: Assumed Knowledge and Implicit Information

Mark 13:35 (#1)

"therefore"

Here, the word **therefore** indicates that Jesus is about to tell his disciples how to apply the story he told in the previous verse. Use a natural form in your language for introducing an application. Alternate translation: "as a result" of "and so"

See: Connect — Reason-and-Result Relationship

Mark 13:35 (#2)

"stay alert, because you do not know when the lord of the house is coming—whether evening or midnight or at rooster crowing or at morning"

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses give the reason for the result that the

first clause describes. Alternate translation: “because you do not know when the lord of the house is coming—whether evening or midnight or at rooster crowing or at morning—stay alert”

See: Connect — Reason-and-Result Relationship

Mark 13:35 (#1)

"the lord of the house is coming"

Here Jesus identifies himself with the man from the parable he just told. This man owned the **house** and left on a journey. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “I am coming, just as the servants did not know when the lord of the house was coming”

See: Assumed Knowledge and Implicit Information

Mark 13:35 (#2)

"at rooster crowing"

A **rooster** is a large bird, a male chicken, which often calls out with a loud sound around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: “when the birds begin to sing”

See: Translate Unknowns

Mark 13:35 (#3)

"at rooster crowing"

In Jesus' culture, people referred to the period of the night soon before the sun rose as the time of **rooster crowing**. If it would be helpful in your language, you could use a different word or phrase that refers to the hours before dawn. Alternate translation: “before dawn” or “in the hours before the sunrise”

See: Metonymy

Mark 13:35–36 (#1)

"the lord of the house is coming" - "he might find"

Jesus is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: “I, the lord of the house, am coming ... I might find”

See: First, Second or Third Person

Mark 13:36 (#1)

"he might find"

Alternate translation: “unexpectedly”

Mark 13:36 (#2)

"sleeping"

Here Jesus speaks of people who are not ready for his return as if they were **sleeping**. If it would be helpful in your language, you could use a comparable metaphor or state the meaning plainly. Alternate translation: “like someone who is asleep” or “unprepared for his return” or “not being watchful”

See: Metaphor

Mark 13:37 (#1)

"But"

Here, the word **But** introduces a further development of what Jesus has been saying. If it would be helpful in your language, you could use a word or phrase that introduces a development in what someone is saying, or you could leave **But** untranslated. Alternate translation: “Indeed,”

See: Connecting Words and Phrases

Mark 13:37 (#2)

"to all"

Jesus is using the adjective **all** as a noun to mean all people. Your language may use adjectives in the same way. If not, you could translate this word with

an equivalent phrase. Alternate translation: “to every person” or “all men and women”

See: Nominal Adjectives

Mark 14:1 (#1)

"Now"

Mark uses the word **Now** to introduce background information that will help readers understand what happens next in the story. Use a natural way in your language for introducing background information. Alternate translation: “Meanwhile,”

See: Background Information

Mark 14:1 (#2)

"the Passover and the Festival of Unleavened Bread"

Here Mark’s readers would have known that **the Passover** was a festival that took place on the first day of the week-long celebration named **the Festival of Unleavened Bread**, so Mark speaks of the two as one event. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the first day of the Festival of Unleavened Bread, the Passover,” or “the Passover, the first day of the Festival of Unleavened Bread,”

See: Assumed Knowledge and Implicit Information

Mark 14:1 (#3)

"by deceit"

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: “deceitfully” or “cleverly”

See: Abstract Nouns

Mark 14:1 (#4)

"they might kill him"

Here Mark implies that the chief priests and elders would have other people **kill** Jesus. If it would be helpful in your language, you could make that idea

more explicit. Alternate translation: “they might have him killed”

See: Assumed Knowledge and Implicit Information

Mark 14:2 (#1)

"For"

Here, the word **For** introduces a reason why the chief priests and scribes wanted to seize Jesus “by deceit.” If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for something, or you could leave **For** untranslated. Alternate translation: “They were seeking a way to do this by deceit because” or “Here is why they needed to be deceptive:”

See: Connect — Reason-and-Result Relationship

Mark 14:2 (#2)

"they were saying, “Not during the festival, so that there will not be a riot of the people”"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “they were saying that they would not do it during the festival, so that there would not be a riot of the people”

See: Direct and Indirect Quotations

Mark 14:2 (#3)

"they were saying"

The pronoun **they** refers to “the chief priests and the scribes” mentioned in the previous verse. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: “the chief priests and the scribes were saying”

See: Pronouns — When to Use Them

Mark 14:2 (#4)

"Not during the festival"

The phrase **Not during the festival** refers to not arresting Jesus during the festival. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: “We must not arrest him during the festival”

See: Assumed Knowledge and Implicit Information

Mark 14:2 (#5)

"the festival"

Here, the **festival** refers to the Passover and the Festival of Unleavened Bread, as indicated in [14:1](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the festival of Passover and Unleavened Bread" or "the Festival of Unleavened Bread, including the Passover"

See: Assumed Knowledge and Implicit Information

Mark 14:2 (#6)

"of the people"

This means specifically the great crowds of **people** who were in the city of Jerusalem and who liked Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of the people who listen to Jesus" or "of the people who are here who follow Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:3 (#1)

"And"

Here, the word **And** introduces the next major event in the story. This event most likely happened about the same time as the chief priests and scribes were planning how to kill Jesus. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Meanwhile,"

See: Introduction of a New Event

Mark 14:3 (#2)

"And he being in Bethany in the house of Simon the leper, he reclining to eat"

Both uses of the pronoun **he** refer to Jesus. If it would be helpful in your language, you could say the meaning explicitly. Alternate translation: "And

Jesus being in Bethany in the house of Simon the leper, Jesus reclining to eat"

See: Pronouns — When to Use Them

Mark 14:3 (#3)

"of Simon the leper"

Here Mark could be implying that: (1) **Simon** had once been a **leper** but had been healed. Alternate translation: "of Simon, who had been healed of leprosy" (2) the house was owned by **Simon**, who was a **leper**, but he did not live there. Alternate translation: "owned by Simon the leper" (3) **the leper** was a nickname for **Simon**, who did not actually have leprosy. Alternate translation: "of Simon, who was nicknamed 'the leper'"

See: Assumed Knowledge and Implicit Information

Mark 14:3 (#4)

"of Simon"

The word **Simon** is the name of a man. This is a different man than Simon Peter and Simon the Zealot.

See: How to Translate Names

Mark 14:3 (#5)

"he reclining to eat"

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture, or you could just refer to eating. Alternate translation: "he sitting down to eat" or "he eating"

See: Translate Unknowns

Mark 14:3 (#6)

"a woman came, having an alabaster jar of very precious perfumed oil of pure nard"

Here Mark introduces a woman into the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "there was a

woman who had an alabaster jar of very precious perfumed oil of pure nard. She came to Jesus"

See: Introduction of New and Old Participants

Mark 14:3 (#7)

"an alabaster jar of very precious perfumed oil of pure nard"

Mark is using the possessive form to describe **an alabaster jar** that is filled with **very precious perfumed oil**, which he identifies as **pure nard**. If it would be helpful in your language, you could express the ideas in another way. Alternate translation: "an alabaster jar full of very precious perfumed oil, specifically nard"

See: Possession

Mark 14:3 (#8)

"an alabaster jar"

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. If your readers would not be familiar with this type of stone, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "a white stone jar"

See: Translate Unknowns

Mark 14:3 (#9)

"of very precious perfumed oil"

This **oil** had fragrant additives. To make themselves have a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Mark indicates that this was particularly **precious** oil. If your readers would not be familiar with this type of oil, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "of very precious oil with perfume in it"

See: Translate Unknowns

Mark 14:3 (#10)

"very precious"

Alternate translation: "very expensive"

Mark 14:3 (#11)

"of pure nard"

Here Mark indicates that the **oil** was made from the roots of a **nard** plant, which is sometimes called "spikenard." If your readers would not be familiar with **nard** plants, you could use a descriptive phrase or a more general expression. Alternate translation: "of pure extract from spikenard roots" or "made only from plant roots"

See: Translate Unknowns

Mark 14:4 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 14:4 (#2)

"being very angry within themselves"

Here Mark could be implying that: (1) the people spoke the following words to each other. Alternate translation: "being very angry and saying to one another" (2) the people thought the following words without saying them. Alternate translation: "being very angry and thinking"

See: Assumed Knowledge and Implicit Information

Mark 14:4 (#5)

"For what has this waste of the perfumed oil happened"

The people there are using the question form to show that they think the woman wasted the perfume. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "There is no reason for this waste of

the perfumed oil.” or “What a waste of the perfumed oil!”

See: Rhetorical Question

Mark 14:4 (#6)

"For what has this waste of the perfumed oil happened"

Alternate translation: “What is the purpose for this waste of the perfumed oil”

Mark 14:4 (#3)

"has this waste of the perfumed oil happened"

If your language does not use an abstract noun for the idea of **waste**, you could express the same idea in another way. Alternate translation: “is she wasting this perfumed oil”

See: Abstract Nouns

Mark 14:4 (#4)

"of the perfumed oil"

See how you translated the phrase **perfumed oil** in [14:3](#). Alternate translation: “of the oil with perfume in it”

See: Translate Unknowns

Mark 14:4-5 (#1)

"within themselves, "For what has this waste of the perfumed oil happened" - "For this perfumed oil was able to be sold for more than 300 denarii and given to the poor." And"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “asking for what the waste of the perfumed oil had happened and saying that the perfumed oil was able to have been sold for more than 300 denarii and given to the poor. And”

See: Direct and Indirect Quotations

Mark 14:5 (#1)

"For"

Here, the word **For** introduces a reason why these people say that the woman wasted the perfume. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a claim, or you could leave **For** untranslated. Alternate translation: “We say that because” or “As a matter of fact,”

See: Connect — Reason-and-Result Relationship

Mark 14:5 (#2)

"this perfumed oil was able to be sold for more than 300 denarii and given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would have done the action, it is clear from the context that would have been the woman. Alternate translation: “she was able to sell this perfumed oil for more than 300 denarii and give it”

See: Active or Passive

Mark 14:5 (#3)

"perfumed oil"

See how you translated the phrase **perfumed oil** in [14:3](#). Alternate translation: “oil with perfume in it”

See: Translate Unknowns

Mark 14:5 (#4)

"for more than 300 denarii"

The word **denarii** refers to silver coins, each equivalent to about one day’s wage for a hired worker. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. See how you translated **denarii** in [6:37](#). Alternate translation: “for more than 300 silver coins” or “more than 300 days’ wages”

See: Biblical Money

Mark 14:5 (#5)**"for more than 300 denarii and given"**

Here these people imply that the perfumed oil could have been sold for **more than 300 denarii**, and this money is what would be **given to the poor**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for more than 300 denarii, which could have been given"

See: Assumed Knowledge and Implicit Information

Mark 14:5 (#6)**"to the poor"**

These people are using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "to people who are poor"

See: Nominal Adjectives

Mark 14:5 (#7)**"And they were scolding her"**

Alternate translation: "And they were criticizing her harshly because of what she had done"

Mark 14:6 (#1)**"But"**

Here, the word **But** introduces how Jesus responded in contrast to how the other people there responded. If it would be helpful in your language, you could use a different word or phrase that introduces this kind of contrast. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Mark 14:6 (#2)**"Leave her alone"**

Here, the command **Leave her alone** means that these people should stop rebuking and criticizing

the woman. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "Stop scolding her" or "Do not criticize her"

See: Idiom

Mark 14:6 (#3)**"Why are you causing trouble for her"**

Jesus is using the question form to rebuke these people for saying what they did about how the woman acted. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Do not cause trouble for her." or "Stop causing trouble for her!"

See: Rhetorical Question

Mark 14:6 (#4)**"are you causing trouble for her?" - "a good work"**

If your language does not use abstract nouns for the ideas of **trouble** and **work**, you could express the same ideas in another way. Alternate translation: "are you troubling her ... something good"

See: Abstract Nouns

Mark 14:6 (#5)**"in me"**

Alternate translation: "to me"

Mark 14:7 (#1)**"For"**

Here, the word **For** introduces a reason why Jesus rebukes these people for saying that the woman should have given money to the poor instead of pouring the perfume on Jesus' head. If it would be helpful in your language, you could use a word or phrase that introduces a reason or basis for a rebuke, or you could leave **For** untranslated. Alternate translation: "I am rebuking you because" or "Here is why I say that:"

See: Connect — Reason-and-Result Relationship

Mark 14:7 (#2)**"the poor"**

Jesus is using the adjective **poor** as a noun to mean poor people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "people who are poor"

See: Nominal Adjectives

Mark 14:7 (#3)**"to do good to them"**

Alternate translation: "to give money to them"

Mark 14:8 (#1)**"What she had, she did"**

Here Jesus implies that the woman did what she was able to do to serve and help Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "She did what she was able to do" or "What she could do, she did"

See: Assumed Knowledge and Implicit Information

Mark 14:8 (#2)**"She anticipated"**

Alternate translation: "She acted beforehand"

Mark 14:8 (#3)**"for burial"**

If your language does not use an abstract noun for the idea of **burial**, you could express the same idea in another way. Alternate translation: "for when I am buried"

See: Abstract Nouns

Mark 14:9 (#1)**"the gospel is preached" - "also what she did will be spoken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the actions, you could use indefinite subjects. Alternate translation: "people preach the gospel ... they will also speak what she did"

See: Active or Passive

Mark 14:9 (#2)**"in remembrance of her"**

If your language does not use an abstract noun for the idea of **remembrance**, you could express the same idea in another way. Alternate translation: "so that she is remembered" or "as a way to remember her"

See: Abstract Nouns

Mark 14:10 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that,"

See: Introduction of a New Event

Mark 14:10 (#2)**"of the Twelve"**

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "of the 12 apostles" or "of the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Mark 14:10 (#3)**"went away"**

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “came away”

See: Go and Come

Mark 14:10 (#4)

"so that he might hand him over to them"

Judas did not hand Jesus over to the **chief priests** yet. Rather, he went to make arrangements with them about doing that. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “so that he might arrange with them how he would hand him over to them” or “so that he might offer to hand him over to them”

See: Assumed Knowledge and Implicit Information

Mark 14:11 (#1)

"having heard {it}"

Here Mark implies that the chief priests **heard** that Judas wanted to hand Jesus over. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having heard that Judas Iscariot wanted to betray Jesus to them”

See: Assumed Knowledge and Implicit Information

Mark 14:11 (#2)

"promised to give him silver"

Here Mark implies that the chief priests **promised to give him silver** if he handed Jesus over to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “promised to give him silver if he handed Jesus over to them”

See: Assumed Knowledge and Implicit Information

Mark 14:11 (#3)

"silver"

Here, **silver** represents coins made from silver. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “silver coins”

See: Metonymy

Mark 14:12 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “After that,”

See: Introduction of a New Event

Mark 14:12 (#2)

"on the first day"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: “on day one”

See: Ordinal Numbers

Mark 14:12 (#3)

"they were sacrificing"

The pronoun **they** refers to Jewish people in general. If this is not clear for your readers, you could use a word or phrase that refers to Jewish people in general. Alternate translation: “Jewish people were sacrificing”

See: Pronouns — When to Use Them

Mark 14:12 (#4)

"the Passover"

Here Mark uses the name of the festival, **Passover**, to refer to the lamb that God had commanded Jews to kill and eat for their celebration meal. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “lambs for their Passover meals”

See: Metonymy

Mark 14:12 (#5)

"do you want {" - "you may eat"

Because the disciples are speaking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Mark 14:12 (#6)

"having gone away"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come away"

See: Go and Come

Mark 14:12 (#7)

"you may eat"

Here the disciples imply that will **eat the Passover** with Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "we may eat"

See: Assumed Knowledge and Implicit Information

Mark 14:12 (#8)

"the Passover"

Jesus' disciples are using the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the Passover meal"

See: Metonymy

Mark 14:13 (#1)

"to them, "" - "you"

Since Jesus is speaking to two men, the pronouns **them** and **you** would both be in the dual form, if your language uses that form. Otherwise, they would be plural.

See: Forms of 'You' — Dual/Plural

Mark 14:13 (#2)

"Go"

In a context such as this, your language might say "Come" instead of **Go**. Alternate translation: "Come"

See: Go and Come

Mark 14:13 (#3)

"a pitcher of water"

Here, the phrase **pitcher** refers to a large earthen jug, which the man would likely be carrying on his shoulder. This large jug was full of **water**. If your language has its own term for a large container that people use to transport water, you could use it here. Alternate translation: "a jug full of water"

See: Translate Unknowns

Mark 14:14 (#1)

"say to the master of that house, 'The Teacher says, 'Where is my guest room where I may eat the Passover with my disciples'"

If it would be clearer in your language, you could translate this so that there are not quotations within quotations. Alternate translation: "tell the master of that house that the Teacher wants to know where his guest room is, where he can eat the Passover meal with his disciples"

See: Quotes within Quotes

Mark 14:14 (#2)

"to the master of that house"

The **master of that house** is the man who owns the house. If it would be helpful in your language, you could make this idea more explicit. Alternate translation: "to the man whose house it is"

See: Assumed Knowledge and Implicit Information

Mark 14:14 (#3)

"Where is my guest room where I may eat the Passover with my disciples"

Jesus instructs the two disciples to ask about **Where** the **guest room** is, but this question always implies that the disciples are asking for permission to use the **guest room**. If it would be helpful in your

language, you could make that idea more explicit. Also, you could express the idea as a request rather than as a question. Alternate translation: “Will you allow me to use my guest room where I may eat the Passover with my disciples?” or “Please allow me to use my guest room where I may eat the Passover with my disciples.”

