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FrikirkeNet

STUDY MATERIAL

The Gospel of Mark

Danish Translation 2036 (DO36)

Read, talk about and reflect on the text in the sample translation.

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GETTING STARTED

About the study material

This material is intended as a help and inspiration for working with the text – not as a fixed method that you have to follow. You are completely free to use it in the way that makes the most sense for yourself or for a group. Some will follow the suggestions step by step, while others may only use individual parts or adapt it completely to their needs.

The most important thing is not the form, but that the text is read, reflected upon and allowed to speak into the context in which it is used.

How the material can be used

	Alone	In group
1 Read	Read the text. Then read it again. one more time, slowly.	Read the text aloud, slowly and clearly. Everyone follows along.
2 Think	Use the reflection sheet to collect your thoughts. Write down one or two. ÿ p. 8	Everyone uses their own reflection sheet and is given time to think and take notes in peace. ÿ p. 8
3 Share and pray	Pray briefly from the text.	Each person shares a thought from the sheet, the others listen without commenting. Then open discussion based on the questions.
4 Notes and comparison	Review the translation notes, compare the texts with a previous translation if necessary, and consider differences and similarities.	Review the translation notes together, compare the texts with a previous translation if necessary, and discuss your observations.

More time?

Repeat the process with the next piece of text.

TO THE GROUP LEADER

- Print one reflection sheet for each participant.
- Please end with prayer.

Send feedback directly to the Bible Society ÿ p. 11

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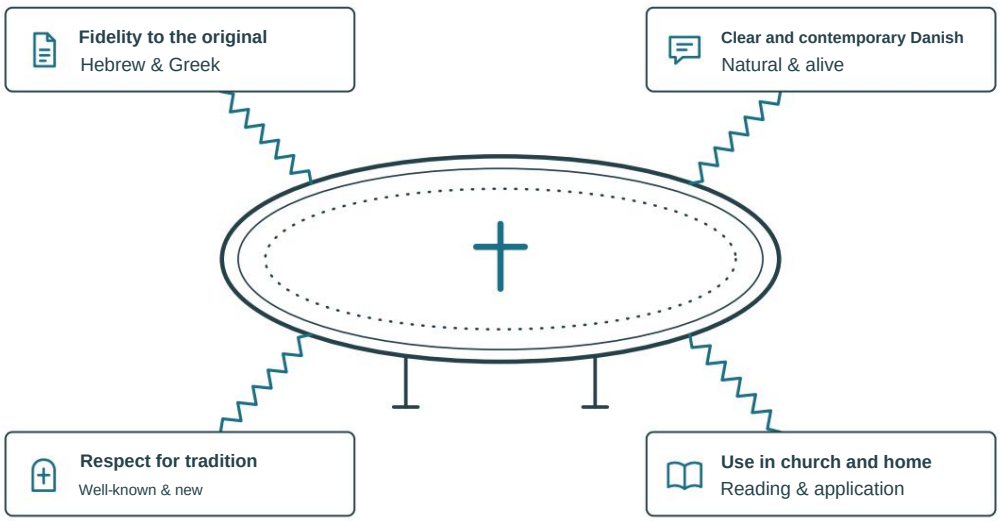
BACKGROUND

What is the idea behind the new Bible translation (DO36)?

The new Bible translation must be both **faithful to the Bible's original texts** and at the same time be **easy to understand for contemporary Danish readers.** The goal is a Bible that works for personal reading, in teaching, and in churches.

The Bible Society describes the work with the image of **a trampoline:** The four most important considerations are like the springs on each side of the trampoline. If one side pulls too much, the balance goes off course.

BALANCE IN BIBLE TRANSLATION



Fidelity to the original

The Bible was originally written in Hebrew and Greek. The translators try to reproduce the content and meaning as accurately as possible in Danish.

A clear and contemporary Danish

The language must be natural, vivid and easy to read for people today – even for those who are not used to biblical language or church words.

Respect for tradition

Well-known Bible words and phrases are retained where it makes sense. Old or obscure words are made more understandable.

Possibility of use in many contexts

The text should be suitable for reading aloud, church services, teaching, conversations and personal reflection.

