

Sepher Menachem (Mark)

Chapter 9

Mark9:1
אֲנִי אֹמֵר אֲלֵיְהֶם אָמֵן אֵינִי לָכֶם
כִּי יֵשׁ בְּעֵמֻדִים פֹּה אֲנִישׁר לֹא יִטְעֲמוּ טַעַם מִיְתָה עַד
כִּי-יֵרְאוּ מַלְכוּת הָאֱלֹהִים בְּאֶה בְּגִבּוֹרָה:

1. wayo'mer 'aleyhem 'Amen 'omer 'ani lakem ki yesh ba`om'dim poh
'asher lo'-yit`amu ta`am mithah `ad ki-yir'u mal'kuth ha'Elohim ba'ah big'burah.

Mark9:1 He said to them, "Truly I say to you that there are some among those standing here who shall certainly not taste death until they see the kingdom of the Elohim coming in power."

<9:1> Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

1 Kai **el**egen autois, **Amēn legō hymin hoti eisin tines hōde**
And **He was saying** to them, **truly I say to you that there are some here**
tōn hestēkotōn hoitines ou mē geusōntai thanatou
of the ones having stood who shall be no means taste death
heōs an idōsin tēn basileian tou theou elēlythuian en dynamei.
until they see the kingdom of the Elohim having come in power.

בַּיּוֹמָהּ שִׁשִּׁימָה יָחַד יֵשׁוּעַ אֶת-פֶּטְרוֹס וְאֶת-יַעֲקֹב
וְאֶת-יְהוֹחָנָן וַיַּעֲלֵם לְבַדָּם עִמּוֹ עַל-הַר גִּבּוֹר וַיִּשְׁתַּנָּה לְעֵינֵיהֶם:

2. w'acharey shesheth yamim laqach Yahushua' 'eth-Pet'ros w'eth-Ya'aqob
w'eth-Yahuchanan waya`alem l'badam `imo `al-har gaboah
wayish'taneh l`eyneyhem.

Mark9:2 After six days, Owaqab took Petros (Kepha), and Yaaqob and Yahuchanan, and brought them up alone with Him on a high mountain. And He was transfigured before their eyes.

<2> Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

2 Kai **meta hēmeras hex paralambanei ho Iēsous ton Petron**
And **after six days takes Yahushua - Peter**
kai ton **Iakōbon** kai ton **Iōannēn** kai **anapherei autous eis oros huyēlon kat' idian monous.**
and **James** and **John** and **leads them to a high mountain privately alone.**

kai **metemorphōthē emprosthen autōn,**
And **He was transfigured before them,**

גַּלְגַּלְתִּים אֶת־בְּגָדָיו וַיִּהְיוּ לְבָנִים מְאֹד כַּשָּׁלֵג
וְלֹא יוֹכֵל אִישׁ אֶת־לְבַיֵּן כִּמּוֹהֶם:

3. wayaz'hiru b'gadayu wayih'yu l'banim m'od kashaleg
'asher lo' yukal kobes ba'arets l'hal'bin k'mohem.

Mark9:3 His garments shone and became very white like snow,
such as a launderer on earth would not be able to whiten like them.

<3> καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν,
οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.

3 kai ta himatia autou egeneto stilbonta leuka lian
And His garments became shining exceedingly white
hoia gnaphheus epi tēs gēs ou dynatai houtōs leukanai.
of such a kind a bleacher on earth is not able thus to whiten.

דַּוִּיָּדָא אֶלְיָהוּ וּמֹשֶׁה וַיִּהְיוּ מְדַבְּרִים עִם־יְהוֹשֻׁעַ:
וַיֵּרָא אֵלָיוּ אֶת־מֹשֶׁה וְאֶת־עֲרֵף־יְהוֹשֻׁעַ:

4. wayera' 'aleyhem 'EliYahu uMosheh wayih'yu midab'rim `im-Yahushua.

Mark9:4 Then EliYahu and Mosheh appeared to them,
and they were speaking with Owayyahu.

<4> καὶ ὤφθη αὐτοῖς Ἐλίας συν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

4 kai ōphthē autois Ēlias syn Mōusei,
And appeared to them Elijah along with Moses,
kai ēsan syllalountes tō Iēsou.
and they were talking with Yahushua.

וַיַּעַן פֶּטְרוֹס וַיֹּאמֶר אֶל־יְהוֹשֻׁעַ רַבִּי טוֹב לָנוּ לְהִיוֹת פֹּה
נַעֲשֶׂה־נָּא שְׁלֹשׁ סֹכּוֹת לָךְ אַחַת וּלְמֹשֶׁה אַחַת וְלְאַלְיָהוּ אַחַת:

5. waya`an Pet'ros wayo'mer 'el-Yahushua Rabbi tob lanu lih'yoth poh
na`aseh-na' shalosh sukkoth l'ak 'achath ul'Mosheh 'achath ul'EliYahu 'echath.