See: Assumed Knowledge and Implicit Information

Mark 14:14 (#4)

"my guest room"

Here, Jesus is instructing the disciples to use the possessive form to describe a **guest room** that has been reserved for Jesus. Jesus does not own this guest room. If this is not clear in your language, you could express the idea in another way. Alternate translation: “the guest reserved for me” or “the guest room prepared for me”

See: Possession

Mark 14:14 (#5)

"the Passover"

Jesus instructs his disciples to use the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in [14:13](#). Alternate translation: “the Passover meal”

See: Metonymy

Mark 14:15 (#1)

"you"

Since the word **you** applies to the two disciples, it would be dual, if your language uses that form. Otherwise, it would be plural.

See: Forms of ‘You’ — Dual/Plural

Mark 14:15 (#2)

"a large upper room"

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another

expression to describe a large indoor space that people could use for a celebration meal. Alternate translation: “a big hall” or “a large dining room”

See: Translate Unknowns

Mark 14:15 (#3)

"furnished {and} ready"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could indicate that the man who owned the house did it. Alternate translation: “one that he has furnished and made ready”

See: Active or Passive

Mark 14:15 (#4)

"furnished {and} ready"

The terms **furnished** and **ready** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “ready for us to use” or “furnished with everything we need”

See: Doublet

Mark 14:15 (#5)

"for us"

Here, when Jesus says **us**, he is referring to himself and his disciples, including the two he is addressing here, so **us** would be inclusive. Your language may require you to mark these forms.

See: Exclusive and Inclusive ‘We’

Mark 14:16 (#1)

"went"

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “came”

See: Go and Come

Mark 14:16 (#2)**"they found {it} just as he said to them"**

Here Mark means that what Jesus **said to them** is exactly what happened. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "what he said to them is what occurred" or "it happened just as he said to them"

See: Assumed Knowledge and Implicit Information

Mark 14:16 (#3)**"the Passover"**

Jesus instructs his disciples to use the name of the festival, **Passover**, to refer to the meal that people shared on that occasion. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar idea in [14:13](#). Alternate translation: "the Passover meal"

See: Metonymy

Mark 14:17 (#1)**"he comes with the Twelve"**

Here Mark implies that Jesus and **the Twelve** came to the room in the house in Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he comes with the Twelve to the house"

See: Assumed Knowledge and Implicit Information

Mark 14:17 (#2)**"he comes"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "he goes"

See: Go and Come

Mark 14:17 (#3)**"the Twelve"**

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "the 12 apostles" or "the 12 men whom he had chosen to be apostles"

See: Nominal Adjectives

Mark 14:18 (#1)**"reclining to eat"**

In Jesus' culture, people would usually recline, or lay on one side, when they were eating. If it would be helpful in your language, you could refer to the position in which people eat in your culture. Since Mark clarifies that they are **eating**, you do not need to explain the meaning of the action. See how you expressed the similar phrase in [14:3](#). Alternate translation: "sitting down"

See: Assumed Knowledge and Implicit Information

Mark 14:18 (#2)**"one eating with me"**

Here Jesus further describes the **one** who will hand him over as someone who is **eating with him**. Since all the disciples were eating with him, Jesus is not making distinctions between disciples. Be sure that this distinction is clear in your translation. Alternate translation: "you who are eating with me"

See: Distinguishing Versus Informing or Reminding

Mark 14:19 (#1)**"They began to be grieved and"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what Jesus said. Alternate translation: "What Jesus said began to grieve them, and they began"

See: Active or Passive

Mark 14:19 (#2)**"one by one"**

The phrase **one by one** indicates that each of the disciples spoke to Jesus in sequence. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "one at a time"

See: Idiom

Mark 14:19 (#3)

"Surely not I"

Here the disciples could be using the question form: (1) to tell Jesus that they would never hand him over. In this case, you could express the idea as a statement or exclamation. Alternate translation: "I am not the one!" (2) to ask a hesitant question. In this case, they are unsure whether they would hand Jesus over. Alternate translation: "Can it really be me?"

See: Rhetorical Question

Mark 14:19 (#4)

"Surely not I"

The disciples are leaving out some of the words that a sentence would need in many languages to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: "Surely it is not I who will hand you over"

See: Ellipsis

Mark 14:20 (#1)

"And"

Here, the word **But** introduces what Jesus said in contrast to what the disciples were asking. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Mark 14:20 (#2)

"of the Twelve"

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "of the 12 apostles" or "of the 12 men whom I have chosen to be apostles"

See: Nominal Adjectives

Mark 14:20 (#3)

"the one dipping with me into the bowl"

Here Jesus describes one specific way of eating food in his culture to refer to eating in general. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "the one taking food from the same plate with me" or "the one participating in this meal with me"

See: Synecdoche

Mark 14:20 (#4)

"the one dipping"

Here Jesus is further describing the **one of the Twelve** who will hand him over. He is not identifying which one of **the Twelve** it will be. Be sure that this distinction is clear in your translation. Alternate translation: "one of you who are dipping"

See: Distinguishing Versus Informing or Reminding

Mark 14:21 (#1)

"For"

Here, the word **For** introduces a further explanation about what Jesus has said about one of the Twelve betraying him. If it would be helpful in your language, you could use a word or phrase that introduces a further explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "Yes,"

See: Connecting Words and Phrases

Mark 14:21 (#2)

"the Son of Man departs just as it has been written about him, but woe to that man through whom the Son of Man is handed over"

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, depart just as it has been written about me. But woe to that man through whom I am handed over"

See: First, Second or Third Person

Mark 14:21 (#3)

"departs"

Here Jesus uses the present tense to describe a future event. He does this to emphasize that the future event is sure to happen. If it would be helpful in your language, you could use the future tense here and express the certainty in another way. Alternate translation: "will surely depart"

See: Irregular Use of Tenses

Mark 14:21 (#4)

"departs"

Here, **departs** is a polite way to refer to dying. If it would be helpful in your language, you could use a comparable polite way to refer to dying, or you could state the meaning plainly. Alternate translation: "passes away" or "dies"

See: Euphemism

Mark 14:21 (#5)

"just as it has been written"

Here Jesus implies that what has been written can be found in the Old Testament Scriptures. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "just as it has been written in the Scriptures"

See: Assumed Knowledge and Implicit Information

Mark 14:21 (#6)

"it has been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context

that it was the people who wrote the Scriptures. Alternate translation: "the prophets wrote" or "the Scriptures testify"

See: Active or Passive

Mark 14:21 (#7)

"through whom the Son of Man is handed over"

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: "who hands over the Son of Man"

See: Active or Passive

Mark 14:21 (#8)

"that man had not been born"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the man's mother. Alternate translation: "that man's mother had not given birth to him"

See: Active or Passive

Mark 14:22 (#1)

"bread"

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. The **bread** referred to here was a flat loaf of unleavened **bread** that was eaten as part of the Passover meal. Alternate translation: "a loaf of unleavened bread"

See: Translate Unknowns

Mark 14:22 (#2)

"having blessed"

Here Mark could be implying that Jesus **blessed**: (1) God for providing the food. Alternate translation: "having blessed God" or "having praised God" (2) the food. Alternate translation: "having blessed it" or "having asked God to make it holy"

See: Assumed Knowledge and Implicit Information

Mark 14:22 (#3)

"he broke {it}"

Here Matthew means that Jesus broke the bread in pieces so that it could be served to the disciples. This was a normal practice in his culture. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he divided the bread into servings" or "he broke the bread into smaller pieces"

See: Assumed Knowledge and Implicit Information

Mark 14:22 (#4)

"Take"

Here Jesus implies that he wants the disciples to **Take** the pieces of bread that he gave to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Take these pieces of bread"

See: Ellipsis

Mark 14:22 (#5)

"Take"

Here Jesus implies that the disciples should eat the pieces of bread after they **Take** them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Take and eat"

See: Assumed Knowledge and Implicit Information

Mark 14:22 (#6)

"This is my body"

Here Jesus identifies the bread as his **body**. This figure of speech has been interpreted in a number of ways. The bread could somehow become Jesus' **body**, or Jesus' **body** could be present in some way when people eat the bread, or the bread could represent or memorialize Jesus' **body**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form

that could fit with as many of the listed interpretations as possible. Alternate translation: "This functions as my body"

See: Metaphor

Mark 14:23 (#1)

"a cup"

Here Mark uses the word **cup** to refer both to it and to the drink inside the cup, which in Jesus' culture would have been wine. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a cup full of wine" or "some wine"

See: Synecdoche

Mark 14:23 (#2)

"they all drank from it"

Here Mark implies that the disciples took turns drinking from the cup until they had all had a drink. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "each of them drank from it" or "one by one they all drank from it"

See: Assumed Knowledge and Implicit Information

Mark 14:24 (#1)

"This is my blood of the covenant"

Here Jesus identifies the cup of wine as his **blood of the covenant**. This figure of speech has been interpreted in a number of ways. The wine could somehow become Jesus' **blood**, or Jesus' **blood** could be present in some way when people drink the wine, or the wine could represent or memorialize Jesus' **blood**. Because of the variety of interpretations and the significance of this metaphor, you should preserve the metaphor if there is any way to do so. If you must express the metaphor in a different way, use a form that could fit with as many of the listed interpretations as possible. Alternate translation: "This functions as my blood of the covenant"

See: Metaphor

Mark 14:24 (#2)**"This"**

Here, the pronoun **This** refers to the wine in the cup that Mark mentioned in the previous verse. If it would be helpful in your language, you could refer to the wine more directly. Alternate translation: "The wine in this cup"

See: Pronouns — When to Use Them

Mark 14:24 (#3)**"my blood of the covenant"**

Here, Jesus is using the possessive form to describe how his **blood** inaugurates or initiates **the covenant**. If this is not clear in your language, you could express the idea in another way. Alternate translation: "my blood that initiates the covenant"

See: Possession

Mark 14:24 (#4)**"of the covenant"**

Many ancient manuscripts read **of the covenant**. The ULT follows that reading. Other ancient manuscripts read "of the new covenant." The word "new" may have been accidentally added here because it appears in the parallel story in Luke (see [Luke 22:20](#)). If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 14:24 (#5)**"which is being poured out"**

Here Jesus means that he will die and his blood will be **poured out** of his body. He is using words that people would use to describe how animals would be offered to God: these animals would be killed and then their blood would be **poured out** on or near the altar. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "which, when I die, is being poured out" or "which is being shed"

See: Assumed Knowledge and Implicit Information

Mark 14:24 (#6)**"is being poured out"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, Jesus implies that he himself does it when he dies. Alternate translation: "I am pouring out"

See: Active or Passive

Mark 14:24 (#7)**"many"**

Jesus is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many men and women"

See: Nominal Adjectives

Mark 14:25 (#1)**"I will certainly not any longer drink"**

The words translated **certainly not any longer** are three negative words. In this construction, the second and third negatives do not cancel the first. Instead, they give greater emphasis to the negative. If your language can use three negatives that do not cancel one another to create a positive meaning, you could use a triple negative here. If your language does not use three negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "I will by no means any longer drink" or "I will certainly no longer drink"

See: Double Negatives

Mark 14:25 (#2)**"from the fruit of the vine"**

Here, the phrase **fruit of the vine** refers to wine. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly.

Alternate translation: “alcohol made from grapes” or “wine”

See: Idiom

Mark 14:25 (#3)

"that day"

Here Jesus uses the term **day** to refer to a particular moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “that hour” or “the moment”

See: Idiom

Mark 14:25 (#4)

"I drink it new"

Here, the word **new** could go with: (1) **drink**. In this case, Jesus means that he will drink the wine in a **new** way. Alternate translation: “I drink it in a new way” or “I drink it anew” (2) the wine. In this case, Jesus means that he will drink new wine. Alternate translation: “I drink new wine”

See: Assumed Knowledge and Implicit Information

Mark 14:26 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: “Then,”

See: Introduction of a New Event

Mark 14:26 (#2)

"having sung a hymn"

A **hymn** is a song or poem that is sung to praise God. The Jews would traditionally sing a psalm from Psalms 113–118 at the end of the Passover meal, so the **hymn** that Jesus and his disciples sang was likely one of these psalms. If your readers would not be familiar with a **hymn**, you could use the name for religious songs in your culture, if you have them, or you could use a general expression.

Alternate translation: “having sung a psalm” or “having sung a song of praise to God”

See: Translate Unknowns

Mark 14:27 (#1)

""You all will be caused to stumble, for it is written, I will strike the shepherd, and the sheep will be scattered""

If it would be more natural in your language, you could reverse the order of these clauses, since the last clauses gives the basis for the claim that the first clause makes. Alternate translation: “It is written, ‘I will strike the shepherd and the sheep will be scattered.’ Therefore, you all will be caused to stumble”

See: Connect — Reason-and-Result Relationship

Mark 14:27 (#2)

"You all will be caused to stumble"

Here Jesus speaks as if his disciples were going to **stumble**. He means that they will reject and desert him because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “You all will desert me” or “You all will run away from me”

See: Metaphor

Mark 14:27 (#3)

"You all will be caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “You all will stumble”

See: Active or Passive

Mark 14:27 (#4)

"it is written"

Here, Jesus uses the phrase **it is written** to introduce a quotation from an Old Testament passage of Scripture, ([Zechariah 13:7](#)). If it would be helpful in your language, you could use a comparable phrase that indicates that Jesus is

quoting from an important text. Alternate translation: “you can read in the Scriptures” or “it says in the book of Zechariah”

See: Quotations and Quote Margins

Mark 14:27 (#5)

“it is written”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God speaking through Zechariah. Alternate translation: “Zechariah wrote” or “God spoke through Zechariah”

See: Active or Passive

Mark 14:27 (#6)

““it is written, I will strike the shepherd, and the sheep will be scattered””

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “it is written that God will strike the shepherd and the sheep will be scattered”

See: Quotes within Quotes

Mark 14:27 (#7)

““I will strike the shepherd, and the sheep will be scattered””

Here the author of the quotation speaks as if the Messiah were a **shepherd** and as if his people were **sheep**. He means that the Messiah is the leader, and his people are like helpless sheep without him. Since Jesus is quoting these words from the Old Testament, if possible preserve the metaphor or express the idea in simile form. Alternate translation: “I will strike the person who is like a shepherd and those who are like sheep will be scattered”

See: Metaphor

Mark 14:27 (#8)

“I will strike”

In this quotation, God is the one speaking. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “I, God, will strike”

See: Assumed Knowledge and Implicit Information

Mark 14:27 (#9)

“I will strike”

Here, the word **strike** means to hit someone hard enough to kill that person. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “I will fatally strike” or “I will strike down”

See: Assumed Knowledge and Implicit Information

Mark 14:27 (#10)

“the sheep will be scattered”

If your language does not use this passive form, you can state this in active form. Alternate translation: “the sheep will scatter”

See: Active or Passive

Mark 14:28 (#1)

“I am raised up”

Here, the phrase **raised up** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable word or state the meaning plainly. Alternate translation: “I am restored to life”

See: Idiom

Mark 14:28 (#2)

“I am raised up”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, Jesus could be implying that: (1) God will do it. Alternate translation: “God

raises me up" (2) Jesus himself will do it. Alternate translation: "I raise myself up"

See: Active or Passive

Mark 14:28 (#3)

"I will go before you into Galilee"

Here Jesus implies that once he is in **Galilee**, his disciples will meet him there. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "I will go before you into Galilee, where you will be with me again"

See: Assumed Knowledge and Implicit Information

Mark 14:28 (#4)

"I will go before"

In a context such as this, your language might say "come" instead of **go**. Alternate translation: "I will come before"

See: Go and Come

Mark 14:29 (#1)

"But"

Here, the word **But** introduces what Peter said in contrast to what Jesus said. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "However,"

See: Connect — Contrast Relationship

Mark 14:29 (#2)

"Even if all will be caused to stumble"

Peter is suggesting that this is a hypothetical condition, that **all** might be **caused to stumble**. Use a natural form in your language for introducing a situation that could happen. Alternate translation: "Even were all to be caused to stumble"

See: Connect — Hypothetical Conditions

Mark 14:29 (#3)

"will be caused to stumble"

Here Peter speaks as if all the disciples were going to **stumble**. He means that they will reject and desert Jesus because of what will happen to him. If it would be helpful in your language, you could state the meaning plainly. See how you expressed the similar phrase in [14:27](#). Alternate translation: "will desert you" or "will run away from you"

See: Metaphor

Mark 14:29 (#4)

"will be caused to stumble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will stumble"

See: Active or Passive

Mark 14:29 (#5)

"not I"

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "I will not be caused to stumble"

See: Ellipsis

Mark 14:30 (#1)

"to you" - "you"

Because Jesus is speaking to Peter, the word **you** is singular throughout this verse.