Would you like to know more about the considerations and the difference to the 2020 Bible? ÿ p. 10

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TEXTS

Selected texts from the Gospel of Mark

WHY PRECISELY THESE PIECES OF TEXT?

The committee represents different parts of the biblical text and particularly highlights perspectives that are relevant to free church tradition and theology.

Read the full text online

The Gospel of Mark in a trial translation (PDF)

www.bibelselskabet.dk/sites/default/files/files/markusevangeliet_proeveoversaettelse.pdf

Buy the book

The Bible Society: The Bible in sample translation

www.bibelselskabet.dk/produkter/bibelen-i-proeveoversaettelse

BIBELSELSKABET marks notes reproduced directly from the Bible Society's trial translation. FBF36 marks our commentary, where both parts are included in the same note; other notes are our own. "Change from" refers to DO92 unless otherwise stated.

1:1–8 The beginning of the gospel

1 The Beginning of the Gospel of Jesus Christ (1), Son of God (2). As it is written in the prophet Isaiah: (3)

> "Behold, I send my angel before you, who
> will prepare your way."
> 3 The voice of one crying in the wilderness: Prepare the (4)
> way of the Lord,
> make his paths straight.

4 Thus John the Baptist appeared in the wilderness, preaching a baptism (5) of repentance for the forgiveness of sins. (6)

5 And people from all the country of Judea and from Jerusalem went out to him and were baptized by him in the Jordan River, confessing their sins. John wore a robe made (6) of camel's hair and had a leather belt around his waist. He ate locusts and wild honey. He preached, "He who is mightier than I is coming after (7) me, the latchet of whose sandals I am not worthy to stoop down and untie. I baptized you with water, but he will baptize you with the Holy Spirit." (8)

TRANSLATION NOTES · 1:1–8

1. **Christ** – BIBLE SOCIETY can also be translated *Messiah* or *The Anointed One. Christ* is the Greek translation of the Hebrew *Messiah,* which in content means "the anointed one", cf. Mark 8:29; 9:41; 12:35; 13:21; 14:61; 15:32.
2. **The Son of God** – THE BIBLE SOCIETY is missing from some important manuscripts. FBF36 The translators have nevertheless chosen to include the words.
3. **Isaiah** – THE BIBLE SOCIETY The quote in 1:2–3 is composed of Exodus 23:20; Malachi 3:1; Isa 40:3.
4. **A voice crying in the wilderness** – Change from "There is one crying in the wilderness: (...)" to "There is a voice crying in the wilderness". The voice/sound in the wilderness is made impersonal, whereas the previous translation anchors it in "one crying". This gives greater mystery as to where the voice comes from, and is a freer rendering of the Greek original text. **preached** – Change from "to preach" to "to proclaim" (Greek kÿryssÿ). See also v. 7. **baptism for**
5. **repentance and forgiveness of sins** – Change from "– so John the Baptist came out in the wilderness
6. and preached a baptism of repentance for the forgiveness of sins". The wording "and forgiveness of sins" is a freer rendering of the Greek original text, where the previous translation is closer.
7. **The Holy Spirit** – BIBLE SOCIETY can also be translated *holy spirit.*

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TEXTS

1:9–15 Jesus' baptism, temptation, and first preaching

JESUS IS BAPTIZED

9 At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. Immediately 10 Jesus came up from the water, and he saw the heavens being torn open and the Spirit descending on him like a dove. And a 11 voice came from heaven, "You are my beloved Son, in whom I am well pleased." (1)

JESUS IS TEMPTED

12 Immediately the Spirit drove him out into the wilderness. He 13 was in the wilderness for 40 days, being tempted by Satan. He lived among the wild animals, and the angels served him (2).

JESUS BEGINS TO PREACH

14 After John was arrested, Jesus came to Galilee to proclaim the gospel of God: "The time has come." 15 "The kingdom of God is at hand. Repent, (3) and believe in the gospel." (4)

TRANSLATION NOTES · 1:9–15

(1) **And there was a ⋯** – Change from "and a voice came from heaven: 'You are my beloved Son, in you I am well pleased!'" The Greek word eudokeÿ now rendered as "I rejoice (...)". Thus, emphasis is placed on the feeling of joy and less emphasis on the feeling of satisfaction.