Mark9:5 And Petros (Kepha) answered and said to Owayyahu, “Rabbi,
it is good for us to be here; let us make three tabernacles,
one for You, and one for Mosheh, and one for EliYahu.”

<5> καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι,
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἐλίᾳ μίαν.

5 kai apokritheis ho Petros legei tō Iēsou, Hrabbi, kalon estin hēmas hōde einai,

And having answered Peter said to Yahushua, “Rabbi, it is good for us to be here, kai poiēsōmen treis skēnas, soi mian kai Mōusei mian kai Ēliā mian. and let us make three tents, one for You and one for Moses and one for Elijah.”

וְכִי לֹא-יָדַע מַה-יִּדְבֵּר כִּי נִבְהָלוּ: 6

6. ki lo'-yada` mah-y`daber ki nib`halu.

Mark9:6 For he did not know what to say, since they were terrified.

<6> οὐ γὰρ ἤδει τί ἀποκριθῆ, ἐκφοβοὶ γὰρ ἐγένοντο.

6 ou gar ēdei ti apokrithē, ekphoboi gar egenonto.

For he had not known what he answered, terrified for they were.

7 זַוְיָהִי עָנָן סוֹכֵךְ עָלֵיהֶם וַיֵּצֵא מִן-הָעָנָן קוֹל אֹמֵר
זֶה בְּנִי יְהִידִי אֲלֵיו תִּשְׁמְעוּן:

7. way`hi`anan soke`k`aleyhem wayetse` min-he`anan qol
'omer zeh b`ni y`didi `elayu tish`ma`un.

Mark9:7 And it came to pass a cloud was covering them, and a voice came forth from the cloud, saying, “This is My beloved Son. Listen to Him!”

<7> καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.

7 kai egeneto nephelē episkiazousa autois, kai egeneto phōnē

And there came a cloud overshadowing them, and there came a voice

ek tēs nephelēs, Houtos estin ho huios mou ho agapētos, akouete autou.

out from the cloud, “this is My son the beloved, listen to Him.”

8 חַוְיָבִיטוּ בְּתֵאֵם כֹּה וְכֹה וְלֹא-רָאוּ עוֹד אִישׁ בְּלִתִּי
אֶת-יְהוֹשֻׁעַ לְבָדוֹ אִתָּם:

8. wayabitu phith`om koh wakoh w`lo`-ra`u`od `ish bil`ti `eth-Yahushua l`bado `itam.

Mark9:8 Suddenly, they looked around here and there but they no longer saw anyone except Ouw`y`y` alone with them.

<8> καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

8 kai exapina periblepsamenoi ouketi oudenaidon

And suddenly having looked around no longer anyone they saw

alla ton Iēsoun monon meth' heautōn.

but Yahushua alone with themselves.

9 וְכִי לֹא-יָדַע מַה-יִּדְבֵּר כִּי נִבְהָלוּ: 9

טוֹיְרָדוּ מִן־הַהָר וַיְזַהֲרֵם לְבַלְתִּי הַגִּיד לְאִישׁ
 אֶת־אֲשֶׁר רָאוּ עַד כִּי־יָקוּם בֶּן־הָאָדָם מִן־הַמֵּתִים:

**9. wayer'du min-hahar wayaz'hirem l'bil'ti hagid l'ish
 'eth-'asher ra'u `ad ki-yaqum Ben-ha'Adam min-hamethim.**

Mark9:9 They came down from the mountain,
 and He warned them not to tell anyone what they had seen
 until the Son of Man had risen from the dead.

<9> Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἅ εἶδον
 διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ.

9 Kai katabainontōn autōn ek tou orous diesteilato autois
 And as they were coming down from the mountain He gave orders to them
hina mēdeni ha eidon diēgēsōntai,
 that no one what they saw they should tell
ei mē hotan ho huios tou anthrōpou ek nekrōn anastē.
 except when the Son of Man from the dead should arise.

יִשְׁמְרוּ אֶת־הַדְּבָר בְּלִבָּם
 וַיְדַרְשׁוּ לְדַעַת הַתְּקוּמָה מִן־הַמֵּתִים מַה־הִיא:

**10. wayish'm'ru 'eth-hadabar bil'babam
 wayid'r'shu lada'ath hat'qumah min-hamethim mah-hi'.**

Mark9:10 They kept the word in their hearts,
 but inquired to know what the rising from the dead was.

<10> καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶν τὸ
 ἐκ νεκρῶν ἀναστῆναι.

10 kai ton logon ekratēsan pros heautous syzētountes ti estin to
 And the word they kept to themselves discussing what means
ek nekrōn anastēnai.
 from the dead to rise.