See: Forms of 'You' — Singular

Mark 14:30 (#2)

"today—this night"

Here, the word **today** refers to a period of 24 hours. In Jesus' culture, people usually considered sunset to be the start of the next day. So, Jesus is indicating

that Peter will deny him that night, before the sun rises. If it would be helpful in your language, you could use a different phrase that refers to this period of time. Alternate translation: “during this very night,” or “before the sun rises again,”

See: Assumed Knowledge and Implicit Information

Mark 14:30 (#3)

"a rooster crows"

A **rooster** is a large bird, a male chicken, which often calls out with a loud sound around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. See how you translated this word in [13:35](#). Alternate translation: “a bird sings”

See: Translate Unknowns

Mark 14:30 (#4)

"will deny me three times"

Here Jesus implies that Peter **will deny** that he knows Jesus and is his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “you will deny three times that you know me” or “you will deny three times that you are my disciple”

See: Assumed Knowledge and Implicit Information

Mark 14:31 (#1)

"emphatically"

Alternate translation: “insistently” or “forcefully”

Mark 14:31 (#2)

"Even if it were necessary for me to die with you"

Peter is suggesting that this is a hypothetical condition, that it might be **necessary to die with** Jesus. Use a natural form in your language for introducing a situation that could happen. Alternate translation: “Even were it necessary for me to die with you”

See: Connect — Hypothetical Conditions

Mark 14:31 (#3)

"Even if it were necessary for me to die with you"

Here Peter means that if it were **necessary** for him **to die** if he remained faithful to Jesus, he would rather do that than **deny** him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Even if it were necessary for me, to keep from denying you, to die with you” or “Even if I would have to die with you if I stayed with you”

See: Assumed Knowledge and Implicit Information

Mark 14:31 (#4)

"you," - "you"

Because Peter is speaking to Jesus, the word **you** throughout this verse is singular.

See: Forms of ‘You’ — Singular

Mark 14:31 (#5)

"I will certainly not deny you"

Here Peter implies that he **will certainly not deny** that he knows Jesus and is his disciple. See how you expressed the similar phrase in [14:30](#). Alternate translation: “I will certainly not deny that I know you” or “I will certainly not deny that I am your disciple”

See: Assumed Knowledge and Implicit Information

Mark 14:31 (#6)

"certainly not"

The words translated **certainly not** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one

strong negative, as the ULT does. Alternate translation: "by no means"

See: Double Negatives

Mark 14:31 (#7)

"they all also were speaking in the same manner"

The phrase **they all also were speaking in the same manner** means that all of the disciples were saying the same thing that Peter said. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they all also were saying the same kind of thing" or "they all also were declaring that they would not deny Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:32 (#1)

"they come"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "they go"

See: Go and Come

Mark 14:32 (#2)

"he says to his disciples, 'Sit here while I pray'"

It may be more natural in your language to have an indirect quotation here. Alternate translation: "tells his disciples to sit there while he prayed"

See: Direct and Indirect Quotations

Mark 14:33 (#1)

"he takes along Peter and James and John with him and began to be distressed and greatly troubled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: "he takes along Peter and James and John with him. And something began to distress and greatly trouble him" or "as he

takes along Peter and James and John, what he was thinking began to distress and greatly trouble him"

See: Active or Passive

Mark 14:33 (#2)

"to be distressed and greatly troubled"

The terms **distressed** and **greatly troubled** mean similar things. Mark is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to be extremely distressed" or "to be very troubled"

See: Doublet

Mark 14:34 (#1)

"My soul is very grieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was something that Jesus was thinking about. Alternate translation: "Something grieves my soul very much" or "What I am thinking grieves my soul very much"

See: Active or Passive

Mark 14:34 (#2)

"My soul is"

Here, **soul** refers to the whole person. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: "It is I who am"

See: Synecdoche

Mark 14:34 (#3)

"to death"

Jesus is using the phrase **to death** to describe the extent of his grief. He uses this overstatement in order to show how very **grieved** he is. If it would be helpful in your language, you could use an equivalent expression from your language that expresses great sorrow, or you could express the

idea in simile form. Alternate translation: “so much so that I cannot stand it much longer” or “as if I were about to die”

See: Hyperbole

Mark 14:35 (#1)

"having gone a little farther"

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: “having come a little farther”

See: Go and Come

Mark 14:35 (#2)

"he fell to the ground"

In Mark’s culture, falling **to the ground** refers to kneeling down and putting one’s face close to the ground. This was a position used to show respect and reverence. If it would be helpful in your language, you could use a comparable expression for a physical position used to show respect or worship, or you could express the idea plainly. Alternate translation: “he bowed down” or “he lay down to show respect”

See: Symbolic Action

Mark 14:35 (#3)

"was praying that, if it is possible, the hour might pass from him"

It may be more natural in your language to have a direct quotation here. Alternate translation: “was praying, ‘If it is possible, let the hour pass from me’”

See: Direct and Indirect Quotations

Mark 14:35 (#4)

"the hour might pass from him"

Here, when Jesus prays that he **the hour might pass from him**, he is praying that he would not experience **the hour**. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “the hour might not happen to him” or “he might not have to endure the hour”

See: Idiom

Mark 14:35 (#5)

"the hour"

Here, **hour** represents events that will take place during a specific period of time, described generally as an **hour**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “the coming events” or “the things that would happen soon”

See: Metonymy

Mark 14:36 (#1)

"Abba, Father"

Here Mark uses an Aramaic word for Father (**Abba**) and then the normal word for **Father** in his language. He could be: (1) including the word that Jesus used (**Abba**) and then translating it for his readers. If possible, simply include both words in your translation. If it is necessary, you could use a form that indicates that Mark is translating the word that Jesus used. Alternate translation: “Abba—that is, Father—” (2) indicating that Jesus used both of these words in his prayer. Alternate translation: “Abba, my Father”

See: Assumed Knowledge and Implicit Information

Mark 14:36 (#2)

"Abba"

The word **Abba** is an Aramaic word meaning **Father**. Jewish people used this word to address their fathers. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since the Aramaic word **Abba** is followed by the Greek word **Father**, it is best to transliterate **Abba** and then give its meaning in your language as Mark does.

See: Copy or Borrow Words

Mark 14:36 (#3)

"Father"

Father is an important title that describe the relationship between God the **Father** and Jesus his Son.

See: Translating Son and Father

Mark 14:36 (#4)

"for you. Remove" - "you"

Because Jesus is speaking to God the Father, the word **you** throughout this verse and the command **Remove** are singular.

See: Forms of 'You' — Singular

Mark 14:36 (#5)

"Remove"

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "I ask that you remove"

See: Imperatives — Other Uses

Mark 14:36 (#6)

"this cup"

Jesus is referring to the sufferings he will soon experience as if they were a **cup** of bitter-tasting liquid that he would have to drink. If it would be helpful in your language, you could use simile form or state the meaning plainly. Alternate translation: "this suffering that is like a cup full of poison" or "this suffering"

See: Metaphor

Mark 14:36 (#7)

"not what I will, but what you"

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from the context. Alternate translation: "do not do what I will, but do what you will"

See: Ellipsis

Mark 14:37 (#1)

"he comes"

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "he goes"

See: Go and Come

Mark 14:37 (#2)

"them"

The pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "Peter, James, and John"

See: Pronouns — When to Use Them

Mark 14:37 (#3)

"he says to Peter"

Here Mark implies that Jesus woke up **Peter** before speaking to him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he wakes up Peter to say to him"

See: Assumed Knowledge and Implicit Information

Mark 14:37 (#4)

"Simon, are you sleeping? Were you not able to be alert for one hour"

Jesus is using the question form to rebuke Peter. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "Simon, I see that you were sleeping. You were not able to be alert for one hour." or "Simon, you were sleeping! You surely should have been able to be alert for one hour!"

See: Rhetorical Question

Mark 14:37 (#5)

"are you sleeping? Were you not able"

Because Jesus is speaking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Mark 14:38 (#1)

"so that"

Here, the phrase **so that** could introduce: (1) the purpose for which the disciples should **pray**. Alternate translation: "in order that" (2) what the disciples should **pray**. Alternate translation: "that"

See: Assumed Knowledge and Implicit Information

Mark 14:38 (#2)

"you do not enter into temptation"

Here Jesus speaks as if **temptation** were a location that someone could **enter into**. He is referring to experiencing **temptation**. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "you do not experience temptation" or "you are kept away from temptation"

See: Metaphor

Mark 14:38 (#3)

"you do not enter into temptation"

If your language does not use an abstract noun for the idea of **temptation**, you could express the same idea in another way. Alternate translation: "you are not tempted"

See: Abstract Nouns

Mark 14:38 (#4)

"The spirit indeed {is} willing, but the flesh {is} weak"

The words **spirit** and **flesh** represent people's spirits and flesh in general, not one particular spirit and flesh. If it would be helpful in your language, you could express the idea in another way. Alternate translation: "People's spirits indeed are willing, but their flesh is weak"

See: Generic Noun Phrases

Mark 14:38 (#5)

"The spirit indeed {is} willing"

Here, **spirit** represents a person's desires and will. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "The will indeed wants to do it" or "Inside, you indeed are willing"

See: Metonymy

Mark 14:38 (#6)

"is} willing"

Here Jesus implies that **the spirit** is **willing** to do what is right, and more specifically what Jesus has asked. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "is willing to do what is right" or "is willing to do what I ask"

See: Assumed Knowledge and Implicit Information

Mark 14:38 (#7)

"the flesh {is} weak"

Here, **flesh** represents a person's body and actions. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the body is weak" or "when you act you are weak"

See: Metonymy

Mark 14:39 (#1)

"having gone away"

In a context such as this, your language might say "come" instead of **gone**. Alternate translation: "having come away"

See: Go and Come

Mark 14:39 (#2)

"the same word"

Here, **word** represents what Jesus prayed using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “the same things he had prayed the first time” or “the same prayer as earlier”

See: Metonymy

Mark 14:40 (#1)

"And having come again, he found them sleeping, for their eyes were weighed down"

If it would be more natural in your language, you could reverse the order of these clauses, since the third clause gives the reason for the result that the second clause describes. Alternate translation: “And since their eyes were weighed down, when he came again, he found them sleeping”

See: Connect — Reason-and-Result Relationship

Mark 14:40 (#2)

"having come"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone”

See: Go and Come

Mark 14:40 (#3)

"them"

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: “Peter, James, and John”

See: Pronouns — When to Use Them

Mark 14:40 (#4)

"their eyes were weighed down"

Here, the clause **their eyes were weighed down** indicates that the three disciples were very tired and sleepy. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they were exhausted” or “they were very tired”

See: Idiom

Mark 14:40 (#5)

"their eyes were weighed down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “their eyes were heavy” or “sleepiness weighed their eyes down”

See: Active or Passive

Mark 14:40 (#6)

"they did not know what they might answer him"

Here Mark implies that Jesus woke the disciples up, and then **they did not know what they might answer him** when he spoke to them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “when he awakened them and spoke to them, they did not know what they might answer him”

See: Assumed Knowledge and Implicit Information

Mark 14:41 (#1)

"And he comes the third time"

Here Mark implies that Jesus went away and prayed and then returned to the disciples **the third time**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Jesus again prayed some distance away, and then he comes the third time”

See: Assumed Knowledge and Implicit Information

Mark 14:41 (#2)

"the third time"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: “time number three” or “yet again”

See: Ordinal Numbers

Mark 14:41 (#3)**"to them"**

Here, the pronoun **them** refers to Peter, James, and John. If it would be helpful in your language, you could refer to them more directly. Alternate translation: "to Peter, James, and John"

See: Pronouns — When to Use Them

Mark 14:41 (#4)**"Are you still sleeping and resting"**

This sentence could be: (1) a rhetorical question that Jesus uses to rebuke the disciples. In this case, Jesus is disappointed that the disciples continue to sleep. Alternate translation: "Do you continue to sleep and rest?" (2) a command to continue to sleep and rest. In this case, Jesus means that the time when they were supposed to be alert is over, and they might as well sleep and rest now. Alternate translation: "Go ahead and continue to sleep and rest!" or "You can continue to sleep and rest."

See: Assumed Knowledge and Implicit Information

Mark 14:41 (#5)**"Are you still sleeping and resting"**

Jesus is using the question form to rebuke Peter, James, and John. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It is sad that you are still sleeping and resting." or "You should not still be sleeping and resting!"

See: Rhetorical Question

Mark 14:41 (#6)**"Are you still sleeping and resting"**

The terms **sleeping** and **resting** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Are you still taking your rest" or "Are you still sleeping soundly"

See: Doublet

Mark 14:41 (#7)**"It is enough"**

Here Jesus implies that the disciples have slept **enough**, and they should wake up and be ready to act. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "It is enough sleep"

See: Assumed Knowledge and Implicit Information

Mark 14:41 (#8)**"The hour"**

Here, the word **hour** refers to a specific moment in time. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "the moment"

See: Idiom

Mark 14:41 (#9)**"The hour"**

Here, Jesus implies that **the hour** is the time when he will suffer. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the hour of my suffering"

See: Assumed Knowledge and Implicit Information

Mark 14:41 (#10)**"Behold"**

Here, the word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: "Listen" or "Pay attention:"

See: Exclamations

Mark 14:41 (#11)**"the Son of Man is handed over"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "I, who am the Son of Man, am handed over"

See: First, Second or Third Person

Mark 14:41 (#12)

"the Son of Man is handed over"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "someone hands the Son of Man over"

See: Active or Passive

Mark 14:41 (#13)

"is handed over"

Here Jesus uses the present tense to describe a future event that he knows will surely happen. If it would be helpful in your language, you could use the future tense and indicate the certainty in another way. Alternate translation: "will certainly be handed over"

See: Irregular Use of Tenses

Mark 14:41 (#14)

"into the hands"

The term **hands** represents power and control. If it would be helpful in your language, you could state the meaning plainly. See how expressed the similar idea in [9:31](#). Alternate translation: "into the power" or "into the control"

See: Metonymy

Mark 14:42 (#1)

"Get up, let us go. Behold, the one handing me over has come near"

If it would be more natural in your language, you could reverse the order of these sentences. Alternate translation: "Behold, the one handing me over has come near. Get up, let us go"

See: Information Structure

Mark 14:42 (#2)

"Behold"

Here, the word **Behold** draws the attention of the disciples and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks someone to listen, or you could express the idea in another way. Alternate translation: "Listen" or "Pay attention:"

See: Exclamations

Mark 14:43 (#1)

"And immediately"

Here, the phrase **And immediately** introduces the next major event in the story. Mark implies that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Soon after that"

See: Introduction of a New Event

Mark 14:43 (#2)

"of the Twelve"

See how you translated the phrase **the Twelve** in [3:16](#). Alternate translation: "of the 12 apostles" or "of the 12 men whom Jesus had chosen to be apostles"

See: Nominal Adjectives

Mark 14:43 (#3)

"a crowd with him"

Mark is leaving out some of the words that a sentence would need in many languages to be complete. If it would be clearer in your language, you could supply these words from earlier in the sentence. Alternate translation: "a large crowd arrived with him"

See: Ellipsis

Mark 14:43 (#4)**"clubs"**

A "club" is a hard piece of wood that a person uses to hit people. If your readers would not be familiar with this type of weapon, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "sticks for hitting people"

See: Translate Unknowns

Mark 14:44 (#1)

"Now the one handing him over had given them a signal, saying, 'Whomever I kiss is he. Seize him and lead {him} away securely'"

To help his readers understand what happens next, Mark provides this background information about how Judas had arranged his betrayal of Jesus with the Jewish leaders. Here Mark uses the word **Now** to introduce the background information which he gives in the rest of this verse. Use a natural form in your language for expressing background information. Alternate translation: "Earlier, Judas, who was going to hand him over, had given them a signal. He had said, 'Whomever I kiss is he. Seize him and lead him away securely'"

See: Background Information

Mark 14:44 (#2)**"a signal"**

Here Mark is referring to an action by which one person communicates to others. More specifically, Judas arranged with the crowd an action that would communicate to them which person was Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "a signal to point out Jesus" or "a cue that would indicate whom to seize"

See: Assumed Knowledge and Implicit Information

Mark 14:44 (#3)