(2) **and the angels ministered to him** – Change from "and the angels ministered to him." The new rendering of the Greek word diakoneÿ may emphasize the hierarchical difference between Christ Jesus and the angels.

(3) **"The time is fulfilled, and the kingdom of God is at hand.** – Change from "and said, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel!'" The rendering of the word basileia with "kingdom" is closer to the original Greek text. **trust in** – **BIBLE SOCIETY**

(4) can also be translated *believe in,* cf. Mark 2:5; 4:40; 11:22.24.

FBF36 The special thing about the translation of the Gospel of Mark is the rendering of the Greek word pisteuÿ with "trust". The translators have In a number of places "faith" is changed to "trust", while "faith" is retained in a number of other passages. It is not stated what in the original Greek text is the basis for the two choices.

1:21–28 Jesus casts out a demon in Capernaum

21 They came to Capernaum, and immediately on the Sabbath Jesus entered the synagogue and taught. And the people 22 were amazed. overwhelmed by his teaching, because unlike the scribes, he taught them as one with authority. Suddenly, in the synagogue there was a man 23 with an unclean spirit, who began to cry out, "What do you want with us, Jesus of Nazareth? Have you 24 come to destroy us? I know who you are: the Holy One of God." But Jesus rebuked the spirit, saying, "Be quiet and come out of him!" The 25 man was thrown into convulsions, and with a loud cry it came out of him. They were all (1) 26 This caused the unclean spirit to throw shaken, so that they began to discuss with one another, saying, "What is this? A new teaching 27 with authority! He commands even the unclean spirits, and they obey him!" And the news about him spread quickly everywhere, even into the surrounding region of Galilee. 28

TRANSLATION NOTES · 1:21–28

(1) **But Jesus rebuked the spirit ⋯** – Change from "But Jesus rebuked him, saying, 'Be quiet, and come out of him!'" The word epitimaÿ is now rendered "to rebuke." The wording is more emotional and may paint a picture of a Jesus who reacts with greater emotion in the situation.

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7:14–23 Discussion about ritual eating rules

14 He called the crowd to him again and said, “Listen, everyone, and understand this: Nothing 15
outside a man can defile him, but what comes out of a man can defile him.” His disciples asked him
about the parable. And he said to them, 16 (1) 17 After he had come inside, away from the crowd,
“Do you not understand at all? Do you not know 18 that whatever enters a man from outside cannot defile him? It does
not enter his heart, but goes into his stomach and out into the sewer!” Thus 19 he declared all food to be ritually
clean. “What comes out of a man is what defiles a man. For from within, out of the heart of (2) 20 Jesus continued:
men, come evil thoughts, sexual immorality, theft, murder, adultery, greed, 21 wickedness, deceit, lewdness,
envy, slander, arrogance and foolishness. All these evil things 22 come from within and defile a man.”
23
(3)

TRANSLATION NOTES · 7:14–23

(1) **BIBLE SOCIETY** Mark 7:16 is not found in the most important manuscripts. The verse reads: *He who has ears to hear, let him hear!,* cf. Mark 4:23.

(2) **ritually clean** – **BIBLE SOCIETY** Can also be translated *It does not enter the heart, but down into the stomach and out again into the sewer, thereby purifying all food!*

(3) **For from within, from ⋯** – Change from “For from within, out of the heart of men, proceed evil thoughts, fornication, theft, murder, adultery, **a** greed, wickedness, deceit, licentiousness, envy, blasphemy, pride, foolishness. All these evil things come from within and make a unclean person.”

8:34–38 Jesus talks about following him

34 Then Jesus called the crowd to him with his disciples and said to them, “Whoever wants to come after me
must deny himself and take up (1) his cross and follow me. For whoever 35 wants to save his life will lose it, but whoever
loses his life for my sake and the gospel’s will save it. For what does it profit 36 a man to gain the whole world and
forfeit his soul? Or what can a man give in exchange (2) 37 for his soul? For whoever is ashamed of me and my words 38 in
this adulterous and sinful generation, the Son of Man will also be ashamed of him when he comes in the
glory of his Father with the holy angels.”