יִשְׂאוּ אֱלֹהֵי יְבוּא בְרֵאשׁוֹנָה:
 יִשְׂאוּ אֱלֹהֵי יְבוּא בְרֵאשׁוֹנָה:
 יִשְׂאוּ אֱלֹהֵי יְבוּא בְרֵאשׁוֹנָה:

11. wayish'aluhu le'mor mah-zeh 'om'rim hasoph'rim ki 'EliYahu bo' yabo' bari'shonah.

Mark9:11 They asked Him, saying, “How is it that the scribes say
 that EliYahu shall surely come first?”

<11> καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς

14. way'hi k'bo'o 'el-hatal'midim wayar' `am-rab s'bibotham
w'soph'rim mith'wak'chim `imam.

Mark9:14 And it came to pass when they came to the disciples, he saw a large group of people around them and the scribes arguing with them.

<14> Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς.

14 Kai elthontes pros tous mathētas eidon ochlon polyn peri autous
And having come to the disciples they saw a great crowd around them
kai grammateis syzētountas pros autous.
and the scribes arguing with them.

וְכָל-הָעָם כִּרְאוּתָם אֹתוֹ כִּן תִּמְהוּ וַיָּרוּצוּ אֵלָיו
וַיִּשְׁאַל-לוֹ לְשָׁלוֹם:

15. w'kal-ha`am kir'otham 'otho ken tamahu wayarutsu 'elayu wayish'alu-lo l'shalom.

Mark9:15 All the people, when they saw Him, were indeed amazed, and they ran to Him and asked Him of peace.

<15> καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

15 kai euthys pas ho ochlos idontes auton exethambēthēsan
And immediately all the crowd having seen Him were amazed
kai prostrechontes ēspazonto auton.
and running up to Him they were greeting Him.

טַו וַיִּשְׁאַל אֶת-הַסּוֹפְרִים מָה-אַתֶּם מְתוֹכְחִים עִמָּהֶם:

16. wayish'al 'eth-hasoph'rim mah-'atem mith'wak'chim `imahem.

Mark9:16 And He asked the scribes, “What are you arguing with them?”

<16> καὶ ἐπηρώτησεν αὐτούς, Τί συζητεῖτε πρὸς αὐτούς;

16 kai epērōtēsen autous, Ti syzēteite pros autous?
And He questioned them, “What are you arguing with them?”

יִזְוִיעַן אֶחָד מִן-הָעָם וַיֹּאמֶר מוֹרְהָ הִבֵּאתִי אֵלָיְךָ אֶת-בְּנֵי
אֲשֶׁר-רוּחַ אֱלֹהִים בְּקִרְבוֹ:

17. waya`an 'echad min-ha`am wayo'mar Moreh hebe'thi 'eleyak 'eth-b'ni
'asher-ruach 'ilem b'qir'bo.

Mark9:17 And one of the people answered and said, “Teacher, I brought my son to You, who has a mute spirit within him,”

<17> καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

17 kai apekrithē autō heis ek tou ochlou,

And answered Him one of the crowd,

Didaskale, ēnegka ton huion mou pros se, echonta pneuma alalon;

“Teacher, I brought my son to You, having a mute spirit.”

יחַוּבְכָל-מְקוֹם אֲשֶׁר יֵאָחַזְהוּ הוּא מְרַצֵּץ אֶתֹו
וַיִּרְדּוּ רִירוֹ וַחֲרַק נִשְׁנִיו וַיִּבֶשׂ גּוּפוֹ
וַאֲמַר אֶל-תְּלַמִּידָיו לְגַרְשׁוֹ וְלֹא יָכֻלוּ:

18. ub'kal-maqom 'asher yo'chazehu hu' m'ratsets 'otho w'yarad riro w'charaq shinayu w'yabesh gupho wa'omar 'el-tal'mideyak l'garasho w'lo' yakolu.

Mark9:18 and wherever it grips him, it crushes him

and his saliva runs down, and he grinds his teeth, and his body dries up.

I told Your disciples to drive it out, but they could not.

<18> καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

18 kai hopou ean auton katalabē hrēssei auton, kai aphrizei

And wherever it seizes him it throws down him, and he foams at the mouth

kai trizei tous odontas kai xērainetai; kai eipa tois mathētais sou

and gnashes his teeth and he becomes stiff. And I told Your disciples

hina auto ekbalōsin, kai ouk ischysan.

in order that it they might cast out, and they were not strong enough.

יֵטוּוֹיַעַן וַיֵּאמֶר לָהֶם הוּי דוֹר חָסַר אֱמוּנָה עַד-מְתֵי אֶהְיֶה
עִמָּכֶם עַד-מְתֵי אֲשָׂא אֶתְכֶם הִבִּיאֹו אֶתֹו לְפָנָי:

19. waya`an wayo'mer lahem hoy dor chasar 'emunah `ad-mathay 'eh'yeh `imakem `ad-mathay 'esa' 'eth'kem habi'u 'otho l'phanay.

