



# **unfoldingWord® Translation Notes**

**Mark**

**Version 58**

[en]

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## **unfoldingWord® Translation Notes**

**Mark**

## Introduction to the Gospel of Mark

### Part 1: General Introduction

#### Outline of the Book of Mark

Introduction (1:1-13)

The ministry of Jesus in Galilee

- Early ministry (1:14-3:6)
- Jesus becomes more popular among the people (3:7-5:43)
- Moving away from Galilee and then returning (6:1-8:26)

Progress toward Jerusalem, repeated times when Jesus predicts his own death; the disciples misunderstand, and Jesus teaches them how difficult it will be to follow him (8:27-10:52)

Last days of ministry and preparation for final conflict in Jerusalem (11:1-13:37)

The death of Christ and the empty tomb (14:1-16:8)

#### What is the Book of Mark about?

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

#### How should the title of this book be translated?

Translators may choose to call this book by its traditional title, “The Gospel of Mark,” or “The Gospel according to Mark.” They may also choose a title that may be clearer, such as, “The Good News about Jesus that Mark wrote.” (See: [How to Translate Names](#))

#### Who wrote the Book of Mark?

The book does not give the name of the author. However, since early Christian times, most Christians have thought that the author was Mark. Mark was also known as John Mark. He was a close friend of Peter. Mark may not have witnessed what Jesus said and did. Many experts think that Peter the Apostle was the source of what Mark wrote about Jesus.

### Part 2: Important Religious and Cultural Concepts

#### What were Jesus’ teaching methods?

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



## Part 3: Important Translation Issues

### What are the Synoptic Gospels?

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

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

### Why does Jesus refer to himself as the “Son of Man”?

In the Gospels, Jesus calls himself the “Son of Man.” This phrase could mean a few things:

\*The phrase son of man can simply be describing that someone’s father is also a human being. Therefore, the person being described is literally a son of a man, or a human being.

\*The phrase sometimes is a reference to Daniel 7:13-14. In this passage there is a person described as a “son of man.” This description tells us that the person ascending to the throne of God looked like a human being. This description is the first different because God gives this son of man authority forever. Therefore, the title son of man became a title for the Messiah.

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

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

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

### Sabbath/Sabbaths

Oftentimes in the culture of the Bible, religious festivals would be written in the plural form of the word instead of a singular form. This occurs in Mark as well. In the ULT, the word should be kept plural, “sabbaths”. This is simply for the sake of being as close to the original text as possible. In the UST it is changed to singular to make more sense of the use of the word in its context, “sabbath”.

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

The following verses are found in older versions of the Bible but are not included in most modern versions. Translators are advised not to include these verses. However, if in the translators’ region, there are older versions of the Bible that include one or more of these verses, the translators can include them. If they are included, they should be put inside square brackets ([ ]) to indicate that they were probably not original to Mark’s Gospel. \* “If any man has ears to hear, let him hear.” (7:16) \* “where their worm never dies and the fire is never quenched” (9:44) \* “where their worm never dies and the fire is never quenched” (9:46) \* “And the scripture was fulfilled that says, ‘He was counted with the lawless ones’” (15:28)

The following passage is not found in the earliest manuscripts. Most Bibles include this passage, but modern Bibles put it in brackets ([ ]) or indicate in some way that this passage may not have been original to Mark’s Gospel. Translators are advised to do something similar as the modern versions of the Bible. \* “Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went

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

(See: [Textual Variants](#))

# Mark 1

## Mark 1 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 1:2-3, which are words from the Old Testament.

### Special concepts in this chapter

#### “You can make me clean”

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

#### “The kingdom of God is near”

Scholars debate whether the “kingdom of God” was present at this time or is something that is still coming. English translations frequently use the phrase “at hand,” but this can create difficulty for translators. Other versions use the phrase “is coming” and “has come near.”

## Mark 1:1

### The beginning of the gospel of Jesus Christ, the Son of God (ULT)

This verse introduces the reader to the story of Jesus the Messiah as told by Mark. This functions as an introduction to the entire book of Mark. (See: [Introduction of a New Event](#))

#### ULT

<sup>1</sup> The beginning of the gospel of Jesus Christ, the Son of God.

### the Son of God (ULT)

**Son of God** is an important title that describes the relationship between God and Jesus. If this would be misunderstood, you could use the alternate translation: “who is God’s Son” (See: [Translating Son and Father](#))

## Mark 1:2

### Just as it is written in Isaiah the prophet (ULT)

If it would be misunderstood in your language, you could use an active form. Alternate translation: “Just as Isaiah the prophet wrote” (See: [Active or Passive](#))

### Isaiah (ULT)

**Isaiah** is the name of a man. (See: [How to Translate Names](#))

### before your face (ULT)

**before your face** is an idiom which means that “the messenger” was sent first, and then the second person came after them. If this would be misunderstood in your language, you could clarify. Alternate Translation: “first” or “before you”. (See: [Idiom](#))

### your face...your way (ULT)

Here, both of the words **your** refer to Jesus and are singular. (See: [Forms of ‘You’ — Singular](#) )

### who will prepare your way (ULT)

That the messenger **will prepare your way** represents preparing the people for the Lord’s arrival. If this would be misunderstood your language, you can state this explicitly. Alternate translation: “will prepare the people for your arrival” (See: [Metaphor](#))

#### ULT

<sup>2</sup> Just as it is written in Isaiah the prophet, “Behold, I am sending my messenger before your face, who will prepare your way;

## Mark 1:3

### a voice crying out in the wilderness (ULT)

Alternate translation: "The voice of someone crying out in the wilderness is heard, saying:" or "They hear the sound of someone calling out in the wilderness, saying:"

#### ULT

<sup>3</sup> a voice crying out in the wilderness,  
'Make ready the way of the Lord; make  
his paths straight.'

### a voice crying out in the wilderness (ULT)

**a voice** here is used to depict the person of the "messenger" from the previous verse. If this would be misunderstood in your language, you could translate it "The voice of the messenger is crying out in the wilderness" (See: [Synecdoche](#))

### Make ready the way of the Lord; make his paths straight (ULT)

**Make ready the way of the Lord** and **make his paths straight** mean the same thing. If this would be confusing in your language, you could combine the two. See the next note for alternate translations. (See: [Parallelism](#))

### Make ready the way of the Lord (ULT)

**Make ready the way of the Lord** represents being prepared to hear the Lord's message when he comes. Alternate translation: "Prepare to hear the Lord's message when he comes" (See: [Metaphor](#))

### Make ready the way of the Lord (ULT)

People prepare for the coming of Lord by repenting of their sins. Alternate translation: "Repent and be ready for the Lord to come" (See: [Assumed Knowledge and Implicit Information](#))

### of the Lord (ULT)

**the Lord** in this verse refers to Jesus the Messiah. Do not translate this as Jesus, as this would not reflect the quote well. (See: [When to Keep Information Implicit](#))

### Make ready the way (ULT)

The imagery of paths or **the way** is figuratively used here to indicate that John will prepare the people to listen to the Lord's message. If someone prepares a path for another, they make the path walkable. If someone in high authority was coming, they would make sure the roads were clear from any hazards. If this would be misunderstood in your language, you can use an alternate translation: "Prepare the people for the arrival of the Lord" (See: [Idiom](#))

## Mark 1:4

### John (ULT)

John is the name of a man. (See: [How to Translate Names](#))

### and preaching a baptism of repentance for the forgiveness of sins (ULT)

#### ULT

<sup>4</sup> John came, the one baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins.

The **baptism of repentance** proclaimed by John likely has its origin in baptisms which were done to gentiles who were converting to Judaism. This baptism was done one time, and showed that the person was converting from their former way of life to the new way of life. If this would be misunderstood, you can state it explicitly. Alternate Translation: "and preaching that he must baptize them so that they might follow God and turn from their former evil ways"

## Mark 1:5

### the...region of Judea (ULT)

The word **region** is used here to refer to the people living within Judea. Alternate translation: “the people from Judea and Jerusalem” (See: [Synecdoche](#))

### the whole region of Judea and all the inhabitants of Jerusalem (ULT)

Here, **the whole region** and **all the people** are generalizations that refers to a great number of people, not to every single person. Alternate translation: “many people from Judea and Jerusalem” (See: [Hyperbole](#))

### and were being baptized by him in the Jordan River, confessing their sins (ULT)

If it would be more natural in your language, you could say this with an active form. Alternate translation: “And John was baptizing them in the Jordan River as there were confessing their sins” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> And the whole region of Judea and all the inhabitants of Jerusalem were going out to him, and were being baptized by him in the Jordan River, confessing their sins.