TRANSLATION NOTES · 8:34–38

(1) **put oneself aside** – Change from “deny oneself” to “put oneself aside” (Greek aparneomai). The word in Greek means to refuse to acknowledge something or someone, and it is the same word used for Peter’s denial of Jesus in Mark 14:30. The new rendering has a milder tone, while the earlier translation is closer to the original text. **waste one’s life** – Change from “penalize one’s life” to “waste one’s life”. The Greek word zÿmioÿ basically has something to do with

(2) causing something to be lost or suffer negative consequences.

11:20–26 The withered fig tree

20 Early the next morning they passed by the fig tree and saw that it had withered from 21 the roots. Peter
remembered what Jesus had said and said, “Rabbi, look! The fig tree you cursed has withered away.” 22 Jesus said,
“Have faith in God! Truly I 23 tell you, whoever says to this mountain, ‘Be removed and thrown into the sea,’
and does not doubt in his heart but believes that it will happen, it will be done for him. Therefore I tell you,
whatever 24 you ask for in prayer, believe that you have received it, and it will be yours. And when you stand praying,
forgive 25 whatever you have against anyone, so that your Father in heaven may also forgive you your trespasses.”
26 (1)

TRANSLATION NOTES · 11:20–26

(1) **BIBLE SOCIETY** Mark 11:26 is not found in the major manuscripts. The verse reads: *But if you do not forgive, neither will your Father in heaven forgive your trespasses.*
not forgive your transgressions.

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TEXTS

14:22–25 Jesus and the disciples eat the Passover meal

22 While they were eating, Jesus took bread, blessed it, broke it, and gave it to them, saying, “Take, eat.”
This is my body.” Then he (1) 23 Then he took a cup, gave thanks, and gave it to them, and they all drank from it. 24
said to them, “This is my blood of the covenant, which is poured out for many. I tell you, I will (2) 25 It's true when I
never drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

TRANSLATION NOTES · 14:22–25

(1) **“Take this, this is my body.”** – Change from “Take this; this is my body.”” to “Take this, this is my body.””. The Greek word at the center is sÿma, which can be translated both as “body” and “flesh”. **offered for many** – Change from “poured

(2) out for many” to “offered for many”. “Offered” is a looser rendering of the Greek word ekcheÿ, which means “to pour something out”.

15:21–32 Jesus is crucified as the King of the Jews

21 They forced a man who was passing by, coming in from the field, Simon of Cyrene, the father of Alexander and Rufus, to carry Jesus' cross. They led him out to a 22 place called Golgotha, which means Place of a Skull.
23 They offered him wine mixed with myrrh, but he did not take it. Then they crucified 24 him and divided
And they cast lots for his garments among themselves, to decide who should get what. 25 And it was the third hour (1), when they
when they crucified him. 26 And the superscription of his accusation was written, The King of the Jews. 27 And with him they
crucified two criminals, one on his right and one on his left. And they passed by, and mocked 28 2 (29) And those who went
him, wagging their heads, and saying, Ha! He that destroyeth the temple, and buildeth it in three days; come down from the
cross, and save thyself. 30 And the chief priests also with the scribes mocked 31 him, saying among themselves, He
saved others; himself he cannot save. Let the Christ, the King of Israel, come down now from the cross, that we may see, and
believe. And 32 they that were crucified with him reviled him.

TRANSLATION NOTES · 15:21–32

(1) **the third hour** – **THE BIBLE SOCIETY** is, according to Roman time, the third hour after sunrise, that is, approximately nine o'clock.

(2) **BIBLE SOCIETY** Mark 15:28 is not found in the most important manuscripts. The verse reads: *Thus the scripture was fulfilled, which says, “And "He was numbered among the lawbreakers."* Cf. Luke 22:37.