Mark9:19 And He answered and said to them, “O generation lacking faith!

How long shall I be with you? How long shall I put up with you? Bring him before Me!”

<19> ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.

19 ho de apokritheis autois legei, Ō genea apistos,

And having answered them He said, “O faithless generation,

heōs pote pros hymas esomai?

how long with you shall I be?

heōs pote anexomai hymōn? pherete auton pros me.

How long shall I put up with you? Bring him to Me.”

הָיָה עִמָּךְ עַד מָתַי יָבִיאוּ אֵת אֹהֶיךָ וְיָבִיאוּ אֵת אֹהֶיךָ 20
:עִמָּךְ אֲנִי עִמָּךְ לְעַד מָתַי יָבִיאוּ אֵת אֹהֶיךָ וְיָבִיאוּ אֵת אֹהֶיךָ

כַּוְּבִיאוּ אֵת אֹהֶיךָ לְפָנָיו וַיְהִי כַּאֲשֶׁר רָאָהוּ וַיִּזְעַזְעֵנִי הַרוּחַ פְּתָאִים
וַיִּפֹּל אַרְצָה וַיִּתְגַּלֵּל וַיִּזְרַד רִירֹו:

20. way'bi'uhu l'phanayu way'hi ka'asher ra'ahu way'za`aze`enu haRuach pith'om wayipol 'ar'tsah wayith'golel wayored riro.

Mark9:20 They brought him before Him, and when he saw Him, the spirit suddenly crushed him and he fell on the ground. He rolled around and his saliva ran down.

<20> καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθύς συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

20 kai ēnegkan auton pros auton.

And they brought him to Him,

kai idōn auton to pneuma euthys synesparaxen auton,

and having seen him the spirit immediately convulsed him,

kai pesōn epi tēs gēs ekylieto aphrizōn.

and having fallen on the ground he was rolling around foaming at the mouth.

כַּאֲשֶׁר שָׁאַל אֶת-אָבִיו כַּמָּה יָמִים הָיְתָה-לוֹ זֹאת 21
:עִמָּךְ אֲנִי עִמָּךְ לְעַד מָתַי יָבִיאוּ אֵת אֹהֶיךָ וְיָבִיאוּ אֵת אֹהֶיךָ

כַּאֲשֶׁר שָׁאַל אֶת-אָבִיו כַּמָּה יָמִים הָיְתָה-לוֹ זֹאת
וַיֹּאמֶר מִימֵי נְעוּרָיו:

21. wayish'al 'eth-'abiu kamah yamim hay'thah-lo zo'th wayo'mer mimey n'urayu.

Mark9:21 He asked his father, “How many days has he had this?”

And he said, “Since the days of his youth.”

<21> καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν, Ἐκ παιδιόθεν·

21 kai epērōtēsen ton patera autou, Posos chronos estin

And He questione his father, “how long in time, is it

hōs touto gegonen autō? ho de eipen, Ek paidiothen;

while this has happened to him?” And he said, “from childhood.”

כַּבְּרֵי רַבּוֹת הַפִּיל אֶת־וְאֵשׁ גַּם-בַּמַּיִם לְהַאֲבִידוֹ 22
:עִמָּךְ אֲנִי עִמָּךְ לְעַד מָתַי יָבִיאוּ אֵת אֹהֶיךָ וְיָבִיאוּ אֵת אֹהֶיךָ

כַּבְּרֵי רַבּוֹת הַפִּיל אֶת־וְאֵשׁ גַּם-בַּמַּיִם לְהַאֲבִידוֹ
אֶךְ אִם-יִכָּל תּוּכַל רַחֵם עָלֵינוּ וְעַזְרֵנוּ:

22. uph`amim rabboth hipil 'otho gam-ba'esh gam-bamayim l'ha'abido

כה ויִרָא יְהוֹשֻׁעַ אֶת־הָעַם מִתְקַבֵּץ אֵלָיו וַיִּגְעַר בְּרוּחַ הַטְּמֵא
 וַיֹּאמֶר רוּחַ אֱלֹם וְחַרְשׁ אֲנִי מִצְוֶיךָ צֵא מִמְּנוֹ
 וְאַל־תִּסָּף לְבוֹא־בוֹ עוֹד:

25. wayar' Yahushuà 'eth-ha`am mith'qabets 'elayu wayig`ar baruach hatame' wayo'mar ruach 'ilem w'cheresh 'ani m'tsau'ak tse' mimenu w'al-toseph labo'-bo`od.