**Mark 1:6**

**And John was clothed with camel hair and a leather belt around his waist, and eating locusts and wild honey (ULT)**

This verse helps provide background to John. Use the natural form in your language for expressing background information. (See: [Background Information](#))

**ULT**

<sup>6</sup> And John was clothed with camel hair and a leather belt around his waist, and eating locusts and wild honey.

**And John was clothed with camel hair and a leather belt around his waist, and eating locusts and wild honey (ULT)**

This description of John the Baptist would have reminded the readers of Elijah, who was a prophet in the Old Testament. John the Baptist is commonly associated with Elijah in the New Testament by Jesus (See [John 1:21](#)). You do not need to clarify this in your translation. (See: [When to Keep Information Implicit](#))

## Mark 1:7

### he was proclaiming (ULT)

The pronoun **He** is referring to John. Alternate translation: "John was proclaiming" (See: [Pronouns — When to Use Them](#) )

### the strap of his sandals...to stoop down to untie (ULT)

To **stoop down** to untie someone's **sandal** was the job of a servant. John is comparing himself to a servant, which is commonly look at as dirty and only for the lowest class. He did this to show how great Jesus is. His audience would have understood this at the time. If this would be misunderstood in your language, think of a similar task which would be reserved for people of a lower class. Alternate translation: "and I am not even worthy to do the lowly task of removing his shoes" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>7</sup> And he was proclaiming, saying, "One mightier than I is coming after me, of whom the strap of his sandals I am not worthy to stoop down to untie."

## Mark 1:8

### but he will baptize you with the Holy Spirit (ULT)

This metaphor compares John's baptism with water to the future baptism with the **Holy Spirit**. In the same way that the people were cleansed by John's baptism, they will be fully cleansed by the Holy Spirit when Jesus comes. If possible, use the same word for **baptize** here as you used for John's baptism to keep the comparison between the two. (See: [Metaphor](#))

#### ULT

<sup>8</sup> I baptized you with water, but he will baptize you with the Holy Spirit."

### but (ULT)

Here, baptism by water and baptism by the Holy Spirit are being contrasted. Use a natural way in your language to introduce a contrast. (See: [Connect — Contrast Relationship](#) )

## Mark 1:9

### And it happened that in those days (ULT)

**And it happened that in those days** marks the beginning of a new event in the story line. Use the natural form in your language for introducing a new event (See: [Introduction of a New Event](#))

### he was baptized...by John (ULT)

You can state **he was baptized by John** in active form. Alternate translation: "John baptized him" (See: [Active or Passive](#))

### Jesus came from Nazareth in Galilee (ULT)

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: "Jesus went from Nazareth in Galilee" or "Jesus went out from Nazareth in Galilee" (See: [Go and Come](#))

#### ULT

<sup>9</sup> And it happened that in those days Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan.

## Mark 1:10

### And immediately, coming up out of the water (ULT)

It is important to note that Jesus saw the heavens opening up at the same Time as he was **coming up out of the water**. To make this more clear in your language you can state that explicitly. Alternate translation: “At the time that Jesus was coming up out of the water” (See: [Connect — Simultaneous Time Relationship](#) )

#### ULT

<sup>10</sup> And immediately, coming up out of the water, he saw the heavens being split open and the Spirit coming down on him like a dove.

### the Spirit coming down on him like a dove (ULT)

This could mean: (1) this is a simile, and **the Spirit** descended upon Jesus as a bird descends from the sky toward the ground. (2) the **Spirit** literally looked **like a dove** as he descended upon Jesus. (See: [Simile](#))

### immediately (ULT)

**Immediately** is a very common phrase in the book of Mark. It is used mostly to tell the reader that the event occurs directly after the previous event. Use a word in your own language that depicts this. This will be the only comment on the word immediately in the book of Mark. (See: [Connect — Sequential Time Relationship](#) )

### he saw the heavens being split open (ULT)

If the passive would be misunderstood in your language, you can change it to the active. Alternate translation: “he saw God open the heavens” (See: [Active or Passive](#))

## Mark 1:11

### my beloved Son (ULT)

**Son** is an important title for Jesus. The Father calls Jesus his **beloved Son** because of his eternal love for him. (See: [Translating Son and Father](#))

#### ULT

**11** And a voice came out of the heavens,  
"You are my beloved Son. I am well-  
pleased with you."

## Mark 1:12

### the Spirit compelled him to go out into the wilderness (ULT)

Alternate translation: "The Spirit led Jesus into the wilderness"

#### ULT

<sup>12</sup> And immediately, the Spirit compelled him to go out into the wilderness.

## Mark 1:13

### being tempted by Satan (ULT)

If it would be clearer in your language, you could say this with an active form. It may be helpful to begin a new sentence here.  
Alternate translation: "For 40 days Satan continued tempting him" or "For 40 days the devil kept trying to persuade him disobey God"  
(See: [Active or Passive](#))

#### ULT

**13** And he was in the wilderness 40 days, being tempted by Satan. And he was with the wild animals, and the angels were serving him.

### he was...with the wild animals (ULT)

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

### the angels were serving him (ULT)

**The angels** were likely providing Jesus with his daily needs, such as food and water. (See: [Assumed Knowledge and Implicit Information](#))



## Mark 1:14

### But after John was arrested (ULT)

If this would be misunderstood in your language, you can state this in active form. Alternate translation: “after the governor Herod arrested John” (See: [Active or Passive](#))

#### ULT

**14** But after John was arrested, Jesus came to Galilee proclaiming the gospel of God

### But after John was arrested (ULT)

The readers would have know that John was arrested because he rebuked Herod Antipas because of Herod's sins. (See: [When to Keep Information Implicit](#))

### But after John was arrested (ULT)

Mark is using this phrase as background information to set the scene for Jesus' ministry. Jesus did not begin his ministry until John had been arrested. (See: [Connect — Background Information](#) )

### Jesus came to Galilee (ULT)

It might be helpful for your readers to clarify that Jesus was returning to Galilee: Alternate translation: “Jesus returned to the Galilee district” or “Jesus went back to the district of Galilee” (See: [Assumed Knowledge and Implicit Information](#))

### was arrested...proclaiming...gospel (ULT)

Alternate Translation: “telling the people there about the good news”

## Mark 1:15

### **The time has been fulfilled, and the kingdom of God has come near (ULT)**

This implicitly means the time when God will establish his kingdom, which many of the people would have understood. Alternate translation: "The expected time has come. God is about to establish his kingdom" (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>15</sup> and saying, "The time has been fulfilled, and the kingdom of God has come near. Repent and believe in the gospel."

### **the kingdom of God has come near (ULT)**

**the kingdom of God** is a phrase that includes the idea of eternal life in the presence of God. It also includes the idea of what the earth will be like in the future when God rules everything, and the idea of life on earth right now, when and where God's wishes are carried out fully. If it would be misunderstood in your language, you could express the idea behind the abstract noun kingdom with a verb such as "rule." Alternate translation: "God is going to rule" or "God is about to begin His rule" (See: [Abstract Nouns](#))

## Mark 1:16

### casting a net into the sea (ULT)

The full meaning of this statement can be made explicit. Alternate translation: “throwing a net into the water to catch fish” (See: [Assumed Knowledge and Implicit Information](#))

### for they were fishermen (ULT)

The inserted phrase **for they were fishermen** explains the reason why they were casting their nets. They were casting their nets because that was their job. Alternate translation: “They were casting their nets because this was their job” (See: [Connect — Reason-and-Result Relationship](#) )

#### ULT

**16** And walking beside the Sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen.

## Mark 1:17

### Come after me (ULT)

**Come after me** is an idiom which means to follow someone.  
Alternate translation: "Follow me" (See: [Idiom](#))

### I will make you to become fishers of men (ULT)

**fishers of men** means Simon and Andrew will teach people God's true message, so others will also follow Jesus. If this would be misunderstood in your language, use the Alternate translation: "I will teach you to gather men to me like you gather fish" (See: [Metaphor](#))

#### ULT

**17** and Jesus said to them, "Come after me, and I will make you to become fishers of men."

## Mark 1:18

### And immediately (ULT)

See note on Mark 1:10. (See: [Connect — Sequential Time Relationship](#) )

#### ULT

**18** And immediately, having left the nets, they followed him.

## Mark 1:19

### are mending the nets in the boat (ULT)

Assumed in this passage is that James and John's net was torn from fishing. Oftentimes, nets get torn by rocks and sticks which are in the water. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**19** And having gone on a little farther, he saw James, the {son} of Zebedee, and John, his brother, and they are mending the nets in the boat.