16:14–20 Jesus meets the disciples after the resurrection

14 Later he appeared to the eleven as they were eating and rebuked them for their hardness of heart and unbelief,
because they had not believed those who had seen him after he had risen. And he said to them, “Go into all the 15 world and
preach the gospel to the whole creation. Whoever believes and is baptized will be saved, but 16 whoever does not believe will
be condemned. And these signs will accompany those who believe: 17 In my name they will cast out demons; they will speak with
new tongues; they will pick up snakes with their bare (1) 18 hands; and if they drink any deadly poison, it will not hurt them; they
will lay hands on the sick, and they will recover.” After the Lord Jesus had spoken to them, he was taken up into heaven and
sat down 19 at the right hand of God. Then the disciples went out and preached everywhere, and the Lord helped them and
confirmed 20 the message by the signs that followed.

TRANSLATION NOTES · 16:14–20

(1) **they shall speak with new tongues** – Change from “new tongues” to “new languages.” The Greek word underlying both choices is glÿssa, which refers to the tongue that moves when a person speaks. Here the earlier translation is close to the original text.

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REFLECTION

Reflection sheet

This reflection sheet is a help for reading, talking about and thinking about the text from the new Bible translation. It is not a checklist, but a support for discovering, wondering and reflecting on the text in new ways. The questions are organized based on the four focus areas in the translation work – and in addition there is a section with more open reflections.

TEXT _____ NAME / GROUP _____ DATE _____



A clear and contemporary Danish

- Do I understand what I'm reading? Are there places where the language seems heavy or unclear?
- Where is the language particularly clear, natural and easy to read in modern Danish?



Respect for tradition

- Where do you encounter familiar biblical words or expressions? Where do you experience that the language builds on tradition?
- Are there places where something familiar is missing or has changed?



Possibility of use in many contexts

- Where does the text work well in reading, conversation or teaching?
- Are there places where the text is less well suited to a particular use?

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Fidelity to the original

- Where do you find that the text is close to the original Bible text, and where is it freer?
- Are there places where you miss some of what you know from the original form?



Other reflections

- Are there places where the text challenges a free church understanding of faith and theology?
- What do you notice in particular? What strikes you or sets your thoughts in motion?
- What would you possibly wish was different?

My notes

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IMMERSION

Immersion

What does this mean for me?

The four considerations should help everyone understand why some wording may seem different from previous Bibles. Instead of simply asking, “Is this translation right or wrong?”, one can ask, “What particular consideration are the translators trying to take into account here?”

For example, if you only focus on translating words directly from the base languages, the text can become heavy and difficult to understand in modern Danish. Conversely, a very free and modern formulation can risk losing the connection to the original text.

A strong focus on tradition can also create challenges. If you hold too tightly to old and familiar formulations, the text can become difficult to understand for new readers or younger generations. Some words and phrases may sound beautiful and familiar in a church context, but at the same time be unclear to people without that background.

The four principles are therefore not rules that can be fulfilled separately without consequences. They constantly influence each other. The Bible Society's goal is to find a balance where the translation is both **credible, understandable, recognizable and usable.**

How does DO36 differ from the 2020 Bible?

Although both DO36 and Bible 2020 want to make the Bible understandable to contemporary readers, they seem to prioritize differently between the four translation principles.

The Bible 2020 had a very strong focus on contemporary Danish and high readability. The goal was that even people without a church or biblical background should be able to read the text without many explanations. Therefore, the translators chose to be more free and explanatory in some places, so that the meaning became easier to understand for modern readers. This meant, among other things, that traditional biblical concepts were sometimes rewritten into more everyday formulations. The 2020 Bible therefore highly prioritized the reading experience, immediate understanding and modern communication.

DO36, on the other hand, seems to place greater emphasis on the balance between the four considerations. The translation still wants a clear and modern Danish, but at the same time a closer connection to the basic text, the traditional biblical concepts and the way the Bible has historically been read and used in the church. This means that DO36 may in some places seem more recognizable in its way of formulating itself, because it is closer to the traditional biblical language.