"saying, 'Whomever I kiss is he. Seize him and lead {him} away securely'"

It may be more natural in your language to have an indirect quotation here. Alternate translation:

"saying that whomever he kissed was he, and that they should seize him and lead him away securely"

See: Direct and Indirect Quotations

Mark 14:44 (#4)**"saying"**

If you keep the direct quotation, consider natural ways of introducing it in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 14:44 (#5)**"Whomever I kiss"**

In Jesus' culture, close friends would greet each other with a kiss. In some cultures, a kiss as a greeting is appropriate, but in other cultures it is not appropriate. If it would be helpful in your language, you could explain what the kiss means, or you could refer to how close friends would greet each other in your culture. Alternate translation: "Whomever I greet with a kiss" or "Whomever I hug"

See: Symbolic Action

Mark 14:44 (#6)**"he"**

Alternate translation: "the one you are seeking"

Mark 14:44 (#7)**"securely"**

Alternate translation: "under guard"

Mark 14:45 (#1)**"having come"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 14:45 (#2)**"Rabbi"**

Judas says **Rabbi** to greet Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Greetings, Rabbi"

See: Assumed Knowledge and Implicit Information

Mark 14:45 (#3)**"he kissed him"**

In Jesus' culture, close friends would greet each other with a kiss. See how you expressed the idea in [14:44](#). Alternate translation: "he greeted him with a kiss" or "he hugged him"

See: Symbolic Action

Mark 14:46 (#1)**"they laid their hands on {him} and seized him"**

The clauses **they laid their hands on {him}** and **seized him** mean similar things. Mark is using the two clauses together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single clause. Alternate translation: "they seized him" or "they took hold of him to arrest him"

See: Parallelism

Mark 14:46 (#2)**"laid their hands on {him}"**

Here, **they laid their hands on {him}** means that they grabbed and restrained Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "they took hold of him" or "they grabbed him"

See: Idiom

Mark 14:47 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "After that,"

See: Connecting Words and Phrases

Mark 14:47 (#2)**"a certain one of the ones standing by"**

Mark uses this phrase to bring one of the characters in the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Mark does not name him here, it would not be appropriate to use his name in your translation. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a certain man who was standing nearby came forward and"

See: Introduction of New and Old Participants

Mark 14:48 (#1)**"answering"**

Here, the word **answering** indicates that Jesus was responding to what had happened. He was not answering a question. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in response to what had happened"

See: Assumed Knowledge and Implicit Information

Mark 14:48 (#2)**"As against a robber have you come out with swords and clubs to seize me"**

Jesus is using the question form to rebuke the people who were arresting him for how they were acting. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "It was not necessary for you to come out as against a robber, bringing swords and clubs to seize me." or "There was no reason for you to come out with swords and clubs to seize me, as if I were a robber!"

See: Rhetorical Question

Mark 14:48 (#3)

"As against a robber"

Jesus is saying that the crowds are acting like he is a dangerous **robber** because they have come to arrest him with many weapons. If it would be helpful in your language, you could state that explicitly. Alternate translation: "As you arm yourselves to seize a robber," or "As if I were a bandit who needed to be subdued with force"

See: Simile

Mark 14:48 (#4)

"have you come out"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "have you gone out"

See: Go and Come

Mark 14:48 (#5)

"clubs"

See how you translated clubs in [14:43](#). Alternate translation: "sticks for hitting people"

See: Translate Unknowns

Mark 14:49 (#1)

"the temple"

Here Mark means that Jesus was teaching in the **temple** area. He does not mean that Jesus was in the most sacred parts of the temple building. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the temple courtyard"

See: Synecdoche

Mark 14:49 (#2)

"But so that"

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: "But all these events have happened so that" or "But what you have done has happened so that"

See: Ellipsis

Mark 14:49 (#3)

"so that"

Here, the phrase **so that** could introduce: (1) a result from what has happened. Alternate translation: "with the result that" (2) a purpose for what has happened. Alternate translation: "in order that"

See: Connect — Reason-and-Result Relationship

Mark 14:49 (#4)

"the Scriptures might be fulfilled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "it might fulfill the Scriptures"

See: Active or Passive

Mark 14:50 (#1)

"they all fled"

Mark is using the adjective **all** as a noun to mean all the disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "all of the disciples fled"

See: Nominal Adjectives

Mark 14:51 (#1)

"a certain young man was following him, wearing a linen garment over his naked body"

Here Mark introduces **a certain young man** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate

translation: “a certain young man was there with Jesus. He was wearing a linen garment over his naked body”

See: Introduction of New and Old Participants

Mark 14:51 (#2)

"a linen garment"

The term **linen** refers to a high-quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. Alternate translation: “a garment made of fine cloth”

See: Translate Unknowns

Mark 14:51 (#3)

"over his naked body"

Here Mark implies that the young man was not wearing anything except for the **linen garment**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “and nothing else”

See: Assumed Knowledge and Implicit Information

Mark 14:51 (#4)

"they seize him"

Here Mark implies that the men who arrested Jesus seized this young man by his **garment**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the men seize him by his garment”

See: Assumed Knowledge and Implicit Information

Mark 14:52 (#1)

"having left behind the linen garment"

Here Mark implies that the young man, when the crowd seized his garment to arrest him, slipped out of it and left it behind. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “letting go of his linen garment and leaving it behind”

See: Assumed Knowledge and Implicit Information

Mark 14:52 (#2)

"the linen garment"

See how you translated this phrase in [14:51](#). Alternate translation: “the garment made of fine cloth”

See: Translate Unknowns

Mark 14:53 (#1)

"the high priest"

Here, **the high priest** represents the house where **the high priest** lived. This is clear from the next verse, which refers to “the courtyard of the high priest.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: “to the house of the high priest”

See: Metonymy

Mark 14:54 (#1)

"And"

Here, the word **And** introduces something that was happening at the same time as what Mark narrated in the previous verse (Jesus being led to the house of the high priest). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **And** untranslated. Alternate translation: “Meanwhile,” or “While that was happening,”

See: Connect — Simultaneous Time Relationship

Mark 14:54 (#2)

"Peter followed him from a distance, as far as"

Here Mark implies that **Peter** followed **from a distance** because he did not want anyone to see him and arrest him too. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Peter, because he did not want to be seen and arrested, was following him from a distance. He went as far as”

See: Assumed Knowledge and Implicit Information

Mark 14:54 (#3)**"the officers"**

Here, the word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. Alternate translation: "the attendants" or "those who served there"

See: Translate Unknowns

Mark 14:55 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then" or "Next,"

See: Connecting Words and Phrases

Mark 14:55 (#2)**"were seeking testimony against Jesus"**

Here Mark means that the **chief priests** and the **Sanhedrin** were trying find evidence against Jesus. In other words, they needed to find people who were willing to say that Jesus had done something very wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "were seeking evidence against Jesus" or "were seeking proof that Jesus had done something wrong"

See: Assumed Knowledge and Implicit Information

Mark 14:55 (#3)**"testimony"**

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way. Alternate translation: "someone to testify"

See: Abstract Nouns

Mark 14:55 (#4)**"to put him to death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "so that they could have him killed"

See: Abstract Nouns

Mark 14:55 (#5)**"put him to death"**

Here Matthew implies that the chief priests and the Sanhedrin want to convince the Roman authorities to kill Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "have the Romans put him to death"

See: Assumed Knowledge and Implicit Information

Mark 14:56 (#1)**"For"**

Here, the word **For** introduces an explanation about how the Sanhedrin could not find any testimony against Jesus. If it would be helpful in your language, you could use a word or phrase that introduces an explanation, or you could leave **For** untranslated. Alternate translation: "Indeed," or "As a matter of fact,"

See: Connecting Words and Phrases

Mark 14:56 (#2)**"many"**

Mark is using the adjective **many** as a noun to mean many people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "many witnesses" or "many men"

See: Nominal Adjectives

Mark 14:56 (#3)**"and"**

Here, the word **and** introduces something that contrasts with how **many** people were **testifying falsely** against Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast. Alternate translation: “yet” or “but”

See: Connecting Words and Phrases

Mark 14:56 (#4)

"their testimonies"

If your language does not use an abstract noun for the idea of **testimonies**, you could express the same idea in another way. Alternate translation: “the things they testified to”

See: Abstract Nouns

Mark 14:56 (#5)

"were not the same"

Here Mark implies that, because what the people were testifying about was **not the same**, the Jewish leaders could use the testimony as evidence to convict Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “were not same, and so they could not convict Jesus” or “were not the same, so they could not be used to accuse Jesus”

See: Assumed Knowledge and Implicit Information

Mark 14:57 (#1)

"having stood up"

In Jesus' culture, people would stand up when they were about to give official testimony. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having presented themselves to the Sanhedrin” or “having stood up before the court”

See: Assumed Knowledge and Implicit Information

Mark 14:57 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and they said”

See: Quotations and Quote Margins

Mark 14:58 (#1)

"We heard him saying, 'I will destroy this temple made with hands, and in three days I will build another made without hands'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “We heard him saying that he will destroy this temple made with hands and that in three days he will build another made without hands”

See: Quotes within Quotes

Mark 14:58 (#2)

"We"

The pronoun **We** refers to the people who falsely testified against Jesus. It does not include the people to whom they are speaking. If your language requires you to mark such forms, **We** would be exclusive here.

See: Exclusive and Inclusive 'We'

Mark 14:58 (#3)

"made with hands," - "made without hands"

Here, the word **hands** refers to main part of the body that people use to make things. So the phrase refers to the whole person who makes things. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “made by humans ... made without humans” or “made by people ... made without people”

See: Synecdoche

Mark 14:58 (#4)

"made with hands," - "made without hands"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: “that hands made ... that hands did not make”

See: Active or Passive

Mark 14:58 (#5)

"in three days"

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “during a period of three days”

See: Assumed Knowledge and Implicit Information

Mark 14:58 (#6)

"another"

The witnesses are using the adjective **another** as a noun to mean another temple. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: “a different temple”

See: Nominal Adjectives

Mark 14:58 (#7)

"made without hands"

Here, the phrase **made without hands** implies that God, not humans, will make this temple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “made by God, not by human hands”

See: Assumed Knowledge and Implicit Information

Mark 14:59 (#1)

"And not even in this manner"

Alternate translation: “Yet not even in this case”

Mark 14:59 (#2)

"their testimony"

See how you translated the word **testimony** in [14:55](#). Alternate translation: “what they testified to”

See: Abstract Nouns

Mark 14:59 (#3)

"the same"

Here, just as in [14:56](#), Mark implies that, because what the people were testifying about was not the same, the Jewish leaders could use the testimony as evidence to convict Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the same, and so they could not convict Jesus” or “the same, so it could not be used to accuse Jesus”

See: Assumed Knowledge and Implicit Information

Mark 14:60 (#1)

"having stood up in the midst"

In Jesus’ culture, people would stand up when they were about to make an official statement. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having stood up in the midst of the Sanhedrin to say something” or “having stood up in the midst of the court”

See: Assumed Knowledge and Implicit Information

Mark 14:60 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and he said”

See: Quotations and Quote Margins

Mark 14:60 (#3)

"Do you not answer anything? What are these testifying against you"

Here the high priest could be asking: (1) two questions. See the ULT and UST. (2) one question. Alternate translation: “Do you not answer anything to what these are testifying against you”

See: Information Structure

Mark 14:60 (#4)

"Do you not answer anything"

The words translated **not** and **anything** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: "Do you answer nothing"

See: Double Negatives

Mark 14:60 (#5)

"Do you not answer anything"

Alternate translation: "Do you have no answer"

Mark 14:60 (#6)

"Do you not answer" - "you"

Because the high priest is speaking to Jesus, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Mark 14:60 (#7)

"What are these testifying against you"

Here the high priest is asking Jesus how he will defend himself against the people who have accused him of saying and doing wrong things. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What is your defense against these testifying against you"

See: Assumed Knowledge and Implicit Information

Mark 14:61 (#1)

"he was silent and did not answer anything"

The phrases **was silent** and **did not answer anything** mean similar things. Mark is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "he did not reply to anything that was said against him!" or "he remained completely silent"

See: Doublet

Mark 14:61 (#2)

"did not answer anything"

The words translated **not** and **anything** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. See how you expressed the similar form in [14:60](#). Alternate translation: "answered nothing"

See: Double Negatives

Mark 14:61 (#3)

"you"

Because the high priest is speaking to Jesus, the word **you** is singular.

See: Forms of 'You' — Singular

Mark 14:61 (#4)

"the Son of the Blessed One"

Here, the title **the Blessed One** is a polite way of referring to God. If it would be helpful in your language, you could indicate that **the Blessed One** is God. Alternate translation: "the Son of the Blessed God" or "the Son of God, the Blessed One"

See: Euphemism

Mark 14:61 (#5)**"the Son"**

The word **Son** is an important title for Jesus, the **Son** of God.

See: Translating Son and Father

Mark 14:61 (#6)**"of the Blessed One"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the high priest implies that he and other Jews do it. Alternate translation: "of the One whom we bless"

See: Active or Passive

Mark 14:62 (#1)**"I am"**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the previous verse if it would be clearer in your language. Alternate translation: "I am that person" or "I am the Christ, the Son of the Blessed One"

See: Ellipsis

Mark 14:62 (#2)**"the Son of Man"**

Here Jesus speaks about himself in the third person. If it would be helpful in your language, you could use the first person. Alternate translation: "me, who am the Son of Man,"

See: First, Second or Third Person

Mark 14:62 (#3)**"sitting at the right hand"**

When someone sits at the right hand, it symbolizes that person's honor, authority, and ability to rule. If it would be helpful in your language, you could make this idea more explicit. Alternate translation:

"sitting to rule at the right hand" or "taking the place of honor and authority at the right hand"

See: Symbolic Action

Mark 14:62 (#4)**"at the right hand of power"**

Here, the phrase **at the right hand** refers to the place next to a person's right hand, which would be the "right side." In the Jesus' culture, this side was associated with honor or authority. If it would be helpful in your language, you could refer to the "right side." Make sure that your readers understand that this side indicates that Jesus has honor and authority when he sits there. Alternate translation: "at the right side of power" or "at the honorable place of power"

See: Metonymy

Mark 14:62 (#5)**"at the right hand of power"**

Here, the word **power** could refer to: (1) the **power** that a person sitting **at the right hand** has. In this case, Jesus implies that the **right hand** is God's. Alternate translation: "at the right hand with power" or "at the right hand of God, the place of power," (2) God the Father by reference to the **power** that he has. Alternate translation: "at the right hand of the powerful God" or "at the right hand of the Almighty"

See: Assumed Knowledge and Implicit Information

Mark 14:62 (#6)**"at the right hand of power"**

If your language does not use an abstract noun for the idea of power, and if you do not translate the word as a title for God, you could express the same idea in another way. Alternate translation: "at the right hand, which is a powerful place," or "powerfully at the right hand"

See: Abstract Nouns

Mark 14:62 (#7)**"coming"**

Christians debate exactly what it means in this verse for the Son of Man to be **coming**. Some think he is **coming** to God's heavenly throne room. Others think he is **coming** back to earth. If possible, use a form that does not explicitly state where he is **coming**. Alternate translation: "traveling" or "going"

See: When to Keep Information Implicit

Mark 14:62 (#8)**"the clouds of heaven"**

The expression of **heaven** contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. Alternate translation: "the clouds"

See: Making Assumed Knowledge and Implicit Information Explicit

Mark 14:63 (#1)**"But"**

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 14:63 (#2)**"having torn his tunics"**

In Jesus' culture the act of tearing one's clothing was a symbolic act done to show outrage or grief. If there is a gesture with a similar meaning in your culture, you could use it here in your translation, or you could explain what this action means. Alternate translation: "having torn his tunics in outrage"

See: Symbolic Action

Mark 14:63 (#3)**"Why do we still have need of witnesses"**

The high priest is using the question form to emphatically state that he thinks that they do not need more witnesses. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "We do not still have need of witnesses." or "We certainly do not still have need of witnesses!"