## Mark 1:20

### having called them (ULT)

It may be helpful to state clearly why Jesus called to James and John.  
Alternate translation: "having called them to come with him" (See: [Assumed Knowledge and Implicit Information](#))

### And immediately (ULT)

See note on Mark 1:10. (See: [Connect — Sequential Time Relationship](#) )

### they went away after him (ULT)

Alternate translation: "James and John followed Jesus"

#### ULT

<sup>20</sup> And immediately, having called them and they having left their father, Zebedee, in the boat with the hired servants, they went away after him.

## Mark 1:21

*(There are no notes for this verse.)*

### ULT

<sup>21</sup> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.



## Mark 1:22

### **for he was teaching them as having authority and not as the scribes (ULT)**

The author intentionally leaves out the repeated information in this sentence. If this would be misunderstood in you in you language, you can clarify. Alternate translation: “for he was teaching them as someone who has authority teaches and not as the scribes teach” (See: [Ellipsis](#))

#### **ULT**

<sup>22</sup> And they were astonished at his teaching, for he was teaching them as having authority and not as the scribes.

### **for he was teaching them as having authority and not as the scribes (ULT)**

Here, Jesus’ teaching is being contrasted with the way that the Jewish teachers taught. Make sure this is clear in your language. (See: [Connect — Contrast Relationship](#) )

### **they were astonished (ULT)**

Alternate translation: “The people in the synagogue were amazed”

## Mark 1:23

### **And immediately there was a man in their synagogue with an unclean spirit (ULT)**

The person with the unclean spirit enters the synagogue while Jesus is preaching. Make sure this is clear in your translation. Alternate translation: "While Jesus was teaching, a man who was controlled by an evil spirit entered the synagogue." (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>23</sup> And immediately there was a man in their synagogue with an unclean spirit, and he cried out,

## Mark 1:24

### What to us and to you, Jesus of Nazareth (ULT)

The demons ask this rhetorical question meaning there is no reason for Jesus to interfere with them and that they desire him to leave them. Alternate translation: “Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us.” (See: [Rhetorical Question](#))

#### ULT

<sup>24</sup> saying, “What to us and to you, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”

### Have you come to destroy us (ULT)

**us** here refers to many spirits. Often times in the biblical passages about evil spirits, there are multiple spirits controlling one person (Mark 5:1-20). If this would be misunderstood in your language, you can clarify. Alternate translation: “Have you come to destroy all of us evil spirits” (See: [Assumed Knowledge and Implicit Information](#))

### Have you come to destroy us (ULT)

The demons ask this rhetorical question to urge Jesus not to harm them. Alternate translation: “Do not destroy us!” (See: [Rhetorical Question](#))

## Mark 1:25

*(There are no notes for this verse.)*

### ULT

<sup>25</sup> And Jesus rebuked it, saying, "Be silenced and come out from him!"

## Mark 1:26

*(There are no notes for this verse.)*

### ULT

<sup>26</sup> And having thrown him down and having cried out with a loud voice, the unclean spirit went out from him.

## Mark 1:27

*(There are no notes for this verse.)*

### ULT

<sup>27</sup> And they all were amazed, so they discussed among themselves, saying, "What is this? A new teaching according to authority! He even commands the unclean spirits and they obey him!"

## Mark 1:28

**And the news of him immediately went out everywhere into the whole surrounding region of Galilee (ULT)**

This is a metaphor which means that the story of what just happened in the synagogue spread from person to person until many heard about it in the region of Galilee. If this would be misunderstood, you could clarify. Think of some ways in your language to say that a story spread to many people in your area. Alternate translation: "The story about Jesus quickly spread from person to person throughout the entire region of Galilee" (See: [Metaphor](#))

### ULT

<sup>28</sup> And the news of him immediately went out everywhere into the whole surrounding region of Galilee.

## Mark 1:29

### they came (ULT)

Your language may say “went” rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: “They went to the house of Simon and Andrew” (See: [Go and Come](#))

#### ULT

<sup>29</sup> And immediately, having come out from the synagogue, they came into the house of Simon and Andrew, along with James and John.



## Mark 1:30

### the...mother-in-law of Simon was lying down, being sick with a fever (ULT)

This phrase gives background information about Peter's mother-in-law. (See: [Background Information](#))

### being sick with a fever (ULT)

A **fever** is an illness which causes the temperature of the body to increase. This results in the need to lie down in bed and rest as Peter's mother-in-law was doing.

#### ULT

<sup>30</sup> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her.

## Mark 1:31

### he raised her up, having taken hold of {her} hand (ULT)

Here, the author mentions Jesus helping her up before mentioning that Jesus took her by the hand, while it is happened in the opposite order. (See: [Order of Events](#))

#### ULT

<sup>31</sup> And having come near, he raised her up, having taken hold of {her} hand, and the fever left her, and she began to serve them.

### the fever left her (ULT)

This is a metaphor meaning that Jesus healed her of the fever. Alternate translation: "Jesus healed her of the fever" (See: [Metaphor](#))

### she began to serve them (ULT)

You may want to make explicit that she likely served them food. Alternate translation: "she provided them with food and drinks" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 1:32

### Now when it became evening, after the sun had set (ULT)

This phrase gives background information which helps the reader know when in the day this was occurring. (See: [Background Information](#))

#### ULT

<sup>32</sup> Now when it became evening, after the sun had set, they were bringing to him all those having sickness and those possessed by demons.

### all those having sickness and those possessed by demons (ULT)

The word **all** is an exaggeration to emphasize the great number of people who came. Alternate translation: "A great number who were sick or possessed by demons" (See: [Hyperbole](#))

## Mark 1:33

### the whole city was gathered together at the door (ULT)

The word **city** is a metonym for the people who lived in the city.  
Alternate translation: "Many people from that city gathered outside of Simon's house" (See: [Metonymy](#))

#### ULT

<sup>33</sup> And the whole city was gathered together at the door.

## Mark 1:34

*(There are no notes for this verse.)*

### ULT

<sup>34</sup> And he healed many having sickness with various diseases, and cast out many demons, but he was not permitting the demons to speak because they knew him.

## Mark 1:35

*(There are no notes for this verse.)*

### ULT

<sup>35</sup> And very early in the night, having gotten up, he left and went away to a solitary place, and there he began to pray.

## Mark 1:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> And Simon and those who {were}  
with him searched for him,

## Mark 1:37

### Everyone is seeking you (ULT)

The word **Everyone** is an exaggeration to emphasize the very many people who were looking for Jesus. Alternate translation: "Many people are looking for you" (See: [Hyperbole](#))

#### ULT

<sup>37</sup> and found him, and say to him,  
"Everyone is seeking you."



## Mark 1:38

### Let us go elsewhere (ULT)

“We need to go to some other place.” Here Jesus uses the word **We** to refer to himself, along with Simon, Andrew, James, and John. (See: [Exclusive and Inclusive ‘We’](#))

### into the surrounding towns (ULT)

Which towns the **surrounding towns** are is clarified in the following passages. Therefore you do not need to say here which towns these are. (See: [When to Keep Information Implicit](#))

#### ULT

**38** And he says to them, “Let us go elsewhere, into the surrounding towns, so that I may preach there also, because I came for this.”