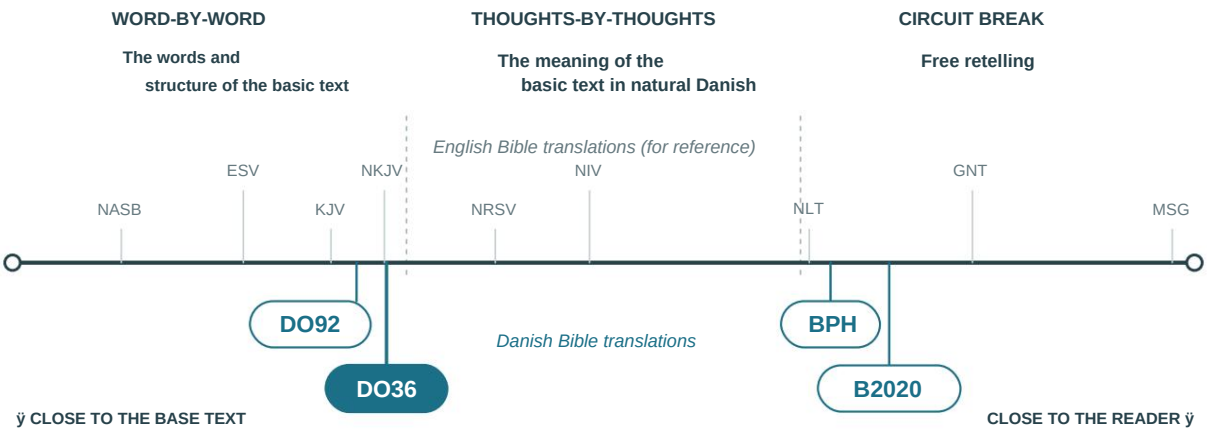
The difference is therefore not about one translation being better than the other, but about the different priorities they place between two basic translation principles: a text-based translation, which is close to the source text, and a target language-oriented translation, which is based to a greater extent on the reader's language and understanding.

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IMMERSION

The two approaches have different strengths. Textual translations are particularly well suited for more in-depth Bible study and personal reflection, while target-language translations are often more immediately accessible for devotional reading, especially for new or younger Bible readers and people without a thorough knowledge of biblical language and concepts. They can also open up the text in new ways and provide new perspectives. The two types of translation can therefore complement each other to advantage.

BIBLE TRANSLATIONS ON A SPECTRUM



DO92 – The Authorized Translation (1992)

BPH – The Bible in Everyday Danish (2007)*

DO36 – Danish Translation 2036

B2020 – Bible 2020

VIDEO

Bible 2020

About the spectrum between “close to the source text” and “close to the reader” and the challenges that the choice entails. www.youtube.com/watch?v=3PwdL65Fafw

FEEDBACK

How to give feedback to the Bible Society

Based on the reflection sheet, you can send your comments and responses to the Bible Society. All contributions will be read carefully.

It is a great help if the feedback is as specific as possible – for example, referring to specific words, verses or phrases. The clearer and more specific your response is, the easier it is to use in the further work on the translation towards the final version.

Thank you in advance for your contribution.

Send feedback directly to the Bible Society

translation@bibelselskabet.dk

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* Published by Forlaget Scandinavia. Translated from the original text by Iver Larsen et al., but the first edition from 1992 was based on English translations.

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Resources

PODCAST

What in heaven's name?

The Bible Society launches the podcast *What in the name of heaven?,* where stand-up comedian and Bible enthusiast Jakob Svendsen takes us right into the work on the new, authorized Bible translation. www.bibelselskabet.dk/podcast

ABOUT US

What is FBF36?

The Danish Free Church Bible Forum 2036 (FBF36) brings together representatives from the free church community with a common desire to engage in the work with the Danish Translation 2036 (DO36). The work is coordinated by Peter Makovíni in collaboration with the other members of the group.

The group aims to create a meaningful connection between the Bible Society's translation work and the free churches by spreading knowledge, arousing interest and inviting active participation. Through the work with selected Bible texts, the group wants to engage both individuals, churches and different communities in the dialogue about the trial translations.

The goal is to create broad engagement and give free church perspectives and feedback the opportunity to reach the Bible Society directly.

If you have input for the work of FBF36, you are welcome to write to **fbf36@frikirkenet.dk.**

The material is designed to be printed in black and white on regular A4 paper – preferably on both sides of the sheet.

ISSUER	EDITOR	T EXTENSION AND COMMENTS	V ERSION
Free Church Network	Peter Makovini	Thomas Holm	1.0

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