See: Rhetorical Question

Mark 14:63 (#4)**"of witnesses"**

Here the high priest implies that they do not need more **witnesses** to prove that Jesus had done something wrong. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of witnesses to prove that he is guilty"

See: Assumed Knowledge and Implicit Information

Mark 14:64 (#1)**"the blasphemy"**

If your language does not use an abstract noun for the idea of **blasphemy**, you could express the same idea in another way. Alternate translation: "him blaspheme" or "the blasphemous things he says"

See: Abstract Nouns

Mark 14:64 (#2)**"What is evident to you"**

Here the high priest is asking the rest of the Jewish council to state whether they think Jesus is guilty or innocent and what they should do with him. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "What is your verdict" or "What do you think we should do"

See: Assumed Knowledge and Implicit Information

Mark 14:64 (#3)**"to be deserving of death"**

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: "as someone who deserved to die"

See: Abstract Nouns

Mark 14:65 (#1)**"certain ones"**

Alternate translation: "some of those present" or "some of the people there"

Mark 14:65 (#2)**"to spit on him"**

In Jesus' culture, people would **spit on** someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: "to spit on him, dishonoring him,"

See: Symbolic Action

Mark 14:65 (#3)**"to blindfold his face"**

To **blindfold** someone means to tie a thick cloth around the middle of a person's head to cover the eyes and prevent that person from seeing. If it would be helpful in your language, you could use a general expression. Alternate translation: "to cover his face so that he could not see"

See: Translate Unknowns

Mark 14:65 (#4)**"Prophecy"**

The guards did not believe that Jesus was a real prophet and could **Prophecy**. When they demanded that Jesus should **Prophecy**, they were challenging him to do something they believed he could not do. They were only asking Jesus to **Prophecy** in order to mock him. If it would be helpful in your language, consider expressing the

meaning plainly. Alternate translation: "Show us that you can prophesy" or "Prophecy to us if you really can"

See: Irony

Mark 14:65 (#5)**"Prophecy"**

Here the people telling Jesus to **Prophecy** are implying that they want him to identify who it was who had just hit him. Since he was blindfolded, this would be prophesying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Prophecy! Tell us who hit you." or "Declare who struck you!"

See: Assumed Knowledge and Implicit Information

Mark 14:65 (#6)**"Prophecy"**

Because these people are speaking to Jesus, the command **Prophecy** is singular.

See: Forms of 'You' — Singular

Mark 14:65 (#7)**"the officers"**

Here, the word **officers** refers to servants and attendants in general. If it would be helpful in your language, you could use a word or phrase that generally refers to servants and any others who do what they are told. See how you translated this word in [14:54](#). Alternate translation: "the attendants" or "those who served there"

See: Translate Unknowns

Mark 14:65 (#8)**"received him"**

Here Mark implies that the **officers** took charge of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "took charge of him" or "took him away"

See: Assumed Knowledge and Implicit Information

Mark 14:66 (#1)**"And"**

Here, the word **And** introduces something that was happening at the same time as what Mark narrated in [14:55-65](#) (Jesus' trial). This story continues the narrative about Peter that Mark began in [14:54](#). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous event, or you could leave **And** untranslated. Alternate translation: "During those events," or "While that was happening,"

See: Connect — Simultaneous Time Relationship

Mark 14:66 (#2)**"below in the courtyard"**

Here Mark implies that the room where the Sanhedrin was meeting was above the ground. The room could have been raised slightly above the ground above another room. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "in the courtyard below the room where Jesus was" or "in the courtyard, which was lower than the house"

See: Assumed Knowledge and Implicit Information

Mark 14:66 (#3)**"comes"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "goes"

See: Go and Come

Mark 14:67 (#1)**"warming himself"**

Here Mark implies that Peter was still **warming himself** by the fire in the courtyard of the high priest's house (see [14:54](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "warming himself by the fire"

See: Assumed Knowledge and Implicit Information

Mark 14:67 (#2)**"You also were with the Nazarene, Jesus"**

Here the servant girl means that Peter was a disciple of Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "You also were a disciple of the Nazarene, Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:67 (#3)**"You"**

Because the servant girl is speaking to Peter, the word **You** is singular.

See: Forms of 'You' — Singular

Mark 14:68 (#1)**"he denied {it}"**

Here Mark implies that Peter **denied** that he was with Jesus as his disciple. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he denied that he was with Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:68 (#2)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he declared"

See: Quotations and Quote Margins

Mark 14:68 (#3)**"Neither have I known, nor do I understand what you are saying"**

Here Peter means that servant girl's words do not apply to him. He does not mean that he was unable to know or **understand** what the servant girl said. If it would be helpful in your language, you could

make that idea more explicit. Alternate translation: “You are saying things that I neither know nor understand anything about” or “I have nothing to do with what you are talking about!”

See: Idiom

Mark 14:68 (#4)

“Neither have I known, nor do I understand what you are saying”

The phrase **Neither have I known** and the phrase **nor do I understand** mean basically the same thing. Peter is using the repetition for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “I surely do not know what you are saying” or “I have no idea what you are talking about”

See: Doublet

Mark 14:68 (#5)

“you”

Because Peter is speaking to the servant girl, the word **you** is singular.

See: Forms of ‘You’ — Singular

Mark 14:68 (#6)

“he went out”

In a context such as this, your language might say “came” instead of **went**. Alternate translation: “he came out”

See: Go and Come

Mark 14:68 (#7)

“the forecourt”

A **forecourt** is an open area that leads into another open area (the “court”), which is more closely connected to the house. If your readers would not be familiar with this type of open area, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “the outer court” or “the open area further away from the house”

See: Translate Unknowns

Mark 14:68 (#8)

“the forecourt”

Many ancient manuscripts do not include any more words in this verse after the phrase **the forecourt**. The ULT follows that reading. Other ancient manuscripts include the words “and a rooster crowed” after **the forecourt**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 14:69 (#1)

“to the ones standing around, “This one is from them”

It may be more natural in your language to have an indirect quotation here. Alternate translation: “to the ones standing around that he was from them.”

See: Direct and Indirect Quotations

Mark 14:69 (#2)

“is from them”

Here the servant girl means that Peter was one of the people who traveled with Jesus and were part of his group. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “is one of them” or “is a follower of Jesus”

See: Idiom

Mark 14:69 (#3)

“them”

The pronoun **them** refers to Jesus and his disciples. If it would be helpful in your language, you could refer to these people more directly. Alternate translation: “Jesus and his disciples”

See: Pronouns — When to Use Them

Mark 14:70 (#1)**"was denying {it} again"**

Here Mark implies that Peter **was denying** that he was with Jesus as his disciple. See how you expressed the similar idea in [14:68](#). Alternate translation: "was denying again that he was with Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:70 (#2)**"Truly you are from them, for also you are a Galilean"**

If it would be more natural in your language, you could reverse the order of these clauses, since the second clause gives the reason for the result that the first clause describes. Alternate translation: "You also are a Galilean, so truly you are from them"

See: Connect — Reason-and-Result Relationship

Mark 14:70 (#3)**"you are from them"**

Here the people mean that Peter was one of the people who traveled with Jesus and were part of his group. See how you expressed the similar phrase in [14:69](#). Alternate translation: "you are one of them" or "you are a follower of Jesus"

See: Idiom

Mark 14:70 (#4)**"you are" - "you are"**

Because these people are speaking to Peter, the word **you** throughout this verse is singular.

See: Forms of 'You' — Singular

Mark 14:70 (#5)**"them"**

The pronoun **them** refers to Jesus and his disciples. If it would be helpful in your language, you could

refer to these people more directly. Alternate translation: "Jesus and his disciples"

See: Idiom

Mark 14:70 (#6)**"for also you are a Galilean"**

Here the people **standing around** imply that, since Peter was **a Galilean**, he must have been with Jesus, who also was a Galilean. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "for you, like Jesus, are a Galilean" or "for Jesus is a Galilean, and you are one also"

See: Assumed Knowledge and Implicit Information

Mark 14:71 (#1)**"he began to curse and to swear, 'I do not know'"**

Alternate translation: "he began to say, 'I call a curse down on myself and swear that I do not know'"

Mark 14:71 (#2)**"to curse"**

Here, the phrase **to curse** could mean that: (1) Peter asks God to curse him if he is lying. Alternate translation: "to ask God to curse him if he was speaking falsely" or "to invoke a curse on himself" (2) Peter curses Jesus. Alternate translation: "to curse Jesus"

See: Assumed Knowledge and Implicit Information

Mark 14:71 (#3)**"to swear, 'I do not know this man whom you are talking about'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "to swear that he did not know the man whom they were talking about"

See: Direct and Indirect Quotations

Mark 14:72 (#1)**"a rooster crowed"**

See how you translated **rooster** and "crow" in [13:30](#). Alternate translation: "a bird sang"

See: Translate Unknowns

Mark 14:72 (#2)**"a second time"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "time number two"

See: Ordinal Numbers

Mark 14:72 (#3)**"word"**

Here, **word** represents what Jesus just said using words. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "statement" or "words"

See: Metonymy

Mark 14:72 (#4)**"said to him: 'Before a rooster crows twice, you will deny me three times,' and"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "said to him, that before a rooster crowed twice, he would deny him three times, and"

See: Direct and Indirect Quotations

Mark 14:72 (#5)**"Before a rooster crows twice, you will deny me three times"**

This clause is basically identical to what Jesus said in [14:30](#), so express the idea as you did there.

Mark 14:72 (#6)**"you will deny"**

Because Jesus spoke these words to Peter, the word **you** is singular.

See: Forms of 'You' — Singular

Mark 14:72 (#7)**"having broken down, he was weeping"**

The word translated as **having broken down** could indicate that: (1) Peter became overwhelmed with grief and lost control of his emotions. Alternate translation: "having become overwhelmed with grief, he was weeping" or "having lost control of his emotions, he was weeping" (2) Peter was thinking about what had happened. Alternate translation: "having reflected on what had happened, he was weeping" or "having thought about what he had just done, he was weeping" (3) Peter fell down on the ground because of how upset he was. Alternate translation: "having cast himself on the ground, he was weeping" or "having fallen down, he was weeping" (4) Peter began to weep. Alternate translation: "he began weeping"

See: Idiom

Mark 15:1 (#1)**"And immediately"**

Here, the phrase **And immediately** introduces the next major event in the story. Mark means that this event began soon after the event he just finished narrating. If it would be helpful in your language, you could use a word or phrase that introduces the next event. Alternate translation: "Soon after that,"

See: Introduction of a New Event

Mark 15:1 (#2)**"having made counsel"**

Here, the phrase **having made counsel** indicates that the Jewish leaders were working together to figure something out. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation:

"having made plans" or "having come up with an idea"

See: Idiom

Mark 15:1 (#3)

"and the entire Sanhedrin"

Here Mark is referring to the rest of the **Sanhedrin**. He does not mean that the **chief priests, elders, and scribes** whom he has previously mentioned were not part of the **Sanhedrin**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "and the rest of the entire Sanhedrin" or "all the other members of the Sanhedrin"

See: Assumed Knowledge and Implicit Information

Mark 15:1 (#4)

"having bound Jesus"

Here Mark implies that the Jewish council commanded guards to bind Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having commanded the guards to bind Jesus"

See: Assumed Knowledge and Implicit Information

Mark 15:1 (#5)

"led {him} away"

Here Mark implies that the Jewish council **led** Jesus **away** from the high priest's house and to the place where **Pilate** was staying. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they led him away from the high priest's house"

See: Assumed Knowledge and Implicit Information

Mark 15:1 (#6)

"handed {him} over to Pilate"

Here Mark implies that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. If it would be helpful in your language, you could make that idea more explicit. Alternate

translation: "handed him over to Pilate to be judged by him"

See: Assumed Knowledge and Implicit Information

Mark 15:2 (#1)

"But he, answering him, says"

Together the two words **answering** and **says** mean that Jesus responded to what Pilate asked him. If it would be helpful in your language, you could use an equivalent idiom or use plain language. Alternate translation: "But he responded to him" or "But he said to him"

See: Hendiadys

Mark 15:2 (#2)

"You say {it}"

Here, the phrase **You say {it}** indicates that the speaker acknowledges the truth of what the other person said. Jesus uses this phrase to indirectly indicate that Pilate is right to suggest that Jesus is **the King of the Jews**. If it would be helpful in your language, you could use a different word or phrase that gives an indirect positive response to a request. If necessary, you could express the idea more directly, as the UST does. Alternate translation: "That is what you say" or "Your words show what is true"

See: Idiom

Mark 15:3 (#1)

"were accusing him of many things"

Alternate translation: "were saying that Jesus had done many wrong things" or "were telling Pilate that Jesus had frequently done what was wrong"

Mark 15:3 (#2)

"of many things"

Here, the word translated **of many things** could: (1) indicate that the chief priests accused Jesus of doing **many** different things. Alternate translation: "of many crimes" (2) indicate that the chief priests

accused Jesus **many** times. Alternate translation: “repeatedly” or “again and again”

See: Assumed Knowledge and Implicit Information

Mark 15:4 (#1)

"Now"

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Mark 15:4 (#2)

"saying"

Consider natural ways of introducing direct quotations in your language. Alternate translation: “and he asked”

See: Quotations and Quote Margins

Mark 15:4 (#3)

"Do you not answer anything? See how many things they are accusing you"

If it would be more natural in your language, you could reverse the order of these sentences, since the second sentence gives the reason for the question in the first sentence. Alternate translation: “See how many things they are accusing you! Do you not answer anything?”

See: Connect — Reason-and-Result Relationship

Mark 15:4 (#4)

"Do you not answer anything"

The words translated **not** and **anything** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one

strong negative, as the ULT does. Alternate translation: “Do you answer nothing”

See: Double Negatives

Mark 15:4 (#5)

"Do you not answer anything"

Alternate translation: “Do you have no answer”

Mark 15:4 (#6)

"See"

Here Pilate uses the word **See** to refer to hearing or paying attention to something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Hear” or “Consider”

See: Metonymy

Mark 15:5 (#1)

"Jesus no longer answered anything"

The words translated **no longer** and **anything** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: “Jesus answered nothing at all”

See: Double Negatives

Mark 15:5 (#2)

"Jesus no longer answered anything"

Alternate translation: “But Jesus gave no more answers”

Mark 15:5 (#3)

"so as to amaze"

Here, the phrase **so as to** introduces a result clause. Use a natural way in your language for introducing a result clause. Alternate translation: “so that he amazed”

See: Connect — Reason-and-Result Relationship

Mark 15:6 (#1)

"Now"

Here Mark provides background information about something that Pilate, the governor, normally did. This background information will help readers understand what happens next. Use a natural form in your language for introducing background information. Alternate translation: “Here is some important information:”

See: Background Information

Mark 15:6 (#2)

"the festival"

Here, the phrase **the festival** refers to the Passover and the Festival of Unleavened Bread, as indicated in [14:1](#). If it would be helpful in your language, you could make that idea more explicit. See how you expressed **festival** in [14:2](#). Alternate translation: “the festival of Passover and Unleavened Bread” or “the Festival of Unleavened Bread, including the Passover”

See: Assumed Knowledge and Implicit Information

Mark 15:6 (#3)

"he was releasing"

Here Mark implies that Pilate normally or customarily did this. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he customarily released” or “it was his custom to release”

See: Assumed Knowledge and Implicit Information

Mark 15:6 (#4)

"to them" - "they were requesting"

The pronouns **them** and **they** refer to the people who were in Jerusalem at during **the festival**. If this

is not clear for your readers, you could refer to these people more directly. Alternate translation: “to the people ... they were requesting” or “to the people there ... those people were requesting”

See: Pronouns — When to Use Them

Mark 15:7 (#1)

"Now"

Here, the word **Now** marks a continuation of the break in the main story line which began in the preceding verse. Mark is introducing more background information, this time about **Barabbas**, to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: “And” or “Here is some more important information:”

See: Background Information

Mark 15:7 (#2)

"there was the one called Barabbas, having been bound with the rebels"

Here Mark introduces **Barabbas** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: “there was a man called Barabbas. He had been bound with the rebels”

See: Introduction of New and Old Participants

Mark 15:7 (#3)

"called"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “whom people called”

See: Active or Passive

Mark 15:7 (#4)

"having been bound"

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the Roman authorities. Alternate translation: “whom the Roman soldiers had bound” or “whom the Roman authorities had bound”

See: Active or Passive

Mark 15:7 (#5)

"had committed murder"

If your language does not use an abstract noun for the idea of **murder**, you could express the same idea in another way. Alternate translation: “had murdered others”

See: Abstract Nouns

Mark 15:7 (#6)

"in the insurrection"

Here Mark refers to an **insurrection** that his readers were familiar with. Most likely, this **insurrection** occurred soon before this story. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “in the recent insurrection” or “in the insurrection that had just happened”

See: Assumed Knowledge and Implicit Information

Mark 15:7 (#7)

"in the insurrection"

If your language does not use an abstract noun for the idea of **insurrection**, you could express the same idea in another way. Alternate translation: “while they were revolting”

See: Abstract Nouns

Mark 15:8 (#1)

"having come up"

Here Mark indicates that the crowd walked **up** to where Pilate was. Most likely, this place was on top of a hill in the city of Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having come

up to the place where Pilate was” or “having walked up a hill to Pilate”

See: Assumed Knowledge and Implicit Information

Mark 15:8 (#2)

"having come up"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone up”

See: Go and Come

Mark 15:8 (#3)

"having come up"

Some ancient manuscripts read **having come up**. The ULT follows that reading. Other ancient manuscripts read “having cried out.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 15:8 (#4)

"to request just as"

Here Mark implies that the crowd asked Pilate to release a prisoner, **just as** he usually did. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to request that he release a prisoner, just as”

See: Assumed Knowledge and Implicit Information

Mark 15:8 (#5)

"he was doing"

Here Mark refers to what Pilate normally or customarily did. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “he customarily did” or “it was his custom to do”

See: Assumed Knowledge and Implicit Information

Mark 15:9 (#1)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said"

See: Quotations and Quote Margins

Mark 15:9 (#2)**"Do you want {" - "to you"**

Because Pilate is speaking to the crowd in Jerusalem, the word **you** throughout this verse is plural.