## Mark 1:39

### in all Galilee, preaching in their synagogues and casting out the demons (ULT)

Jesus' **preaching** and **casting out demons** were happening simultaneously. They were not happening in any order necessarily. Make sure to emphasize that they were going on at the same time. (See: [Connect — Simultaneous Time Relationship](#) )

#### ULT

<sup>39</sup> And he went in all Galilee, preaching in their synagogues and casting out the demons.

### he went...in all Galilee (ULT)

The words **in all** are an exaggeration used to emphasize that Jesus went to many locations during his ministry. Alternate translation: "He went to many places in Galilee" (See: [Hyperbole](#))

**Mark 1:40**

**a leper was coming to him, begging him and kneeling down, was saying to him**

“a leper came to Jesus. He knelt down and was begging Jesus and said”

**If you would be willing, you are able to make me clean (ULT)**

In the first phrase, the words “to make me clean” are understood because they appear in the second phrase.  
Alternate translation: “If you are willing to make me clean, then you can make me clean” (See: [Ellipsis](#))

**ULT**

<sup>40</sup> And a leper comes to him, begging him and kneeling down, saying to him, “If you would be willing, you are able to make me clean.”

## Mark 1:41

### having been moved with compassion (ULT)

Here the word **moved** is an idiom meaning to feel emotion about another's need. Alternate translation: "Jesus, having felt compassion for him" (See: [Idiom](#))

### I am willing (ULT)

It may be helpful to state what Jesus is willing to do. Alternate translation: "I am willing to make you clean" (See: [Ellipsis](#))

#### ULT

**41** And having been moved with compassion, having reached out his hand, he touched him, and says to him, "I am willing. Be cleansed."

## Mark 1:42

*(There are no notes for this verse.)*

### ULT

<sup>42</sup> And immediately the leprosy departed from him, and he was made clean.

## Mark 1:43

### General Information:

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

#### ULT

**43** But having strictly warned him, he immediately sent him away.

## Mark 1:44

### show yourself to the priest (ULT)

Jesus told the man to **show** himself **to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**44** And he says to him, "See that you may say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a testimony to them."

### show yourself (ULT)

The word **yourself** here represents the skin of the leper. Alternate translation: "show your skin" (See: [Synecdoche](#))

### Moses (ULT)

**Moses** is the name of a man. (See: [How to Translate Names](#))

### a testimony to them (ULT)

It is best to use the pronoun **them**, if possible, in your language. This could be: (1) a testimony to the priests. (2) a testimony to the people of Israel.

## Mark 1:45

### **began to proclaim often and to spread the word widely (ULT)**

Here, **spread the word widely** is a metaphor for telling people in many places about what had happened. Alternate translation: “began to tell people in many places about what Jesus had done” (See: and [Metaphor](#))

### **from all sides (ULT)**

The word **all sides** is a hyperbole used to emphasize how very many places the people came from. Alternate translation: “from all over the region” (See: [Hyperbole](#))

#### **ULT**

<sup>45</sup> But he, having gone out, began to proclaim often and to spread the word widely, so that he was able no longer to enter into a town openly, but he was out in desolate places, and they were coming to him from all sides.



## Mark 2

### Mark 2 General Notes

### Structure and Formatting

Jesus heals the paralytic (2:1-12)  
Jesus tells Levi to follow him (2:13,14)  
The feast at Levi's house (2:15-17)  
Questions about fasting (2:18-22)  
Picking grain on the Sabbath (2:22-28)

### Special concepts in this chapter

#### “Sinners”

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

#### Fasting and Feasting

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

### Important figures of speech in this chapter

#### Rhetorical Questions

The Jewish leaders used rhetorical questions to show that they were angry because of what Jesus said and did and that they did not believe that he was God's Son ([Mark 2:7](#)). Jesus used them to show the Jewish leaders that they were arrogant ([Mark 2:25-26](#)). (See: [Rhetorical Question](#))

## Mark 2:1

### it was heard that he is at home (ULT)

You can state this in active form. Alternate translation: “The people there heard that he was staying at his home” (See: [Active or Passive](#))

#### ULT

<sup>1</sup> And having entered again into Capernaum after {some} days, it was heard that he is at home.

### And having entered again into Capernaum (ULT)

The author tells us that Jesus **entered again** to remind us that he has already been in Capernaum (Mark 1:21). You could make this more explicit in your language. Alternate translation: “Jesus came a second time to the town called Capernaum” (See: [Connect — Background Information](#))

### he is at home (ULT)

There is some debate over whose **house** this is. It could possibly be (1) Peter’s house. Peter’s house functioned as the place where Jesus always returned to when he was in the town of Capernaum. Alternate translation: “He was in Peter’s house” or (2) you could leave it generic, and not specify whose house it was. (See: [Assumed Knowledge and Implicit Information](#))

## Mark 2:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> And many gathered so that there {was} no more space, not even at the door, and he began to speak the word to them.

## Mark 2:3

### bringing...a paralytic (ULT)

“bringing a man who was unable to walk or use his arms”

### a paralytic (ULT)

A paralytic is someone who is not able to completely use their body. Sometimes they just can't use their legs, but sometimes they can't use anything. (See: [Translate Unknowns](#))

#### ULT

<sup>3</sup> And they come bringing to him a paralytic, being carried by four men.

## Mark 2:4

### **And...they removed the roof where he was... having dug an opening, they lower (ULT)**

Houses where Jesus lived had flat roofs made of clay and covered with tiles. The process of making a hole in the roof can be explained more clearly or made more general so that it may be understood in your language. Alternate translation: “they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered” or “they made a hole in the roof above where Jesus was, and then they lowered”

#### **ULT**

<sup>4</sup> And not being able to approach him because of the crowd, they removed the roof where he was, and having dug an opening, they lower the mat where the paralytic was lying.

### **mat (ULT)**

A mat was a portable bed that could also be used to transport a person. Think of something in your culture that you might carry an injured person on to get them medical attention. Alternate translation: “a stretcher” or “a cot” (See: [Translate Unknowns](#))

## Mark 2:5

### having seen...their faith (ULT)

“Having seen the men’s faith.” This could mean: (1) only the men who carried the paralyzed man had **faith**. (2) the paralyzed man and the men who brought him to Jesus all had **faith**. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>5</sup> And Jesus, having seen their faith, says to the paralytic, “Child, your sins are forgiven.”

### Child (ULT)

The word **Child** here shows Jesus cared for the man as a father cares for a son. This man was not actually Jesus’ son. If this would be misunderstood in your language, you can clarify. Alternate translation: “Beloved” (See: [Kinship](#))

### And Jesus, having seen their faith, says to the paralytic (ULT)

Alternate translation: “Jesus saw that they believe in who He was, and that He was able to heal. Therefore, he said to the paralyzed man”

## Mark 2:6

### reasoning in their hearts (ULT)

Here, **hearts** is a metonym for the people's thoughts. Alternate translation: "were thinking to themselves" (See: [Metonymy](#))

#### ULT

<sup>6</sup> But some of the scribes were sitting there, and reasoning in their hearts,

## Mark 2:7

### Why does this man speak this way (ULT)

The scribes used this question to show their anger that Jesus said “Your sins are forgiven.” Alternate translation: “This man should not speak this way!” (See: [Rhetorical Question](#))

#### ULT

7 “Why does this man speak this way?  
He is blaspheming! Who is able to  
forgive sins except God alone?”

### Who is able to forgive sins except God alone (ULT)

The scribes used this question to say that since only **God is able to forgive sins**, then Jesus should not say “Your sins are forgiven.” Alternate translation: “Only God can forgive sins, not a man!” (See: [Rhetorical Question](#))



## Mark 2:8

### in his spirit (ULT)

The word **spirit** is a metonym for his inner thoughts and desires. Alternate translation: “in his inner being” or “within himself” (See: [Metonymy](#))

### Jesus, having perceived in his spirit (ULT)

This phrase implies that Jesus had supernatural knowledge. It indicates that Jesus knew what the scribes were saying even though he did not hear what they said. If it would be helpful to your readers, you could say this explicitly. Alternate translation: “Even though no one told Jesus, he knew” or “Even though Jesus had not heard them, he was fully aware” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>8</sup> And immediately Jesus, having perceived in his spirit that they are thinking in this manner within themselves, says to them, “Why are you thinking these things in your hearts?”