Mark9:25 And **OWYIY** saw the people gathering to Him, and He reprimanded the impure spirit and said, “Mute and deaf spirit, I command you, go out from him and no more you come into him again!”

<25> ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

25 idōn de ho Iēsous hoti episyntrechei ochlos,
 Having seen and Yahushua that a crowd is running together,
 epetimēsen tō pneumati tō akathartō legōn autō,
 commanded the spirit unclean saying to it,
 To alalon kai kōphon pneuma, egō epitassō soi,
 mute and deaf spirit, I command you,
 exelthe ex autou kai mēketi eiselhthēs eis auton.
 come out from him and no more may you enter into him.

כּוּ וַיִּצְעַק וַיִּזְעַזַע אֹתוֹ מֵאֵד וַיֵּצֵא
 וַיְהִי כִכְמַת וְרַבִּים אָמְרוּ כִּי גָוַע:

26. wayits`aq way'za`aze`a 'otho m'od wayetse' way'hi kameth w'rabbim 'am'ru ki gawa`.

Mark9:26 It screamed and greatly crushed him, and it came out. And he became like the dead, and many said, “He has passed away!”

<26> καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

26 kai kraxas kai polla sparaxas exelthen;
 And having cried out and having convulsed him greatly it came out.
 kai egeneto hōsei nekros, hōste tous pollous legein hoti apethanen.
 And he was like a dead person, so that many were led to say that he died.

כּוּ וַיִּחְזַק יְהוֹשֻׁעַ בְּיָדוֹ וַיַּעֲרִהוּ וַיִּקָּם:
 כּוּ וַיִּחְזַק יְהוֹשֻׁעַ בְּיָדוֹ וַיַּעֲרִהוּ וַיִּקָּם:

27. wayachazeq Yahushuà b'yado way`irehu wayaqom.

Mark9:27 And **OWYIY** grasped his hand and roused him, and he arose.

<27> ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

27 ho de Iēsous kratēsas tēs cheiros autou ēgeiren auton, kai anestē.

But Yahushua having grasped his hand lifted up him, and he stood up.

כח ויהי כאשר בא הביתה וישאלהו תלמידיו בהיותם
אתו לבדם לאמר מהיע אנחנו לא יכלנו לגרשו:

28. way'hi ka'asher ba' habay'thah wayish'alu hu thal'midayu bih'yotham 'ito l'badam le'mor madu`a 'anach'nu lo' yakol'nu l'gar'sho.

Mark9:28 And it came to pass when He came into the house, His disciples asked Him when they were with Him alone, saying, "Why were we not able to drive it out?"

<28> καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

28 kai eiselhthontos autou eis oikon hoi mathētai autou kat' idian epērōtōn auton, He having entered into a house, His disciples privately were questioning Him,

Hoti hēmeis ouk ēdynēthēmen ekbalein auto?

"Why we were not able to cast out it?"

כט ויאמר אליהם המין הזה יצא לא יצא
כי אם בתפלה ובצום:

29. wayo'mer 'aleyhem hamin hazeh yatso' lo' yetse' ki 'im-bith'philah ub'tsom.

Mark9:29 He said to them, "This type cannot come out but with prayer and with fasting."

<29> καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν εἰ μὴ ἐν προσευχῇ.

29 kai eipen autois, Touto to genos en oudenī dynatai exelthein ei mē en proseuchē.

And He said to them, this kind by nothing is able to cast out except by prayer.

ל ויצאו משם ויעברו בגליל ולא אבא להודיע לאיש:
30 wayets'u misham waya`ab'ru baGalil w'lo' 'abah l'hiuada`l'ish.

30. wayets'u misham waya`ab'ru baGalil w'lo' 'abah l'hiuada`l'ish.

Mark9:30 And they went out from there and passed into the Galil, but He did not want it to be known to anyone

<30> Κάκειθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοί.

30 Kakeithen exelthontes pareporeuonto dia tēs Galilias,

And from there having come forth they were passing through Galilee,

kai ouk ēthelen hina tis gnoi;

and He did not want that anyone should know.

καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς,

36 kai labōn paidion estēsen auto en mesō autōn

And having taken a child He set him in the middle of them

kai enagkalisamenos auto eipen autois,

and having taken into His arms him He said to them,

כַּחֲזֶק לְגַמְלָה כְּיָא אֵפֵיךְ אִתְּךָ אֶלְכָּ אֶלְכָּ כִּי־וָשֵׁב לְגַמְלָה 37
:כַּחֲזֶק לְגַמְלָה אֶלְכָּ אֶלְכָּ כִּי־וָשֵׁב לְגַמְלָה אֶלְכָּ אֶלְכָּ כִּי־וָשֵׁב לְגַמְלָה
לְזֶה הַמְקַבֵּל בְּשִׁמִּי יֵלֵךְ אֶחָד כֶּזֶה הוּא מְקַבֵּל אוֹתִי
וְהַמְקַבֵּל אוֹתִי אֵינְנוּ מְקַבֵּל אוֹתִי כִּי אִם-אֵת אֲשֶׁר שְׁלָחָנִי:

37. ham'qabel bish'mi yeled 'echad kazez hu' m'qabel 'othi
w'ham'qabel 'othi 'eynenu m'qabel 'othi ki 'im-'eth 'asher sh'lachani.