See: Forms of 'You' — Singular

Mark 15:9 (#3)**"the King of the Jews"**

Here Pilate uses the same title for Jesus that he used in [15:2](#). He does not indicate whether he thinks that Jesus really is **the King of the Jews**, but he uses the title because Jesus apparently accepted it in [15:2](#). Alternate translation: "the one who is called the King of the Jews"

See: Assumed Knowledge and Implicit Information

Mark 15:10 (#1)**"For"**

Here, the word **For** introduces a reason why Pilate asked the question that he just asked. If it would be helpful in your language, you could use a word or phrase that introduces a reason for a question, or you could leave **For** untranslated. Alternate translation: "Pilate did that because"

See: Connect — Reason-and-Result Relationship

Mark 15:10 (#2)**"because of envy"**

If your language does not use an abstract noun for the idea of **envy**, you could express the same idea in another way. Alternate translation: "because

they envied him" or "they were upset that everyone liked him"

See: Abstract Nouns

Mark 15:11 (#1)**"But"**

Here, the word **But** introduces how the chief priests and elders were trying to have Jesus executed in contrast to Pilate, who wanted to release Jesus. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In contrast,"

See: Connect — Contrast Relationship

Mark 15:11 (#2)**"stirred up"**

Mark speaks of the **chief priests** as if they had **stirred** a pot and put into motion things that had been lying quietly on the bottom. Mark means that the **chief priests** encouraged the crowd to ask Pilate to release Barabbas. If it would be helpful in your language, you could use a comparable figure of speech or state the meaning plainly. Alternate translation: "influenced" or "incited"

See: Metaphor

Mark 15:11 (#3)**"so that he would release"**

Here Mark implies that **the crowd** would ask or demand that Pilate **release** Barabbas. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "so that they would demand that he release"

See: Assumed Knowledge and Implicit Information

Mark 15:11 (#4)**"instead"**

Here Mark implies that they asked for Barabbas **instead** of Jesus. If it would be helpful in your

language, you could make that idea more explicit. Alternate translation: “instead of releasing Jesus”

See: Assumed Knowledge and Implicit Information

Mark 15:12 (#1)

"Pilate, answering again, was saying to them"

Together the two terms **answering** and **was saying** mean that Pilate was responding to what the crowd asked for. If it would be helpful in your language, you could use an equivalent phrase or use plain language. Alternate translation: “Pilate responded to them” or “Pilate said to them”

See: Hendiadys

Mark 15:12 (#2)

"again"

Mark uses the word **again** here because Pilate had already spoken to them regarding this matter in [15:9](#). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “a second time” or “once more”

See: Assumed Knowledge and Implicit Information

Mark 15:12 (#3)

"What therefore"

Here, the word **therefore** indicates that Pilate asks this question in response to the crowd, who were asking that he release Barabbas. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Once I release Barabbas, what”

See: Assumed Knowledge and Implicit Information

Mark 15:12 (#4)

"with the one} you call"

Because Pilate is speaking to the crowd in Jerusalem, the word **you** is plural.

See: Forms of ‘You’ — Singular

Mark 15:12 (#5)

"with the one} you call"

Many ancient manuscripts read **{with the one} you call**. The ULT follows that reading. Other ancient manuscripts read “{with}.” If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 15:13 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Mark 15:13 (#2)

"cried out again"

Here, the word **again** could indicate: (1) that the crowd had already cried out for Pilate to release Barabbas, as Mark implies in [15:11](#). In this case, you could make the idea more explicit or leave **again** untranslated. Alternate translation: “cried out a second time” (2) that the crowd is replying to what Pilate said. Alternate translation: “yelled back” or “shouted back at Pilate”

See: Assumed Knowledge and Implicit Information

Mark 15:13 (#3)

"Crucify him"

Here the crowd means that they want Pilate to command his soldiers to **Crucify him**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “Command some soldiers to crucify him”

See: Assumed Knowledge and Implicit Information

Mark 15:13 (#4)**"Crucify him"**

This is an imperative, but it should be translated as a request or a demand rather than as a command. If it would be helpful in your language, you could use a form that would express a demand or request. Alternate translation: "We want you to crucify him"

See: Imperatives — Other Uses

Mark 15:14 (#1)**"But" - "But"**

In both places, the word **But** introduces what Pilate or the crowds say in contrast to what the other person or people said. If it would be helpful in your language, you could use words or phrases that introduce this kind of contrast, or you could leave **But** untranslated. Alternate translation: "In response, ... In response," or "However, ... Yet"

See: Connect — Contrast Relationship

Mark 15:14 (#2)**"For what evil did he do"**

Pilate is using the question form to emphasize that he thinks that Jesus has not done any **evil**. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: "Despite what you say, he did not do evil." or "Yet he has certainly not done evil!"

See: Rhetorical Question

Mark 15:14 (#3)**"For what"**

Here, the word **For** indicates that Pilate is asking for a reason why the crowd wants him to crucify Jesus. If it would be helpful in your language, you could use a word or phrase that indicates that a question is asking for a reason for something. Alternate translation: "Why? What" or "What is your reason for that? What"

See: Connect — Reason-and-Result Relationship

Mark 15:14 (#4)**"evil"**

Pilate is using the adjective **evil** as a noun to mean an evil thing. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "evil thing"

See: Nominal Adjectives

Mark 15:14 (#5)**"Crucify him"**

See how you translated the phrase **Crucify him** in [15:13](#). Alternate translation: "We ask that you command some soldiers to crucify him"

See: Assumed Knowledge and Implicit Information

Mark 15:15 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 15:15 (#2)**"to do {what} was pleasing to the crowd"**

Alternate translation: "to make the crowd happy by doing what they wanted him to do"

Mark 15:15 (#3)**"handed Jesus over"**

Here Mark implies that Pilate **handed Jesus over** to his soldiers. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he handed Jesus over to his soldiers"

See: Assumed Knowledge and Implicit Information

Mark 15:15 (#4)**"having flogged {him}"**

Here Mark implies that Pilate had his soldiers flog Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having commanded his soldiers to flog him"

See: Assumed Knowledge and Implicit Information

Mark 15:15 (#5)**"having flogged {him}"**

Flogging was a Roman penalty in which soldiers whipped a person with a whip to which were attached pieces of bone and metal to increase the whip's capacity to do harm to the person being flogged. If your readers would not be familiar with this form of punishment, you could explain explicitly what flogging was. Alternate translation: "having whipped him with a whip to which were attached pieces of bone and metal"

See: Translate Unknowns

Mark 15:15 (#6)**"so that"**

The phrase **so that** introduces a purpose for which Pilate **handed Jesus over**. Use a natural form in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Mark 15:15 (#7)**"he might be crucified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Pilate's soldiers. Alternate translation: "the soldiers might crucify him"

See: Active or Passive

Mark 15:16 (#1)**"Now"**

Here, the word **Now** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Mark 15:16 (#2)**"the courtyard (that is, the Praetorium) and"**

Here Mark provides an explanation of what this specific **courtyard** was. Use a form that shows that Mark is giving more information about the **courtyard**. Alternate translation: "the courtyard—that is, the Praetorium—and" or "the courtyard. This courtyard was part of the Praetorium. They"

See: Assumed Knowledge and Implicit Information

Mark 15:16 (#3)**"the courtyard"**

Here, the word translated **courtyard** could refer to: (1) the open area that was part of the **Praetorium**. Alternate translation: "the open area that belonged to the Roman soldiers" (2) Pilate's palace or residence. Alternate translation: "the palace"

See: Assumed Knowledge and Implicit Information

Mark 15:16 (#4)**"the Praetorium"**

The **Praetorium** was where the Roman governor stayed when he was in Jerusalem and where the soldiers in Jerusalem lived. If your readers would not be familiar with this type of structure, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "the government building" or "the governor's residence"

See: Assumed Knowledge and Implicit Information

Mark 15:16 (#5)**"the whole cohort"**

The word **cohort** is a military term. Each **cohort** is a group of about 600 soldiers, which is a tenth of a legion. Most likely, Mark is referring to all the soldiers who were stationed in Jerusalem. If it would be helpful in your language, you could use a comparable military term in your language or a more general term. Alternate translation: "the whole company" or "all the soldiers stationed there"

See: Assumed Knowledge and Implicit Information

Mark 15:17 (#1)**"put on him a purple robe and place on him, having woven {it} together, a crown of thorns"**

In Roman culture, a **purple robe** was like the expensive clothing worn by kings, and in that culture a king usually wore a **crown**. The soldiers put a **purple robe** and a **crown of thorns** on Jesus to pretend that he was a king, even though they did not think that he really was a king. They did this to mock him. If it would be helpful in your language, you could state that explicitly. Alternate translation: "put on him a purple robe in mockery and place on him, having woven it together, a crown of thorns as if he were a king" or "put on him a purple robe and place on him, having woven it together, a crown of thorns. They did these things in order to mock him by pretending that they believed he really was a king"

See: Assumed Knowledge and Implicit Information

Mark 15:17 (#2)**"and put on him"**

As [15:20](#) indicates, the soldiers took Jesus' own clothes off before putting the **purple robe** on him. If it would be helpful in your language, you could indicate that more explicitly here. Alternate translation: "and, having taken off his garments, put on him"

See: Assumed Knowledge and Implicit Information

Mark 15:17 (#3)**"a purple robe"**

The word **purple** refers to a color that is a combination of blue and red. If your readers would be unfamiliar with the color **purple**, you could refer to a similar color. Alternate translation: "a lavender robe" or "a reddish-blue robe"

See: Translate Unknowns

Mark 15:17 (#4)**"a crown of thorns"**

Mark is using the possessive form to describe a **crown** that is made from branches with **thorns** on them. If it would be helpful in your language, you could use a different expression. Alternate translation: "a crown made from thorns"

See: Possession

Mark 15:17 (#5)**"of thorns"**

Mark uses the word **thorns** to refer to small branches with **thorns** on them. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "of thorny branches"

See: Assumed Knowledge and Implicit Information

Mark 15:18 (#1)**"Rejoice, King of the Jews"**

Here the soldiers mock Jesus by greeting him as if he were **King of the Jews** when they do not believe that he actually is. They actually meant to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: "Rejoice, you so-called King of the Jews"

See: Irony

Mark 15:18 (#2)**"Rejoice"**

In Jesus' culture, people commonly greeted each other with the word **Rejoice**. If it would be helpful in your language, you could use a comparable word or phrase that people use to greet each other. Alternate translation: "Hello"

See: Idiom

Mark 15:19 (#1)

"spitting on him"

In Jesus' culture, people would spit on someone to insult that person. If it would be helpful in your language, you could explain what this action means. Alternate translation: "spitting on him to dishonor him"

See: Symbolic Action

Mark 15:19 (#2)

"bending the knee, they were bowing down to him"

In Jesus' culture, **bending the knee** and **bowing** before someone was a way to respect a greater person, especially when asking the greater person to do a favor. Here, the soldiers perform this action to mock Jesus by pretending that he is a king. If it would be helpful in your language, you could refer to a similar action from your culture, or you could explain what kneeling means. Alternate translation: "they were prostrating themselves before him" or "they were kneeling down before him as if he were a king"

See: Symbolic Action

Mark 15:19 (#3)

"bending the knee, they were bowing down to him"

The phrases **bending the knee** and **bowing down** mean similar things. Mark is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "they were bowing down low to him" or "they were formally bending the knee to him"

See: Doublet

Mark 15:20 (#1)

"purple robe"

See how you translated the phrase **purple robe** in [15:17](#). Alternate translation: "lavender robe" or "reddish-blue robe"

See: Translate Unknowns

Mark 15:20 (#2)

"lead him out"

Here Mark implies that the soldiers **led Jesus out** from the Praetorium. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "led him out of the Praetorium"

See: Assumed Knowledge and Implicit Information

Mark 15:20 (#3)

"so that"

The phrase **so that** introduces the purpose for which Jesus was **led out**, namely that **they might crucify him**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Mark 15:21 (#1)

"And they press into service a certain passerby, Simon, a Cyrenean (the father of Alexander and Rufus), coming from the country, so that he might carry his cross"

Here Mark introduces **Simon** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "And a certain man was passing by, Simon, a Cyrenean (the father of Alexander and Rufus). He was coming from the country. They pressed him into service so that he might carry his cross"

See: Introduction of New and Old Participants

Mark 15:21 (#2)**"they press into service"**

According to Roman law, Roman soldiers could press someone **into service**, which means that they could force a person to carry a load for them or work for them. In this case, they forced **Simon** to carry Jesus' cross. If your readers would not be familiar with this type of forced service, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "they conscripted" or "they compelled to work for them"

See: Translate Unknowns

Mark 15:21 (#3)**"they press into service"**

If your language does not use an abstract noun for the idea of **service**, you could express the same idea in another way. Alternate translation: "they forced to serve them"

See: Abstract Nouns

Mark 15:21 (#4)**"Simon," - "of Alexander" - "Rufus"**

The words **Simon**, **Alexander**, and **Rufus** are the names of men.

See: How to Translate Names

Mark 15:21 (#5)**"a Cyrenean (the father of Alexander and Rufus)"**

The phrases **a Cyrenean** and **the father of Alexander and Rufus** include background information about the man whom the soldiers forced to carry Jesus' cross. Use a natural form in your language for expressing background information. Alternate translation: "who was a Cyrenean and who was the father of Alexander and Rufus"

See: Background Information

Mark 15:21 (#6)**"coming from the country"**

Here Mark implies that **Simon** was **coming** from the farmlands outside Jerusalem and going toward Jerusalem. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "coming into Jerusalem from outside the city"

See: Assumed Knowledge and Implicit Information

Mark 15:21 (#7)**"coming"**

In a context such as this, your language might say "going" instead of **coming**. Alternate translation: "going"

See: Go and Come

Mark 15:21 (#8)**"so that"**

The phrase **so that** introduces the purpose for which **they pressed Simon into service**, namely **so that** they could require him to **carry Jesus' cross**. Use a natural form in your language for introducing a purpose clause. Alternate translation: "in order that"

See: Connect — Goal (Purpose) Relationship

Mark 15:22 (#1)**"Golgotha"**

The word **Golgotha** is an Aramaic word. Mark has spelled it out using Greek letters so his readers would know how it sounded. Since Mark states what this word means later in the verse, you also should spell it out the way it sounds in your language.

See: Copy or Borrow Words

Mark 15:22 (#2)**"which is translated"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “which one can translate as”

See: Active or Passive

Mark 15:23 (#1)

"they were giving"

Here, the pronoun **they** could refer: (1) the soldiers. Alternate translation: “some of the soldiers were giving” (2) to some people who were nearby. Alternate translation: “some people there were giving”

See: Pronouns — When to Use Them

Mark 15:23 (#2)

"wine having been mixed with myrrh"

Scholars do not agree on why **myrrh** would be mixed with wine for Jesus to drink. It could be to make the wine smell or taste special, in which case the soldiers are continuing to mock Jesus as a king. It could be that people thought that the **myrrh** would lessen the pain that Jesus was going to experience. If possible, refer to the **myrrh** without explaining why it would be **mixed** in. If it would be helpful to your readers, you could include some of this information in a footnote.