### Why are you thinking these things in your hearts (ULT)

Jesus uses this question to tell the scribes that what they are thinking is wrong. It also shows that He knows what they are thinking without them saying it out loud. Alternate translation: “What you are thinking is wrong.” or “Do not think that I am blaspheming.” (See: [Rhetorical Question](#))

### these things...in your hearts (ULT)

The word **hearts** is a metonym for their inner thoughts and desires. Alternate translation: “this inside yourselves” or “these things” (See: [Metonymy](#))

## Mark 2:9

**Which is easier to say to the paralytic, 'Your sins are forgiven' or to say 'Get up and take up your mat, and walk (ULT)**

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate

translation: "I just said to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your bed, and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your bed, and walk.'" (See: [Rhetorical Question](#))

### ULT

<sup>9</sup> Which is easier to say to the paralytic, 'Your sins are forgiven' or to say 'Get up and take up your mat, and walk'?

## Mark 2:10

### But in order that you may know (ULT)

“But so that you may know.” The word **you** refers to the scribes and the crowd.

### that the Son of Man has authority (ULT)

Jesus refers to himself as the “Son of Man.” Alternate translation: “that I am the Son of Man and I have authority” (See: [First](#), [Second](#) or [Third Person](#))

#### ULT

**10** But in order that you may know that the Son of Man has authority on the earth to forgive sins,” he says to the paralytic,

## Mark 2:11

*(There are no notes for this verse.)*

### ULT

**11** "I say to you, get up, take up your mat, and go away to your house."

## Mark 2:12

### in front of everyone (ULT)

Alternate translation: "in the presence of everyone in the house"

#### ULT

**12** And having gotten up and immediately having taken up the mat, he went out in front of everyone, so that they are all amazed and glorify God, saying, "We never saw thus."

## Mark 2:13

**And he went out again beside the sea, and all the crowd was coming to him, and he was teaching them (ULT)**

This phrase acts as background information to tell the reader where the next event is taking place. (See: [Connect — Background Information](#) )

### ULT

<sup>13</sup> And he went out again beside the sea, and all the crowd was coming to him, and he was teaching them.

**the sea (ULT)**

This is the Sea of Galilee, which is also known as the Lake of Gennesaret. If this would be misunderstood, you can clarify. Alternate translation: “Sea of Galilee” or “Lake of Gennesaret” (See: [Assumed Knowledge and Implicit Information](#))

**all the crowd was coming to him (ULT)**

Your language may say “went” rather than came in contexts such as this. Use whichever is more natural. Alternate translation: “A large crowd went to him” (See: [Go and Come](#))

## Mark 2:14

### Levi the {son} of Alphaeus (ULT)

**Alphaeus** was Levi's father. (See: [How to Translate Names](#))

#### ULT

**14** And passing by, he saw Levi the {son} of Alphaeus sitting at the tax collector's tent, and he says to him, "Follow me." And having gotten up, he followed him.

## Mark 2:15

### many tax collectors and sinners were dining with Jesus and his disciples (ULT)

These are likely many of Levi's coworkers and friends. **Tax collectors** were seen as thieves in the culture of that time, and they usually only associated with each other. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>15</sup> And he happened to recline to eat in his house, and many tax collectors and sinners were dining with Jesus and his disciples, for many also were following him.

### And he happened to recline to eat in his house (ULT)

This meal that they were eating was likely a feast that Levi hosted because Jesus had called Levi to follow him. (See: [Assumed Knowledge and Implicit Information](#))

### And...many...for...were following him (ULT)

Alternate translation: "There were many tax collectors and sinful people who followed Jesus"

### and many tax collectors and sinners were dining with Jesus (ULT)

These two groups are used to express that Jesus and his students were eating with many people who the religious leaders looked down upon. (See: [Hendiadys](#))



## Mark 2:16

### the scribes of the Pharisees (ULT)

This phrase tells the reader that these scribes were members of the group known as the Pharisees. Alternate translation: "The scribes, who were members of the Pharisees" (See: [Possession](#))

### Why is he eating with the tax collectors and sinners (ULT)

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

#### ULT

**16** And the scribes of the Pharisees, having seen that he was eating with the sinners and tax collectors, began to say to his disciples, "Why is he eating with the tax collectors and sinners?"

## Mark 2:17

### The ones being healthy do not have need of a physician, but the ones having sickness (ULT)

Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus. (See: [Proverbs](#))

**Those who are sick** are equated with those who are wanting to be saved by Jesus. The **healthy** are equated with those who do not think they need Jesus. Jesus does not actually think those who do not want him are healthy, but the opposite. He says this because those people think they are healthy in their own eyes and do not need Jesus. If this would be confusing in your language, you be more explicit. Alternate translation: Those who suppose themselves to be healthy do not need a doctor. It is those who know that they are sick who need a doctor". (See: [Irony](#))

#### ULT

<sup>17</sup> And having heard this, Jesus says to them, "The ones being healthy do not have need of a physician, but the ones having sickness. I came not to call the righteous, but sinners."

### The ones being healthy do not have need of a physician, but the ones having sickness (ULT)

The words **have a need of a physician** are assumed in the second phrase. Alternate translation: Those who are healthy do not need a doctor, but those who are sick need a doctor" (See: [Ellipsis](#))

### but sinners (ULT)

The words "I came...to call" are understood from the phrase before this. Alternate translation: "but I came to call sinners" (See: [Ellipsis](#))

## Mark 2:18

### they come (ULT)

**They came** refers to an unknown group of people. It is best to leave this unknown. If this would be misunderstood in your language, you can clarify. Alternate translation: "A group of unknown men came" (See: [When to Keep Information Implicit](#))

### And the disciples of John and the Pharisees were fasting (ULT)

This fast is likely referring to the fast which the religious leaders performed twice per week. You can make this explicit in your translation. Alternate translation: "Now, the students of John and the Pharisees were performing their bi-weekly fast" (See: [Assumed Knowledge and Implicit Information](#))

### And the disciples of John and the Pharisees were fasting (ULT)

This phrase provides background information. The author is telling us this to help us to understand why Jesus was being asked this question. Use the natural form in your language for expressing background information. Alternate translation: "Now, it happened at the time when the students of John the Baptizer and the Pharisees were fasting." (See: [Background Information](#))

#### ULT

**18** And the disciples of John and the Pharisees were fasting, and they come and say to him, "Because of what are the disciples of John and the disciples of the Pharisees fasting, but your disciples are not fasting?"

## Mark 2:19

**The sons of the wedding chamber are not able to fast while the bridegroom is still with them, are they (ULT)**

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

### ULT

<sup>19</sup> And Jesus said to them, "The sons of the wedding 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."

**The sons of the wedding 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 (ULT)**

Jesus refers to himself in verses 19 and 20 as a **bridegroom** (See: [Metaphor](#))

**The sons of the wedding chamber are not able to fast while the bridegroom is still with them, are they (ULT)**

Even though we know Jesus is talking about himself being the bridegroom, it is best to keep this verse the way it is. Do not clarify that it is about Jesus. (See: [When to Keep Information Implicit](#))

## Mark 2:20

### may be taken away...the bridegroom (ULT)

You can state this in active form. Alternate translation: “the bridegroom will leave his friends” (See: [Active or Passive](#))

### then (ULT)

**then** here shows the reader that the bridegroom must first leave, and then the friends will begin fasting. Make sure this is clear in your language. (See: [Connect — Sequential Time Relationship](#) )

#### ULT

<sup>20</sup> But days will come when the bridegroom may be taken away from them, and in those days, then they will fast.

## Mark 2:21

### **No one sews a patch of unshrunk cloth on an old garment (ULT)**

When a piece of clothing gets a hole in it, another piece of cloth, a patch, is sewn onto the clothing to cover the hole. If this patch has not yet been washed, it will shrink and tear the piece of clothing, making the hole worse than it was to begin with. (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>21</sup> No one sews a patch of unshrunk cloth on an old garment, but if not, the filler pulls away from it, the new from the old, and there is a worse tear.