Mark9:37 “One who receives one child like this in My name, receives Me,
and one who receives Me does not receive Me but the One who sent Me.”

<37> “Ὁς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
καὶ ὁς ἂν ἐμὲ δέχεται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

37 Hos an hen tōn toioutōn paidiōn dexētai epi tō onomati mou, eme dechetai;
“Whoever one of such as these children receives in My name, receives Me.

kai hos an eme dechētai, ouk eme dechetai alla ton aposteilanta me.

And whoever receives Me, not only receives Me but also the one having sent Me.”

וְכַתּוּבָה יִשְׁמַעְיָא אָרַבְרָס יָבֹלְכָ אֶמְרָא דְּרַבִּי אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ 38
יִשְׁמַעְיָא אָרַבְרָס יָבֹלְכָ אֶמְרָא דְּרַבִּי אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ
:יִשְׁמַעְיָא אָרַבְרָס יָבֹלְכָ אֶמְרָא דְּרַבִּי אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ
לְחַ וְיַעֲזֵן יְהוֹחָנָן וַיֹּאמֶר אֵלָיו מוֹרָה רַבִּינִי אֵינִי
מְגַרֵּשׁ שְׂדֵימ בְּשִׁמְךָ וְאֵינְנוּ הוֹלֵךְ אַחֲרֵינוּ
וְנִכְלָאֵנוּ יַעֲזֵן אֲשֶׁר לֹא-הָלַךְ אַחֲרֵינוּ:

38. waya`an Yahuchanan wayo`mer 'elayu Moreh ra'inu 'ish
m'garesh shedim b'shim'ak w'eynenu hole'k 'achareynu
wanik'la'enu ya`an 'asher lo'-hala'k 'achareynu.

Mark9:38 And Yahuchanan answered and said to Him, “Teacher, we saw a man
driving out demons in Your name, but he does not follow after us, so we stopped him,
on account of the fact that he did not follow after us.”

<38> “Ἐφῆ αὐτῷ ὁ Ἰωάννης, Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου
ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

38 Ephē autō ho Iōannēs, Didaskale, eidomen tina en tō onomati sou ekballonta daimonia,
said to Him John, “Teacher, we saw someone in Your name casting out demons,

kai ekōluomen auton, hoti ouk ēkolouthei hēmin.

and we were preventing him, because he was not following us.”

אָרַבְרָס יָבֹלְכָ אֶמְרָא דְּרַבִּי אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ 39
:אָרַבְרָס יָבֹלְכָ אֶמְרָא דְּרַבִּי אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ אֶלְכָּ

לט ויִאמֶר יְהוֹשֻׁעַ אֶל-תְּכַלְאֵהוּ כִּי אֵין אִישׁ עֹשֶׂה גְבוּרָה
בְּשְׁמִי וַיּוּכַל בְּמַהֲרָה לְדַבֵּר-בִּי רָעָה:

**39. wayo'mer Yahushua 'al-tik'la'uhu ki 'eyn 'ish `oseh g'burah
bish'mi w'yukal bim'herah l'daber-bi ra`ah.**

Mark9:39 And **OW** said, “Do not stop him, because there is no one who does an act of power in My name can quickly speak evil of Me.”

<39> ὁ δὲ Ἰησοῦς εἶπεν, Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαι με·

39 ho de Iēsous eipen, Mē kōluete auton.

But Yahushua said, “Do not prevent him.

oudeis gar estin hos poiēsei dynamin epi tō onomati mou

For no one there is who shall do a mighty work in My name

kai dynēsetai tachy kakologēsai me;

and shall be able quickly to speak evil of Me.”

40 עַל זֶעַר אֶמַּע אֶתְּכַלְאֵהוּ כִּי אֵין אִישׁ עֹשֶׂה גְבוּרָה
מִכִּי כֹל אֲשֶׁר אֵינְנוּ לְצָרֵינוּ לְנוֹ הוּא:

40. ki kol 'asher 'eynenu l'tsareynu lanu hu'.

Mark9:40 “For whoever is not for our foes, he is for us.”

<40> ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

40 hos gar ouk estin kath' hēmōn, hyper hēmōn estin.

“For whoever is not against us, for us is.”