See: When to Keep Information Implicit

Mark 15:23 (#3)

"having been mixed with myrrh"

The word **myrrh** refers to a fragrant resin or gum that is collected from trees. If your readers would not be familiar with this type of resin or gum, you could use the name of something similar in your area or you could use a more general term. Alternate translation: “having been mixed with a fragrant gum” or “having been mixed with myrrh, a sweet-smelling resin”

See: Translate Unknowns

Mark 15:23 (#4)

"having been mixed with myrrh"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the people who offered the wine to Jesus. Alternate translation: “that people had mixed with myrrh”

See: Active or Passive

Mark 15:24 (#1)

"also they divide his garments, casting a lot for them, who would take what"

If it would be more natural in your language, you could rearrange these clauses so that the events they describe are in sequence. Alternate translation: “also they cast a lot for his garments, who would take what, and then they divided his garments”

See: Information Structure

Mark 15:24 (#2)

"they divide his garments"

Here Mark means that the soldiers took the clothes that Jesus had been wearing and divided them up by giving each piece of clothing to a soldier. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “they take his clothes and distribute them among them”

See: Assumed Knowledge and Implicit Information

Mark 15:24 (#3)

"casting a lot for them"

The term **lot** refers to an object with different markings on various sides that was used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **a lot**, you could refer to a similar practice in your culture, or you could use a more general expression for gambling. Alternate translation: “rolling dice for them” or “deciding randomly about them”

See: Translate Unknowns

Mark 15:24 (#4)

"them, who would take what"

Here Mark implies that this is the purpose for which they were **casting a lot**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "them to decide who would take what" or "them in order to choose which soldier would take which piece of clothing"

See: Assumed Knowledge and Implicit Information

Mark 15:25 (#1)

"Now it was"

Mark uses the word **Now** to introduce background information, which is the time of day when Jesus was crucified. Use a natural form in your language for introducing background information. Alternate translation: "This all happened during" or "As for the time, it was"

See: Background Information

Mark 15:25 (#2)

"the third hour"

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the third hour** would be around nine o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: "9:00 AM"

See: Translate Unknowns

Mark 15:25 (#3)

"the third hour"

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "hour three"

See: Ordinal Numbers

Mark 15:26 (#1)

"the inscription of his charge"

Here, Mark is using the possessive form to describe an **inscription** that states the **charge** that was made against Jesus. If this is not clear in your language, you could express the idea in another way. Alternate translation: "the inscription that stated the charge against him"

See: Possession

Mark 15:26 (#2)

"inscription"

Here, the word **inscription** refers to a few words written to identify something. If your readers would not be familiar with this type of writing, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "written description" or "identification"

See: Translate Unknowns

Mark 15:26 (#3)

"having been written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "which one of the soldiers had written"

See: Active or Passive

Mark 15:26 (#4)

"The King of the Jews"

Here the soldiers continue mock Jesus by referring to him as if he were **King of the Jews** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words. If it would be helpful in your language, you could use a form that indicates that this is irony. See how you expressed the similar idea in [15:18](#). Alternate translation: "The so-called King of the Jews"

See: Irony

Mark 15:27 (#1)**"one at his right and one at his left"**

Here, Mark uses the adjectives **right** and **left** as nouns to refer to Jesus' right and left sides. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: "one on his right side and one on his left side"

See: Nominal Adjectives

Mark 15:28 (#1)**"And the scripture was fulfilled that says, "And he was counted with lawless ones"**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in this verse, for those who decide to include it.

See: Textual Variants

Mark 15:28 (#2)**"the scripture was fulfilled that says"**

Here the author quotes from the Old Testament scriptures, specifically from [Isaiah 53:12](#). If it would be helpful to your readers, you could format these words in a different way and include this information in a footnote. Alternate translation: "the passage in Isaiah was fulfilled that says" or "what Isaiah the prophet wrote was fulfilled. He wrote"

See: Quotations and Quote Margins

Mark 15:28 (#3)**"the scripture was fulfilled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers crucifying Jesus with two robbers. Alternate translation: "that fulfilled the scripture" or "when the soldiers crucified those two robbers with Jesus, it fulfilled the scripture"

See: Active or Passive

Mark 15:28 (#4)**"And he was counted with lawless ones"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "And they counted him with lawless ones" or "And others counted him with lawless ones"

See: Active or Passive

Mark 15:29 (#1)**"wagging their heads"**

The people's action of **wagging their heads** at Jesus showed that they felt disdain for him and that they disapproved of him. If it would be helpful in your language, you could use a gesture with a similar meaning in your culture, or you could indicate what the gesture means. Alternate translation: "showing disdain for him by wagging their heads" or "wagging their heads to mock him"

See: Symbolic Action

Mark 15:29 (#2)**"Aha"**

Here, the word **Aha** expresses mock surprise. In other words, the people are pretending to be surprised that Jesus is on the cross in order to mock him. If it would be helpful in your language, you could use a word or phrase that expresses this idea in your language. Alternate translation: "Wow" or "What"

See: Exclamations

Mark 15:29 (#3)**"The one destroying the temple and rebuilding {it} in three days"**

Here the people refer to Jesus by what the false witnesses testified during his trial that he had said (see [14:58](#)). If it would be helpful in your language,

you could indicate more explicitly that the people are describing Jesus. Alternate translation: "You who said that you would destroy the temple and rebuild it in three days"

See: Assumed Knowledge and Implicit Information

Mark 15:29 (#4)

"in three days"

Here, the phrase **in three days** refers to a time period made up of three days. If it would be helpful in your language, you could make that idea more explicit. See how you translated the similar phrase in [14:58](#). Alternate translation: "during a period of three days"

See: Assumed Knowledge and Implicit Information

Mark 15:30 (#1)

"having come down"

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone down"

See: Go and Come

Mark 15:31 (#1)

"mocking {him} to each other"

Alternate translation: "saying mocking things about Jesus among themselves"

Mark 15:31 (#2)

"He saved others"

In context, the Jewish leaders are implicitly referring to how Jesus **saved others** by healing their diseases, releasing them from demon-possession, and saving them from other physical problems. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "He saved others by curing or exorcising them"

See: Assumed Knowledge and Implicit Information

Mark 15:31 (#3)

"others"

The Jewish leaders are using the adjective **others** as a noun to mean other people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "other men and women"

See: Nominal Adjectives

Mark 15:32 (#1)

"Let the Christ, the King of Israel, come down now from the cross so that we might see and might believe"

Here the Jewish leaders use what they think is an imaginary situation to prove that Jesus is not really **the Christ, the King of Israel**. If it would be helpful in your language, you could use a natural method in your language for introducing an imaginary situation. Alternate translation: "Imagine he really were the Christ, the King of Israel. In that case, he should come down now from the cross so that we might see and might believe" or "If he is the Christ, the King of Israel, let him come down now from the cross. Then, we will see and believe"

See: Hypothetical Situations

Mark 15:32 (#2)

"Let the Christ, the King of Israel, come down"

Here the Jewish leaders mock Jesus by speaking about him as if he were **the Christ, the King of Israel** when they do not believe that he actually is. They actually mean to communicate the opposite of the literal meaning of their words, as Mark indicated when he says that they mocked Jesus (see [15:31](#)). If it would be helpful in your language, you could use a form that indicates that this is irony. Alternate translation: "Let the so-called Christ, the King of Israel, come down" or "He calls himself the Christ, the King of Israel. Let him come down"

See: Irony

Mark 15:32 (#3)

"Let the Christ, the King of Israel, come down"

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: "The Christ, the King of Israel, must come down"

See: Third-Person Imperatives

Mark 15:32 (#4)

"Let the Christ, the King of Israel, come down"

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "Let the Christ, the King of Israel, go down"

See: Go and Come

Mark 15:32 (#5)

"we might see and might believe"

Here the Jewish leaders imply that they **might see** Jesus coming down from the cross and then they **might believe** that he really is **the Christ, the King of Israel**. If it would be helpful in your language, you could make those ideas more explicit. Alternate translation: "we might see him come down and might believe that he really is the Christ"

See: Assumed Knowledge and Implicit Information

Mark 15:32 (#6)

"having been crucified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was the soldiers. Alternate translation: "whom Pilate's soldiers were crucifying"

See: Active or Passive

Mark 15:33 (#1)

"the sixth hour" - "the ninth hour"

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. So, **the sixth hour** would be around noon, and **the ninth hour** would be around three o'clock in the afternoon. If it would be helpful in

your language, you could express this in the way the people of your culture reckon time. See how you translated the similar time reference in [15:25](#). Alternate translation: "12:00 PM ... 3:00 PM"

See: Translate Unknowns

Mark 15:33 (#2)

"the sixth hour" - "the ninth hour"

If your language does not use ordinal numbers, you could use cardinal numbers here or equivalent expressions. Alternate translation: "hour six ... hour nine"

See: Ordinal Numbers

Mark 15:33 (#3)

"darkness happened"

If your language does not use an abstract noun for the idea of **darkness**, you could express it in a different way. Alternate translation: "the sky darkened" or "the light dimmed"

See: Abstract Nouns

Mark 15:33 (#4)

"over the whole land"

Here, **the whole land** could refer to: (1) the entire area around where Jesus was crucified. This could include just the city of Jerusalem or all of Palestine. Alternate translation: "over that whole region" (2) the entire earth. Alternate translation: "over the whole earth"

See: Assumed Knowledge and Implicit Information

Mark 15:34 (#1)

"at the ninth hour"

See how you translated the phrase **the ninth hour** in [15:33](#). Alternate translation: "3:00 PM"

See: Translate Unknowns

Mark 15:34 (#2)**"at the ninth hour"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "at hour nine"

See: Ordinal Numbers

Mark 15:34 (#3)**"cried out with a loud voice"**

Here, the phrase **cried out with a loud voice** means that Jesus raised the volume of his voice. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "yelled loudly"

See: Idiom

Mark 15:34 (#4)**"Eloi, Eloi, lema sabachthani"**

This phrase is what Jesus **cried out** in his own language, either Aramaic or Hebrew. Mark has spelled the words out using Greek letters so his readers would know how they sounded. Since Mark states what these words mean later in the verse, you also should spell them out the way they sound in your language.

See: Copy or Borrow Words

Mark 15:34 (#5)**"which is translated"**

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. See how you expressed this construction in [15:22](#). Alternate translation: "which one can translate as"

See: Active or Passive

Mark 15:34 (#6)**"My God, my God"**

Here Jesus repeats the phrase **My God** to express the urgency and emotion of his question. If

repeating this phrase would not express urgency or emotion in your language, you could eliminate the repetition and express the urgency and emotion in another way. Alternate translation: "Please, my God"

See: Reduplication

Mark 15:35 (#1)**"having heard {it}"**

Mark implies that the people did not understand what Jesus said. They heard him say "Eloi," which means "My God," but they thought it sounded like the name Elijah. If it would be helpful in your language, you could state more explicitly that these people misunderstood Jesus. Alternate translation: "having heard Jesus speaking without understanding him"

See: Assumed Knowledge and Implicit Information

Mark 15:35 (#2)**"Behold"**

Here, the word **Behold** draws the attention of the audience and asks them to listen carefully. If it would be helpful in your language, you could express **Behold** with a word or phrase that asks the audience to listen or pay attention. Alternate translation: "Pay attention" or "See"

See: Exclamations

Mark 15:36 (#1)**"a sponge"**

A **sponge** is a soft, porous object that can soak up and hold liquid, which comes out of it when the **sponge** is squeezed. If your readers would not be familiar with this object, you could use the name of something your readers would use for soaking up liquid, or you could use a general expression. Alternate translation: "something used to soak up liquid"

See: Translate Unknowns

Mark 15:36 (#2)**"with vinegar"**

Here, **vinegar** refers to the inexpensive and sour wine that common people in Jesus' culture would usually drink. If your readers would not be familiar with this type of beverage, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "with cheap wine" or "with an inexpensive alcoholic beverage"

See: Translate Unknowns

Mark 15:36 (#3)**"having put {it} around a reed, was giving {it} to him to drink"**

The person put the **sponge** on a **reed**, or long stick, so that he could hold the **sponge** up to Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having put it around a reed, used the reed to lift the sponge up to Jesus to give it to him to drink"

See: Assumed Knowledge and Implicit Information

Mark 15:36 (#4)**"saying"**

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he declared"

See: Quotations and Quote Margins

Mark 15:36 (#5)**"Leave {him}"**

Here, the clause **Leave {him}** means that no one should do anything more to or for Jesus. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "Wait" or "Stay away from him"

See: Assumed Knowledge and Implicit Information

Mark 15:36 (#6)**"Leave {him}"**

Because this person is speaking to the other people there, the command **Leave {him}** is plural.

See: Forms of 'You' — Singular

Mark 15:36 (#7)**"comes"**

In a context such as this, your language might say "goes" instead of **comes**. Alternate translation: "goes"

See: Go and Come

Mark 15:36 (#8)**"to take him down"**

Here the man implies that Elijah might **take him down** from the cross. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "to take him down from the cross"

See: Assumed Knowledge and Implicit Information

Mark 15:37 (#1)**"having let out a loud voice"**

Here, the phrase **having let out a loud voice** means that Jesus shouted loudly. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. See how you translated the similar phrase in [15:34](#). Alternate translation: "having yelled loudly"

See: Idiom

Mark 15:37 (#2)**"expired"**

Mark is referring to death in a polite way by using the word **expired**. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state the meaning. Alternate translation: "passed away" or "died"

See: Euphemism

Mark 15:38 (#1)**"the curtain of the temple was split"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: "God split the curtain of the temple"

See: Symbolic Action

Mark 15:38 (#2)**"the curtain of the temple"**

Here Mark could be referring to **the curtain**: (1) that separated the Most Holy Place from the rest of **the temple**. Alternate translation: "the curtain that marked off the Most Holy Place in the temple" (2) that separated the Holy Place from the rest of **the temple** area. Alternate translation: "the curtain that marked off the temple building"

See: Assumed Knowledge and Implicit Information

Mark 15:39 (#1)**"Now"**

Here, the word **Now** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **Now** untranslated. Alternate translation: "Then"

See: Connecting Words and Phrases

Mark 15:39 (#2)**"opposite him"**

Here, a place **opposite him** is directly in front of Jesus. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "with Jesus in front of him" or "with Jesus before him"

See: Idiom

Mark 15:39 (#3)**"he expired in this way"**

Some ancient manuscripts read **he expired in this way**. The ULT follows that reading. Other ancient manuscripts read "crying out in this way he expired." If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: Textual Variants

Mark 15:39 (#4)**"he expired"**

See how you translated the word **expired** in [15:37](#). Alternate translation: "he passed away" or "he died"

See: Euphemism

Mark 15:39 (#5)**"a Son of God"**

Son of God is an important title for Jesus that describes his relationship with God the Father.

See: Translating Son and Father

Mark 15:40 (#1)**"Now"**

Mark uses the word **Now** to introduce background information that will help readers understand what happens later in the story. The word does not introduce the next event in the story. Use a natural form in your language for introducing background information. Alternate translation: "Meanwhile," or "During all those things,"

See: Background Information

Mark 15:40 (#2)**"also Mary Magdalene and Mary the mother of James the little and of Joses and Salome"**

Consider how you might naturally include a list of three women with descriptions of them. The UST has moved **Salome** earlier in the list so that it is clear that she is not one of the children of **Mary**. Alternate translation: "also Mary Magdalene and

Salome and Mary the mother of James the little and of James"

See: Information Structure

Mark 15:40 (#3)

"Mary the mother"

The word **Mary** is the name of a woman. This **Mary** was not **Mary Magdalene** nor Mary the mother of Jesus. Mark identifies her instead as **the mother of James the younger and of James**.

See: How to Translate Names

Mark 15:40 (#4)

"of James the little and of James"

The word **James** is the name of a man. This **James** is not James the brother of Jesus, James son of Zebedee, or James son of Alphaeus. The word **James** is also the name of a man. This **James** is not Jesus' brother.

See: How to Translate Names

Mark 15:40 (#5)

"of James the little"

When Mark refers to **James** as **the little**, he could mean that: (1) he was younger than one or more other people named James. Alternate translation: "of James the young" or "of the younger James" (2) he was less well-known than one or more other people named James. Alternate translation: "of James the less" or "of the less famous James" (3) he was a short man. Alternate translation: "of James the short"

See: Assumed Knowledge and Implicit Information

Mark 15:40 (#6)

"Salome"

The word **Salome** is the name of a woman.

See: How to Translate Names

Mark 15:41 (#1)

"who, when he was in Galilee, were following him and serving him"

Mark uses the statement **who, when he was in Galilee, were following him and serving him** to give his readers background information about the relationship that the three women mentioned in [15:40](#) had with Jesus. Use a natural form in your language for expressing background information. If you use the following alternate translation, you may need to delete the comma at the end of verse 40. Alternate translation: "(these three women had followed him and served him when he was in Galilee)"

See: Background Information

Mark 15:41 (#2)

"were following him"

Here, the phrase **were following him** indicates that these three women had traveled with Jesus and were his disciple. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "were traveling with him as his students"

See: Idiom

Mark 15:41 (#3)

"who had come up with"

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. Your language may say "gone up" rather than **come up** in contexts such as this. Alternate translation: "who had gone up with"

See: Go and Come

Mark 15:42 (#1)

"And"

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "After that," or "Then,"

See: Introduction of a New Event

Mark 15:42 (#2)

"evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath"

Here Mark indicates that Joseph of Arimathea acted as he did (see [15:43](#)) **because** it was **the Day of Preparation**. Mark assumes that his readers will know that Jews would not move or bury a body on the **Sabbath** (the next day). He also assumes that his readers will know that the law includes a command to bury on the same day anyone who was executed as Jesus was (see [Deuteronomy 21:22-23](#)). So, if he wanted bury Jesus' body, Joseph needed to receive the body and bury it quickly, before the next day began. If it would be helpful for your readers, you could include this information in a footnote or make some of it more explicit in your translation. Alternate translation: "evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath when no one could bury anyone"

See: Assumed Knowledge and Implicit Information

Mark 15:42 (#3)

"the Day of Preparation, that is, the day before the Sabbath"

Here, as Mark indicates **the Day of Preparation is the day before the Sabbath**. On this day, Jews would prepare for the Sabbath so that they would not have to do work on that day. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "the day on which Jews prepared for the Sabbath, that is, the day before the Sabbath" or "the day before the Sabbath, the day on which Jews prepared for the Sabbath"

See: Assumed Knowledge and Implicit Information

Mark 15:42-43 (#1)

"And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath" - "Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom

of God, having come, having dared, entered in to Pilate and asked for the body of Jesus"

If it would be helpful to your readers, you could combine [15:42](#) and [15:43](#) into a verse bridge, as the UST does, in order to introduce Joseph of Arimathea before stating what he did and why he did it. Alternate translation: "And Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, came. And evening already having come, because it was the Day of Preparation, that is, the day before the Sabbath, having dared, he entered in to Pilate and asked for the body of Jesus"

See: Verse Bridges

Mark 15:43 (#1)

"Joseph, the one from Arimathea, a respected member of the council who also himself was waiting for the kingdom of God, having come, having dared, entered in"

Here Mark introduces **Joseph** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: "a man from Arimathea came. He was named Joseph, and he was a respected member of the council who also himself was waiting for the kingdom of God. Having dared, he entered in"

See: Introduction of New and Old Participants

Mark 15:43 (#2)

"Joseph, the one from Arimathea"

The word **Joseph** is the name of a man, and the word **Arimathea** is the name of the city he was from.