### **No one sews a patch of unshrunk cloth on an old garment, but if not, the filler pulls away from it, the new from the old, and there is a worse tear (ULT)**

This verse is a parable, as well as verse 22. (See: [Parables](#))

## Mark 2:22

### wineskins (ULT)

These were bags made out of animal skins where wine was stored. If they were old and used, and someone put new wine in them, they would tear. This would happen because the wine expands as it sits for a long time and the old wine skins could no longer stretch with the wine. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**22** And no one puts new wine into old wineskins, but if not, the wine will burst the wineskins and the wine and the wineskins will be destroyed, but new wine into fresh wineskins.”

### but new wine into fresh wineskins (ULT)

In this phrase, it is assumed that **new wine** is being poured **into fresh wineskins**. If this would be confusing in your language, you can clarify. Alternate translation: “But you should pour new wine into new wineskins” (See: [Ellipsis](#))

## Mark 2:23

### picking the heads of grain (ULT)

Plucking grain in others' fields and eating it was not considered stealing. It was actually a commandment of the Law to leave the grain on the edges of your field standing so that those who were hungry could eat it. The question was whether it was lawful to do this on the Sabbath. If this would be misunderstood In your culture, you can clarify. Alternate translation: plucking heads of grain, as the Law permitted" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**23** And he happened on the Sabbaths to pass through the grainfields, and his disciples began to make {their} way, picking the heads of grain.

### the heads of grain (ULT)

The **heads** are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant. The disciples were **picking the heads of grain** to eat the kernels, or seeds, in them. This can be worded to show the full meaning. Alternate translation: "picking heads of grain and eating the seeds". If this would be misunderstood in your language, think of a type of food that you have to remove from a shell or casing. (See: [Assumed Knowledge and Implicit Information](#))



## Mark 2:24

### Look, why are they doing what is not lawful on the Sabbaths (ULT)

The Pharisees ask Jesus a question to condemn him. You can translate this as a statement. Alternate translation: “Look! They are breaking the Jewish law concerning the Sabbaths.” (See: [Rhetorical Question](#))

### Look (ULT)

“Look at this” or “Listen.” This is a word used to get the attention of someone to show them something. If there is a word in your language that is used to draw a person’s attention to something, you could use that here. (See: [Exclamations](#))

#### ULT

<sup>24</sup> And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbaths?”

## Mark 2:25

### Have you never read what David did (ULT)

You can state this (1) as a command. Alternate translation: “Remember what you read about what David did” or (2) as a statement. Alternate translation: you have read that David did the same thing when he and those with him were hungry” (See: [Rhetorical Question](#))

#### ULT

<sup>25</sup> And he says to them, “Have you never read what David did when he had need and was hungry—he and the ones with him—

### Have you never read what David did (ULT)

Jesus refers to reading about David in the Old Testament. You can translate this showing the implicit information. Alternate translation: “Have you not read in the scriptures what David did” (See: [Assumed Knowledge and Implicit Information](#))

### when he had need and was hungry (ULT)

**had need** and **hungry** are two words that being used to express the same idea. If it would be misunderstood in your language, you can combine the two words in your translation. Alternate translation: “When he was in need of food” (See: [Doublet](#))

## Mark 2:26

### the bread of the presence (ULT)

This refers to the 12 loaves of **bread** that were placed on a golden table in the tabernacle or temple building as a sacrifice to God during Old Testament times. (See: [Assumed Knowledge and Implicit Information](#))

### he went into the house of God (ULT)

Jesus is figuratively describing the tabernacle as the house of God. He is speaking as if it were the place where God lived, since God's presence was there. Alternate translation: "David went into the tabernacle" (See: [Metaphor](#))

#### ULT

<sup>26</sup> how he went into the house of God during Abiathar the high priest, and ate the bread of the presence, which is not lawful to eat, except for the priests, and he also gave to those being with him?"

## Mark 2:27

### The Sabbath was made for man (ULT)

Jesus makes clear why God established the Sabbath. You can state this in active form. Alternate translation: “God made the Sabbath for mankind” (See: [Active or Passive](#))

#### ULT

**27** And he said to them, “The Sabbath was made for man, and not man for the Sabbath.

### man (ULT)

**man** is a word which refers to both men and women. (See: [When Masculine Words Include Women](#))

### man (ULT)

**man** is a generic noun. It does not refer to any specific person, but to mankind as a whole. (See: [Generic Noun Phrases](#))

### not man for the Sabbath (ULT)

The words **was made** are understood from the previous phrase. They can be repeated here. Alternate translation: “man was not made for the Sabbath” or “God did not make man for the Sabbath” (See: [Ellipsis](#))

## Mark 2:28

Son of Man is a common title given to Jesus. See the introduction to the book for a detailed explanation of the title.

There are two major interpretations of this passage. (1) Many think that Jesus is here appealing to his heavenly authority to speak about the Sabbath day to the religious leaders. Alternate translation:

“Therefore, I, the Son of Man, am Lord of the Sabbath.” (2) **son of man** is a popular title used in the Old Testament to refer to a human being. Jesus could be saying (functioning as the conclusion to the previous verse) that mankind has authority over the Sabbath, and that the Sabbath does not have authority over mankind. Alternate translation: “Therefore, mankind has authority over the Sabbath”.

### ULT

<sup>28</sup> Therefore, the Son of Man is Lord, even of the Sabbath.”

## Mark 3

### Mark 3 General Notes

### Special concepts in this chapter

#### Sabbath

It was against the law of Moses to do work on the Sabbath. The Pharisees believed healing a sick person on the Sabbath was “work,” so they said that Jesus did wrong when he healed a person on the Sabbath. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#))

#### “Blasphemy against the Spirit”

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

### Other possible translation difficulties in this chapter

#### The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

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

In Mark:

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

In Luke:

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

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

#### Brothers and Sisters

Most people call those who have the same parents “brother” and “sister” and think of them as the most important people in their lives. Many people also call those with the same grandparents “brother” and “sister.” In this chapter Jesus says that the most important people to him are those who obey God. (See: [brother](#))

## Mark 3:1

*(There are no notes for this verse.)*

### ULT

<sup>1</sup> And he entered into the synagogue again, and there was a man having a withered hand.

## Mark 3:2

### so that they might accuse him (ULT)

If Jesus were to heal the man that day, the Pharisees would **accuse him** of breaking the law by the working on the Sabbath. Alternate translation: “so that they could accuse him of wrongdoing” or “so that they could accuse him of breaking the law of Moses” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> And they were watching him closely, if he will heal him on the Sabbaths, so that they might accuse him.

### so that they might accuse him (ULT)

This phrase tells the reader why the Pharisees were watching Jesus. Alternate translation: “They were doing this so that they could accuse him of working on the Jewish rest day” (See: [Connect — Goal \(Purpose\) Relationship](#))



## Mark 3:3

### Stand up in the midst (ULT)

**midst** here is referring to the group people who were gathered inside of the synagogue. If this would be confusing in your language, you can be explicit. Alternate translation: "Stand up in front of all of those meeting here"

#### ULT

<sup>3</sup> And he says to the man having the withered hand, "Stand up in the midst."

## Mark 3:4

### Is it lawful on the Sabbaths to do good, or to do harm; to save a life, or to kill (ULT)

Jesus said this to challenge them. He wanted them to acknowledge that it is **lawful** to obey God and do good on the Sabbath. If this would be misunderstood in your language, you may state these questions as sentences. Alternate translation: "It is allowed for people to do good on the sabbath, but not to do evil. Likewise it is allowed to save someone on the sabbath, but not to kill" (See: [Rhetorical Question](#))

#### ULT

<sup>4</sup> And he says to them, "Is it lawful on the Sabbaths to do good, or to do harm; to save a life, or to kill?" But they were keeping silent.