41 אֶתְּכַלְאֵהוּ כִּי אֵין אִישׁ עֹשֶׂה גְבוּרָה
מֵאֲשֶׁר לְמַשִּׁיחַ אֶתְּכֶם כּוֹס מַיִם בְּאֲשֶׁר לְמַשִּׁיחַ
אֲתֶם אָמֵן אֲמַר אֲנִי לָכֶם לֹא-יֵאבֵד שְׂכָרוֹ:

41. ki kal-hamash'qeh 'eth'kem kos mayim

bish'mi ba'asher laMashiyach 'atem 'Amen 'omer 'ani lakem lo'-yo'bad s'karo.

Mark9:41 “For all who let you drink a cup of water to drink in My name because you belong to the Mashiyach, Truly, I say to you, he shall not lose his reward.”

<41> Ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

41 Hos gar an potisē hymas potērion hydatos

“For whoever gives to drink you a cup of water

en onomati hoti Christou este,

in My name because you are Messiah's,

amēn legō hymin hoti ou mē apolesē ton misthon autou.

truly I say to you that he shall in no way lose his reward.”

42 אֶתְּכַלְאֵהוּ כִּי אֵין אִישׁ עֹשֶׂה גְבוּרָה
מֵאֲשֶׁר לְמַשִּׁיחַ אֶתְּכֶם כּוֹס מַיִם בְּאֲשֶׁר לְמַשִּׁיחַ
אֲתֶם אָמֵן אֲמַר אֲנִי לָכֶם לֹא-יֵאבֵד שְׂכָרוֹ:

מב וְכָל-הַמְכַשִּׁיל אֶחָד הַקְּטַנִּים הַמֵּאֲמִינִים בִּי טוֹב לוֹ
 שִׁיתְּלָהּ פְּלַח-רֶקֶב עַל-צַוְאָרוֹ וְהִשְׁלַךְ בָּיָם:

**42. w'kal-hamak'shil 'achad haq'tanim hama'aminim bi tob lo sheyitaleh
 phelach-rekeb `al-tsaua'ro w'hush'la'k bayam.**

Mark9:42 “Whoever causes one of the little ones who have faith in Me to stumble,
 it would be better for him to have a millstone hung on his neck
 and to be thrown into the sea.”

<42> Καὶ ὅς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ],
 καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ
 καὶ βέβληται εἰς τὴν θάλασσαν.

42 Kai hos an skandalisē hena tōn mikrōn toutōn tōn pisteuontōn [eis eme],
 “And whoever causes to stumble one of these little ones the ones believing in Me,
 kalon estin autō mallon ei perikeitai mylos onikos
 it is better for him rather if hangs around a milestone of a donkey
 peri ton trachēlon autou kai beblētai eis tēn thalassan.
 around his neck and he be cast into the sea.”

מִן וְאִם-יִדָּהּ תְּכַשִּׁילָהּ קִצֵּץ אֶתָּה טוֹב לָהּ לְבוֹא לְחַיִּים
 וְאִתָּה קָטַע מִהַיּוֹת לָהּ שְׁתֵּי יָדָיִם
 וְתִלְךָ אֶל-גֵּיהֶנּוֹם אֶל-הָאֵשׁ אֲשֶׁר לֹא תִכָּבֵּה:

**43. w'im-yad'ak thak'shil'ak qatsets 'othah tob l'ak labo' lachayim
 w'atah qite` mih'yoth l'ak sh'tey yadayim
 w'thele'k `el-geyhinnom `el-ha'esh 'asher lo' thik'beh.**

Mark9:43 “If your hand causes you to stumble, cut it off!
 It is better for you to enter into life and you be crippled, than you having your two hands
 and go into gehinnom, into the fire that is not extinguished,”

<43> Καὶ ἐὰν σκανδαλίζη σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν·
 καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν
 εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

43 Kai ean skandalizē se hē cheir sou, apokopson autēn;
 “And if causes you to stumble your hand, cut off it;
 kalon estin se kyllon eiselthein eis tēn zōēn ē tas duo cheiras
 it is better for you to enter crippled into life than the two hands
 echonta apelthein eis tēn geennan, eis to pyr to asbeston.
 having to go away into Gehenna, into the fire inextinguishable,”

:אֲשֶׁר לֹא תִכָּבֵּה אֶל-הָאֵשׁ אֲשֶׁר לֹא תִכָּבֵּה אֶל-הָאֵשׁ אֲשֶׁר לֹא תִכָּבֵּה

מד אֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה:

44. 'asher-sham tola`tam lo' thamuth w'isham lo' thik'beh.

Mark9:44 "where their worm does not die and their fire is not extinguished."

<44> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

44 opou ho skōlēx autōn ou teleuta, kai to pyr ou sbennutai.

"where their worm has no end, and the fire is not quenched."

מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה 45
מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה
אֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה

מה ואם-רגלך תכשילך קצצן אותה טוב לך לבוא לחיים
ואתה פסח מהיות לך שתי רגלים
ותשלך לגיהנם אל-האש אשר לא תכבה:

45. w'im-rag'l'ak tak'shil'ak qatsets 'othah tob l'ak labo' lachayim

w'atah phiseach mih'yoth l'ak sh'tey rag'layim

w'thush'la'k l'geyhinnom 'el-ha'esh 'asher lo' thik'beh.

Mark9:45 "If your foot causes you to stumble, cut it off!

It is better for you to enter into life and you be lame than you have your two feet and to be thrown into gehinnom, to the fire that is not extinguished,"

<45> καὶ ἐὰν ὁ πούς σου σκανδαλίζη σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.

45 kai ean ho pous sou skandalizē se, apokopson auton;

"And if your foot causes you to stumble cut off it;

kalon estin se eiselthein eis tēn zōēn chōlon ē tous duo podas

it is better for you to enter into life lame than the two feet

echonta blēthēnai eis tēn geennan.

having to be cast into Gehenna."

מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה 46
מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה

46. 'asher-sham tola`tam lo' thamuth w'isham lo' thik'beh.

Mark9:46 "where their worm does not die, and their fire is not extinguished."

<46> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

46 opou ho skōlēx autōn ou teleuta, kai to pyr ou sbennutai.

"where their worm has no end, and the fire is not quenched."

מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה 47
מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה
מִדְּאֲשֶׁר-שָׁם תּוֹלְעֵתָם לֹא תָמוּת וְאֲשֶׁם לֹא תִכָּבֵה

מז ואם-עינך תכשילך עקר אותה טוב לך לבוא

בְּמַלְכוּת הָאֱלֹהִים בְּעַל עֵינַן אַחַת מְהִירוֹת לְךָ שְׁתֵּי עֵינַיִם
וְתִשְׁלַךְ לְגֵיהֶנּוֹם:

47. w'im-`eyn'ak thak'shil'ak `aqor 'othah tob l'ak labo' b'mal'kuth ha'Elohim
ba'al `ayin 'achath mih'yoth l'ak sh'tey `eynayim w'thush'la'k l'geyhinnom.

Mark9:47 “If your eye causes you to stumble, gouge it out; it is better for you
to enter into the kingdom of the Elohim having one eye than you having two eyes
and to be thrown into geyhinnom,”

<47> καὶ ἂν ὁ ὀφθαλμὸς σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ
ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,

47 kai ean ho ophthalmos sou skandalizē se, ekbale auton;
And if your eye causes you to stumble, take out it;

kalon se estin monophthalmon eiselthein eis tēn basileian tou theou
better for you it is one eyed to enter into the kingdom of the Elohim

ē duo ophthalmous echonta blēthēnai eis tēn geennan,
than two eyes having to be cast into Gehenna,

מִחַ אֲשֶׁר-נֶשְׂם תִּזְלַעְתֶּם לֹא תָמוּת וְאִשָּׁם לֹא תִכָּבֵּה:

48. 'asher-sham tola`tam lo' thamuth w'isham lo' thik'beh.

Mark9:48 “where their worm does not die, and the fire is not extinguished.”

<48> ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

48 hopou ho skōlēx autōn ou teleutā kai to pyr ou sbennytai.

“where their worm has no end, and the fire is not quenched.”

מֵט כִּי כָל-אִישׁ בְּאִשׁ יִמְלַח וְכָל-קָרְבָּן בְּמֶלַח יִמְלַח:

49. hi kal-'ish ba'esh yam'lach w'kal-qar'ban bamelach yam'lach.

Mark9:49 “For everyone shall be salted with fire,
and every sacrifice shall be salted with salt.”

<49> πᾶς γὰρ πυρὶ ἀλισθήσεται.

49 pas gar pyri halisthēsetai.

“For everyone with fire shall be salted.”

נָטוּב הַמֶּלַח וְאִם-הִמְלַח יִהְיֶה תָפֵל בְּמַה תִּתְקַנּוּ
אֹתוֹ יִהְיֶה-לְכֶם מֶלַח בְּקָרְבָּנְכֶם וַיְהִי שְׁלוֹם בֵּינֵיכֶם:

50. tob hamelach w'im-hamelach yih'yeh thaphel bameh t'thaq'nu 'otho
y'hi-lakem melach b'qir'b'kem wihi shalom beyneykem.

Mark9:50 “Salt is good; but if the salt becomes tasteless, with what can it be fixed?”

Have salt within you, and let there be peace among you.”

<50> Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

50 Kalon to halas; ean de to halas analon genētai, en tini auto artysete?

“Good salt is but if the salt becomes unsalty, by what means shall you season it?”

echete en heautois hala kai eirēneuete en allēlois.

Have in yourselves salt and be at peace with one another.