See: How to Translate Names

Mark 15:43 (#3)

"a respected member of the council"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: "an honorable

member of the council” or “a member of the council whom others thought highly of,”

See: Background Information

Mark 15:43 (#4)

"who also himself was"

Mark uses the word **himself** to emphasize that **Joseph** was one of the people who was **waiting for the kingdom of God**. Use a way that is natural in your language to indicate this emphasis. Alternate translation: “who, he too, was” or “who indeed also was”

See: Reflexive Pronouns

Mark 15:43 (#5)

"having come"

In a context such as this, your language might say “gone” instead of **come**. Alternate translation: “having gone”

See: Go and Come

Mark 15:43 (#6)

"asked for the body of Jesus"

The reason that **Joseph** asked Pilate **for the body of Jesus** was so that he could bury it. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “asked for the body of Jesus so that he could bury it”

See: Assumed Knowledge and Implicit Information

Mark 15:44 (#1)

"But"

Here, the word **But** introduces the next thing that happened. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **But** untranslated. Alternate translation: “Then”

See: Connecting Words and Phrases

Mark 15:44 (#2)

"if he had already died"

Here Mark means that Pilate was not sure whether Jesus **had already died**, but he **marveled** that it might be true. If it would be helpful in your language, you could use a form that indicates this kind of possibility. Alternate translation: “because it was possible that Jesus had already died”

See: Assumed Knowledge and Implicit Information

Mark 15:44 (#3)

"the centurion"

Here Mark implies that this is the same **centurion** who was in charge of crucifying Jesus (see [15:39](#)). If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “the centurion who was in charge of Jesus’ crucifixion” or “the centurion who oversaw Jesus’ execution”

See: Assumed Knowledge and Implicit Information

Mark 15:44 (#4)

"he questioned him, whether he had already died"

It may be more natural in your language to have a direct quotation here. Alternate translation: “he asked him, ‘Has he already died?’”

See: Direct and Indirect Quotations

Mark 15:45 (#1)

"having learned from the centurion"

Here Mark implies that Pilate **learned** that Jesus really was dead. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “having learned from the centurion that Jesus had already died”

See: Assumed Knowledge and Implicit Information

Mark 15:45 (#2)

"he gave the corpse to Joseph"

Here Mark implies that Pilate commanded his soldiers to give **the corpse** to Joseph. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he told his soldiers to let Joseph have the corpse" or "he permitted Joseph to take the corpse"

See: Assumed Knowledge and Implicit Information

Mark 15:46 (#1)

"a linen cloth," - "in the linen cloth"

The term **linen cloth** refers to a high-quality cloth made from the fibers of the flax plant. If your readers would be unfamiliar with **linen**, you could use a general expression. See how you translated **linen** in [14:51](#). Alternate translation: "a fine cloth ... in the fine cloth"

See: Translate Unknowns

Mark 15:46 (#2)

"having taken him down, he wrapped {him} in the linen cloth and put him in a tomb, which was having been cut from rock. And he rolled a stone against the door of the tomb"

Here Mark implies that other people helped Joseph when he took Jesus' body down from the cross, prepared it for the tomb, laid it in the tomb, and rolled a stone against the entrance to the tomb in order to close it. If it would be helpful in your language, you could indicate that explicitly. Alternate translation: "Joseph and the people who helped him took Jesus' body down, wrapped the body in the linen cloth, and put it in a tomb, which was having been cut from rock. And they rolled a stone against the door of the tomb"

See: Assumed Knowledge and Implicit Information

Mark 15:46 (#3)

"having taken him down"

Here Mark implies that Joseph took Jesus' body **down** from the cross. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "having taken him down off the cross"

See: Assumed Knowledge and Implicit Information

Mark 15:46 (#4)

"he wrapped {him} in the linen cloth"

This was the burial custom in this culture. If your readers would not be familiar with such a custom, you could indicate that more explicitly, or you could use a general expression. Alternate translation: "he wrapped him in a linen burial cloth" or "he prepared him for burial"

See: Translate Unknowns

Mark 15:46 (#5)

"was having been cut from rock"

Here Mark means specifically a burial place that had been **cut** or chiseled out of **rock**, most likely into the face of a cliff. If your readers would not be familiar with this type of burial place, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "was having been chiseled into the rock" or "which had been specially prepared"

See: Translate Unknowns

Mark 15:46 (#6)

"was having been cut"

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Mark implies that it was people whom Joseph had hired. Alternate translation: "people had previously cut" or "Joseph had had people cut"

See: Active or Passive

Mark 15:46 (#7)

"he rolled a stone against the door of the tomb"

Here Matthew implies that Joseph **rolled the stone** to close up the **tomb**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "he rolled a stone against the door of the tomb to close it up"

See: Assumed Knowledge and Implicit Information

Mark 15:47 (#1)**"Now"**

Here, the word **Now** introduces something that was happening at the same time as what Mark narrated in the previous verse (Joseph burying Jesus' body). If it would be helpful in your language, you could use a word or phrase that introduces a simultaneous action, or you could leave **Now** untranslated. Alternate translation: "Meanwhile," or "While Joseph was doing those things,"

See: Connect — Simultaneous Time Relationship

Mark 15:47 (#2)**"Mary the {mother} of Joses"**

The word **Mary** is the name of a woman, the same woman whom Mark referred to in [15:40](#). This **Mary** was not **Mary Magdalene** nor Mary the mother of Jesus. Mark identifies her instead as **the {mother} of Joses**.

See: How to Translate Names

Mark 15:47 (#3)**"of Joses"**

The word **Joses** is also the name of a man, the same man whom Mark referred to in [15:40](#). This **Joses** is not Jesus' brother.

See: How to Translate Names

Mark 15:47 (#4)**"he had been put"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Joseph of Arimathea. Alternate translation: "Joseph of Arimathea had put him"

See: Active or Passive

Mark 16:1 (#1)**"And"**

Here, the word **And** introduces the next major event in the story. If it would be helpful in your language, you could use a word or phrase that introduces the next event, or you could leave **And** untranslated. Alternate translation: "Then,"

See: Introduction of a New Event

Mark 16:1 (#2)**"the Sabbath having passed"**

Here Mark indicates that the sun had set on Saturday, which meant that **the Sabbath** had ended. The three women were now permitted to do work, like buying **spices**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "when it was evening and the Sabbath had ended" or "the Sabbath having passed at sunset and the period of rest having ended"

See: Assumed Knowledge and Implicit Information

Mark 16:1 (#3)**"Mary Magdalene and Mary the {mother} of James and Salome"**

Consider how you might naturally include a list of three women with descriptions of them. The UST has moved **Salome** earlier in the list so that it is clear that she is not one of the children of **Mary**. Alternate translation: "Mary Magdalene and Salome and Mary the mother of James"

See: Information Structure

Mark 16:1 (#4)**"Mary the {mother} of James"**

The word **Mary** is the name of a woman, the same woman whom Mark referred to in [15:40](#) and [15:47](#). This **Mary** was not Mary Magdalene nor Mary the mother of Jesus. Mark identifies her instead as **the {mother} of James**.

See: How to Translate Names

Mark 16:1 (#5)**"of James"**

The word **James** is the name of a man, the same man whom Mark referred to in [15:40](#). This **James** is not James the brother of Jesus, James son of Zebedee, or James son of Alphaeus.

See: How to Translate Names

Mark 16:1 (#6)**"Salome"**

The word **Salome** is the name of a woman. She is the same woman whom Mark referred to in [15:40](#).

See: How to Translate Names

Mark 16:1 (#7)**"spices"**

Here, the word **spices** refers to any good-smelling herbs, ointments, and oils. In Jesus' culture, it was customary to put these good-smelling things on dead bodies to cover up bad smells and to honor the people who had died. Since the women plan to **anoint** Jesus with these **spices**, the **spices** must be herbs mixed with oil or some kind of ointment. If your readers would not be familiar with this type of good-smelling item, you could use the name of something similar in your area or you could use a more general term. Alternate translation: "pleasant herbs" or "good-smelling oils"

See: Translate Unknowns

Mark 16:1 (#8)**"having come"**

In a context such as this, your language might say "gone" instead of **come**. Alternate translation: "having gone"

See: Go and Come

Mark 16:1 (#9)**"they might anoint him"**

In Jesus' culture, it was customary for people to **anoint** dead bodies when they were buried. Joseph of Arimathea had not done this because he had to bury Jesus quickly before the Sabbath began. These three women now plan to finish the customary burial preparations. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "they might anoint him to complete the burial customs"

See: Assumed Knowledge and Implicit Information

Mark 16:2 (#1)**"very early on the first of the week"**

Here Mark refers to sunrise on **the first of the week**, that is, Sunday. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "very early in the morning on the first of the week, that is, Sunday"

See: Assumed Knowledge and Implicit Information

Mark 16:2 (#2)**"on the first"**

Mark is using the adjective **first** as a noun to mean the first day. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: "on the first day"

See: Assumed Knowledge and Implicit Information

Mark 16:2 (#3)**"on the first"**

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: "on day one"

See: Ordinal Numbers

Mark 16:2 (#4)**"the sun having come up"**

Here, the phrase **the sun having come up** refers to sunrise. If it would be helpful in your language, you could use a comparable phrase that refers to sunrise. Alternate translation: "the sun having"

risen” or “the sun having appeared above the horizon”

See: Idiom

Mark 16:3 (#1)

"And they were saying"

Here Mark implies that **they were saying** this while they were going to the tomb. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “And as they were going to the tomb, they were saying”

See: Assumed Knowledge and Implicit Information

Mark 16:3 (#2)

"they were saying to one another, “Who will roll away the stone for us from the door of the tomb”"

It may be more natural in your language to have an indirect quotation here. Alternate translation: “they were asking one another about who would roll away the stone for them from the entrance of the tomb.”

See: Direct and Indirect Quotations

Mark 16:4 (#1)

"the stone has been rolled away"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, you could use an indefinite subject. Alternate translation: “somebody had rolled the stone away”

See: Active or Passive

Mark 16:4 (#2)

"for"

Here, the word **for** could introduce: (1) further information about the **stone**. Alternate translation: “and as for that stone,” (2) a reason why the women were able to see the **stone** from far away when they **looked up**. Alternate translation: “which they could observe because” (3) a reason why the

women were concerned about who would roll the stone away for them (see [16:3](#)). Alternate translation: “and they had been asking each other about the stone because”

See: Connecting Words and Phrases

Mark 16:5 (#1)

"on the right side"

Here Mark is referring to the **right side** of the tomb from the women’s perspective. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “inside the tomb on the right side from their perspective”

See: Assumed Knowledge and Implicit Information

Mark 16:5 (#2)

"dressed in a white robe"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “with a white robe on”

See: Active or Passive

Mark 16:5 (#3)

"they were alarmed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was what the women saw. Alternate translation: “these things alarmed them”

See: Active or Passive

Mark 16:6 (#1)

"But"

Here, the word **But** introduces what the young man says in contrast to how the women reacted. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: “However,”

See: Connect — Contrast Relationship

See: Active or Passive

Mark 16:6 (#2)

"Do not be alarmed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be what the women saw. See how you expressed the similar phrase in [16:5](#). Alternate translation: "These things must not alarm you"

See: Active or Passive

Mark 16:6 (#3)

"the one having been crucified"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Pilate's soldiers. Alternate translation: "whom Pilate's soldiers crucified"

See: Active or Passive

Mark 16:6 (#4)

"He was raised up"

Here, the word **raised** refers to someone who died coming back to life. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: "He was restored to life"

See: Idiom

Mark 16:6 (#5)

"He was raised up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the young man could be implying that: (1) God did it. Alternate translation: "God raised him up" (2) Jesus himself did it. Alternate translation: "He rose up"

Mark 16:6 (#6)

"Behold"

Here, the word **behold** draws the attention of the three women and asks them to look at something. If it would be helpful in your language, you could express **behold** with a word or phrase that asks someone to look or pay attention. Alternate translation: "See" or "Observe"

See: Exclamations

Mark 16:6 (#7)

"this is} the place where they put him"

Here the young man refers to **the place** within the tomb where Joseph of Arimathea and his helpers **put** Jesus' body. This **place** was probably a shelf or ledge. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: "this is the flat area where they put his body" or "this is the ledge within this tomb where they put him"

See: Assumed Knowledge and Implicit Information

Mark 16:7 (#1)

"But"

Here, the word **But** introduces a command that contrasts with what the young man said in the previous verse about seeing where Jesus' body lay. Now, in contrast, the angel commands the women to leave the tomb. If it would be helpful in your language, you could use a word or phrase that introduces this kind of contrast, or you could leave **But** untranslated. Alternate translation: "Next," or "But do not stay here. Instead,"

See: Connect — Contrast Relationship

Mark 16:7 (#2)

"to his disciples and to Peter"

The phrase **and to Peter** is not making a distinction between **Peter** and the disciples by indicating that **Peter** is not part of the group of Jesus' **disciples**.

Rather, the phrase **and Peter** is being used to emphasize that of all of the disciples of Jesus, these women should take special care to tell **Peter** the information that follows this phrase. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “to Peter and to the rest of his disciples” or “to his disciples, and particularly to Peter”

See: Assumed Knowledge and Implicit Information

Mark 16:7 (#3)

"to Peter, 'He is going before you to Galilee. There you will see him, just as he said to you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “to Peter that Jesus is going before them to Galilee and that they will see him there, just as he said to them”

See: Quotes within Quotes

Mark 16:7 (#4)

"He is going before"

In a context such as this, your language might say “coming” instead of **going**. Alternate translation: “He is coming before”

See: Go and Come

Mark 16:8 (#1)

"having gone out, they fled from the tomb, for trembling and amazement was gripping them"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “because trembling and amazement was gripping them, having gone out, they ran from the tomb”

See: Connect — Reason-and-Result Relationship

Mark 16:8 (#2)

"having gone out"

In a context such as this, your language might say “come” instead of **gone**. Alternate translation: “having come out”

See: Go and Come

Mark 16:8 (#3)

"trembling and amazement was gripping them"

Here, when **trembling and amazement** are **gripping** people, it means that these people are overcome by **trembling and amazement**. In other words, they cannot help but experience these things. If it would be helpful in your language, you could use a comparable phrase or state the meaning plainly. Alternate translation: “they were overcome by trembling and amazement” or “they could not help but experience trembling and amazement”

See: Idiom

Mark 16:8 (#4)

"trembling and amazement was gripping them"

If your language does not use an abstract noun for the idea of **amazement**, you could express the same idea in another way. Alternate translation: “they were trembling and greatly amazed”

See: Abstract Nouns

Mark 16:8 (#5)

"trembling and amazement"

Here Mark implies that the women were **trembling** because of their **amazement**. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: “trembling because of amazement”

See: Hendiadys

Mark 16:8 (#6)

"they said nothing to anyone, for they were afraid"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that

the first phrase describes. Alternate translation:
“because they were afraid, they said nothing to anyone”

See: Connect — Reason-and-Result Relationship

Mark 16:8 (#7)

"they said nothing to anyone"

The words translated **nothing** and **to anyone** are two negative words. In this construction, the second negative does not cancel the first to create a positive meaning. Instead, it gives greater emphasis to the negative. If your language can use two negatives that do not cancel one another to create a positive meaning, you could use a double negative here. If your language does not use two negatives in that way, you could translate with one strong negative, as the ULT does. Alternate translation: “they told no one anything”

See: Double Negatives