### to do good, or to do harm; to save a life, or to kill (ULT)

**Do the laws that God gave Moses permit people to do good on the day of rest, or to do evil** and **Do the laws permit us to save a person's life on the day of rest, or permit us to refuse to help a person and let them die** are similar in meaning, except that the second is more extreme. The two phrases are trying to make the same point. (See: [Parallelism](#))

### to save a life, or to kill (ULT)

The phrase **is it lawful** is assumed here. If this would be misunderstood, you may clarify and add it again for the second phrase. Alternate translation: "is it lawful to save a life, or is it lawful to kill" (See: [Ellipsis](#))

### a life (ULT)

This refers to physical life and is a metonym for a person. Alternate translation: "someone from dying" or "someone's life" (See: [Metonymy](#))

## Mark 3:5

### the hardness of their heart (ULT)

**hardness of heart** is a common metaphor which describes stubbornness towards God's will. The Pharisees were stubborn about their unwillingness to do anything on the Sabbath—whether good or evil. They therefore leave this man to suffer with his crippled hand. Alternate Translation: "by their stubbornness" (See: [Metaphor](#))

### his hand was restored (ULT)

You can state this with an active form. Alternate translation: "Jesus restored his hand" or "Jesus healed his hand" (See: [Active or Passive](#))

#### ULT

<sup>5</sup> And having looked around at them with anger, being grieved by the hardness of their heart, he says to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

## Mark 3:6

### the Herodians (ULT)

This is the name of a group of people who supported the ruler Herod Antipas. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

6 And the Pharisees, having gone out, immediately were making counsel with the Herodians against him, as to how they might kill him.

## Mark 3:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> And Jesus, with his disciples, withdrew to the sea, and a great crowd followed from Galilee, and from Judea,

## Mark 3:8

### Idumea (ULT)

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

### how much he was doing (ULT)

This refers to the miracles Jesus was performing. Alternate translation: “the great miracles that Jesus had performed” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>8</sup> and from Jerusalem, and from Idumea and beyond the Jordan and around Tyre and Sidon. A great crowd, hearing how much he was doing, came to him.

**Mark 3:9**

**he spoke to his disciples so that a small boat might be waiting for him because of the crowd, so that they might not press against him (ULT)**

As the large **crowd** was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was because there were so many people. (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>9</sup> And he spoke to his disciples so that a small boat might be waiting for him because of the crowd, so that they might not press against him.

## Mark 3:10

**For he healed many, so then as many as had diseases pressed against him so that they might touch him (ULT)**

This tells why so many people were crowding around Jesus that he thought they might crush him. Alternate translation: “For, because Jesus had healed many people, everyone pressed against him so that they might touch him” (See: [Connect — Reason-and-Result Relationship](#) )

### ULT

<sup>10</sup> For he healed many, so then as many as had diseases pressed against him so that they might touch him.

**as many as had diseases pressed against him so that they might touch him (ULT)**

They did this because they believed that touching Jesus would make them well. This can be expressed clearly. Alternate translation: “all the sick people pushed forward eagerly trying to touch him so that they might be healed” (See: [Assumed Knowledge and Implicit Information](#))

**so then...pressed against him (ULT)**

To **press against** someone means that they are drawing very close to them. Usually this has to do with crowds surrounding someone. If this would be misunderstood, think of a way in your language which this could be expressed. Alternate translation: “so a large number of people surrounded him closely” (See: [Metaphor](#))



## Mark 3:11

### they were falling down before him and crying out, saying (ULT)

Here, **they** refers to the unclean spirits. It is they who are causing the people they possess to do things. This can be made explicit. Alternate translation: “they caused the people they were possessing to fall down before him and to cry out to him” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>11</sup> And whenever the unclean spirits saw him, they were falling down before him and crying out, saying, “You are the Son of God.”

### they were falling down before him and crying out, saying (ULT)

The spirits knew who Jesus is without Him telling them. This is because Jesus is God, and He is the one who created them. If readers would misunderstand this, you can make it explicit. Alternate translation “they caused the people whom they controlled to fall down because of Jesus’ power, and they cried out” (See: [Assumed Knowledge and Implicit Information](#))

### the Son of God (ULT)

This is an important title for Jesus. (See: [Translating Son and Father](#))

## Mark 3:12

*(There are no notes for this verse.)*

### ULT

<sup>12</sup> And he was often rebuking them so that they might not make him known.

## Mark 3:13

### he goes up on the mountain (ULT)

**he goes up on the mountain** does not refer to a specific mountain. This phrase is an idiom which means that Jesus traveled to the mountainous regions. If this would be misunderstood, you may state it explicitly. Alternate Translation: "Jesus went up into the mountainous regions" or "Jesus went up into area with many hills" (See: [Idiom](#))

#### ULT

**13** And he goes up on the mountain and summons those whom he himself wanted, and they went to him.

## Mark 3:14

*(There are no notes for this verse.)*

### ULT

<sup>14</sup> And he appointed 12 (whom he also named apostles) so that they might be with him and so that he might send them to preach,

## Mark 3:15

*(There are no notes for this verse.)*

### ULT

<sup>15</sup> and to have authority to cast out the demons.

## Mark 3:16

### And he appointed the Twelve (ULT)

Some manuscripts do not include the words **and he appointed the Twelve**. This is likely original, but some writers decided to leave it out because verse 14 has a similar phrase. (See: [Textual Variants](#))

#### ULT

<sup>16</sup> And he appointed the Twelve <sup>[1]</sup>, and he added to Simon the name Peter;

### and he added to Simon the name Peter (ULT)

**Simon** is the first man listed. All of the names listed here are names of men. (See: [How to Translate Names](#))

### he added to Simon the name Peter (ULT)

In ancient times, people changed their names to show that they are changing something about them. Here, Jesus changes Peter's name to show that Peter is now one of his followers. This also happens in the next verse. If this would be misunderstood, think of something in your language that people do to signify a major change in their lives. (See: [Assumed Knowledge and Implicit Information](#))

## Mark 3:17

### the name Boanerges, that is, sons of thunder (ULT)

Jesus called them this because they were like **thunder**. Alternate translation: “the name Boanerges, which means men who are like thunder” or “the name Boanerges, which means thunder men” (See: [Metaphor](#))

#### ULT

<sup>17</sup> and James the {son} of Zebedee, and John the brother of James, to whom he also added the name Boanerges, that is, sons of thunder;

## Mark 3:18

*(There are no notes for this verse.)*

### ULT

<sup>18</sup> and Andrew, and Philip, and  
Bartholomew, and Matthew, and  
Thomas, and James the {son} of  
Alphaeus, and Thaddaeus, and Simon  
the Zealot,



## Mark 3:19

### and...who...betrayed him (ULT)

This note tells the reader that **Judas Iscariot** stood out from the rest of the Apostles, in that he later would betray the Lord. Alternate translation: “who later betrayed Jesus” (See: [Background Information](#))

#### ULT

<sup>19</sup> and Judas Iscariot, who also betrayed him.

## Mark 3:20

### And he comes into a house (ULT)

This is likely the same house which was mentioned previously. See note on 2:1

### they are not able even to eat bread (ULT)

The word **bread** represents food. Alternate translation: “Jesus and his disciples could not eat at all” or “they could not eat anything” (See: [Synecdoche](#))

#### ULT

**20** And he comes into a house, and the crowd gathers together again, so that they are not able even to eat bread.

## Mark 3:21

### for they were saying (ULT)

Here, **they** could refer to: (1) his relatives. (2) some people in the crowd.

### He is out of his mind (ULT)

This idiom describes how they think he is acting. Alternate translation: "He is crazy" (See: [Idiom](#))

#### ULT

<sup>21</sup> And those beside him, having heard about it, went out to seize him, for they were saying, "He is out of his mind."

## Mark 3:22

*(There are no notes for this verse.)*

### ULT

<sup>22</sup> And the scribes who had come down from Jerusalem were saying, “He has Beelzebul” and “By the ruler of the demons he casts out the demons.”

## Mark 3:23

### How is Satan able to cast out Satan (ULT)

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

#### ULT

<sup>23</sup> But having called them to himself, in parables he was saying to them, "How is Satan able to cast out Satan?"

### Satan (ULT)

The name **Satan** is used here to refer to Satan's "kingdom", and not just him. If a reader would misunderstand this, you can make it explicit. Alternate translation: "his own power" or "his own evil spirits" (See: [Synecdoche](#))

## Mark 3:24

### **And if a kingdom might have been divided against itself, that kingdom is not able to stand (ULT)**

Jesus uses this parable to show why scribes are wrong to think Jesus is controlled by Satan. He is saying that if a group of people are not united, they will not be able to exist together. (See: [Parables](#))

#### **ULT**

<sup>24</sup> And if a kingdom might have been divided against itself, that kingdom is not able to stand.

### **if a kingdom might have been divided against itself (ULT)**

The word **kingdom** refers to the people who live in the **kingdom**. Alternate translation: "If the people who live in a kingdom are divided against each other" (See: [Synecdoche](#))

### **is not able to stand (ULT)**

This phrase is a metaphor meaning that the people will no longer be united and they will fall. Alternate translation: "will no longer exist" (See: [Metaphor](#))

### **is not able to stand (ULT)**

You can state this phrase in positive form. Alternate translation: "will fall" (See: [Litotes](#))

## Mark 3:25

### a house (ULT)

This is a metonym for the people who live in **a house**. Alternate translation: “a family” or “a household” (See: [Metonymy](#))

### ULT

<sup>25</sup> And if a house might have been divided against itself, that house will not be able to stand.

### And if a house might have been divided against itself, that house will not be able to stand (ULT)

This is another parable which shows the religious leaders why they are wrong. (See: [Parables](#))

### And if a house might have been divided against itself, that house will not be able to stand (ULT)

This parable is identical to the previous one. If the repetition would confuse readers, you can use one or the other. (See: [Parallelism](#))

## Mark 3:26

### if Satan rose up against himself and was divided (ULT)

The word **himself** is a reflexive pronoun that refers back to Satan.  
(See: [Reflexive Pronouns](#))

#### ULT

<sup>26</sup> And if Satan rose up against himself and was divided, he is not able to stand, but he has an end.

### And if Satan rose up against himself and was divided, he is not able to stand, but he has an end (ULT)

While this parable is similar to the previous two, it would be good to keep it, as the parable refers back to the original problem. (See: [Parallelism](#))

### he is not able to stand, but he has an end (ULT)

This is a metaphor meaning he will fall and not endure. Alternate translation: “he will cease to be united and will be finished” or “he cannot endure and has come to an end” or “he will fall and come to an end” (See: [Metaphor](#))



## Mark 3:27

### he will plunder

This parable tells about how Jesus is binding Satan and his evil spirits, and saving the people whom he had controlled previously. (See: [Parables](#))

### no one (ULT)

This does not refer to a specific person, but to people in general. (See: [Generic Noun Phrases](#))

#### ULT

<sup>27</sup> But no one is able, having entered into the house of the strong man, to steal his possessions unless he would tie up the strong man first, and then he will plunder his house.

## Mark 3:28

### Truly I say to you (ULT)

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: "What I am about to tell you is very true"

### of the sons of men (ULT)

Here, the phrase **sons of men** is an idiom which means the people. Alternate translation: "of people" or "of mankind" (See: [Idiom](#))

#### ULT

**28** Truly I say to you that all the sins of the sons of men will be forgiven, even whatever blasphemies they may blaspheme,

## Mark 3:29

### but whoever (ULT)

**Whoever** here does not refer to anyone, but is a generic word for a person. (See: [Generic Noun Phrases](#))

#### ULT

<sup>29</sup> but whoever might have blasphemed against the Holy Spirit does not have forgiveness to eternity, but is guilty of an everlasting sin”—

## Mark 3:30

### He has an unclean spirit (ULT)

This is an idiom that means to be possessed by **an unclean spirit**.  
 Alternate translation: “an unclean spirit is controlling him” (See: [Idiom](#))

#### ULT

<sup>30</sup> because they were saying, “He has an unclean spirit.”

## Mark 3:31

### Then his mother and his brothers come

Alternate Translation: "Then Jesus' mother and brothers arrived"

#### ULT

<sup>31</sup> And his mother and his brothers come, and standing outside, they sent to him, summoning him.

## Mark 3:32

*(There are no notes for this verse.)*

### ULT

<sup>32</sup> And a crowd was sitting around him and they say to him, "Behold, your mother and your brothers seek you outside."

## Mark 3:33

### Who are my mother and my brothers (ULT)

Jesus uses this question to teach the people that he considers those who follow God to be his beloved. These are people who belong to his spiritual family. He has not forgotten who his family members are. If this would be misunderstood in your language, you may make it explicit. Alternate translation: "I will tell you who I consider to be my mother and brothers" or "I will tell you who I love as a mother or brother" (See: [Rhetorical Question](#))

#### ULT

<sup>33</sup> And answering them, he says, "Who are my mother and my brothers?"

### my mother and my brothers (ULT)

Jesus is using the words **mother** and **brother** here not referring to biological relatives, but to those whom he loves and whom obey God. (See: [Kinship](#))

## Mark 3:34

*(There are no notes for this verse.)*

### ULT

<sup>34</sup> And having looked around at those sitting in a circle around him, he says, "Behold, my mother and my brothers!



## Mark 3:35

### whoever (ULT)

**whoever** does not refer to any specific person, but to any person who does these things. (See: [Generic Noun Phrases](#))

### this is my brother, and sister, and mother (ULT)

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

#### ULT

<sup>35</sup> For whoever may do the will of God, this is my brother, and sister, and mother."

## **Mark 4**

### **Mark 4 General Notes**

### **Structure and formatting**

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

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 4:12, which are words from the Old Testament.

### **Special concepts in this chapter**

#### **Parables**

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

## Mark 4:1

### Therefore he had stepped into a boat on the sea to sit in it (ULT)

Jesus like **stepped into the boat** because the crowd was so big that it would have very hard for them all to hear him. If this would not be clear in your language, you can state this explicitly. Alternate translation: "Because the crowd was so large, Jesus stepped went out onto a boat so the crowd could hear his teaching better." (See: [Connect — Reason-and-Result Relationship](#) )

#### ULT

<sup>1</sup> And again, he began to teach beside the sea, and a large crowd is gathered around him. Therefore he had stepped into a boat on the sea to sit in it, and the whole crowd was on the shore beside the sea.

## Mark 4:2

Mark provides this background information about Jesus' actions to help readers understand what happens while Jesus is on the boat. Use the natural form in your language for expressing background information. (See: [Background Information](#))

### ULT

<sup>2</sup> And he was teaching them many things in parables, and was saying to them in his teaching,

## Mark 4:3

### **Listen! Behold, the sower went out to sow (ULT)**

Jesus teaches the crowd about what happens when different people hear Jesus' teaching. (See: [Parables](#))

#### **ULT**

<sup>3</sup> "Listen! Behold, the sower went out to sow.

## Mark 4:4

### as he sowed, some fell beside the road

Many cultures, when they plant seeds, bury them after planting them to protect them from birds. The seeds on path did not have a chance to be hidden from the birds, so they ate them. If this would be misunderstood in your language, you can explain using examples from how seeds are planted in your culture. (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>4</sup> And it happened that as he sowed, some fell beside the road, and the birds came and devoured it.

## Mark 4:5

### And other fell on the rocky ground (ULT)

In this verse and in the following 4 verses, the word **other** is referring to seeds that fell in different areas as the sower was planting. If this would be misunderstood, you can state this explicitly. Alternate translation: "Other seeds" (See: [Ellipsis](#))

#### ULT

<sup>5</sup> And other fell on the rocky ground, where it did not have much soil, and immediately it sprang up, because it did not have deep soil.

## Mark 4:6

### the sun rose (ULT)

**the sun rose** is an idiom which means when the sun got to its highest and hottest point in the day. If this would be misunderstood, you can clarify. Alternate translation: “when the sun got hotter” (See: [Idiom](#))

#### ULT

<sup>6</sup> And when the sun rose, it was scorched, and because it had no root, it was dried up.

### it was scorched (ULT)

If your language does not do passive voice, you can change this to active. Alternate translation: “it scorched the plants” (See: [Active or Passive](#))



## Mark 4:7

### other fell (ULT)

See the note on verse 5

#### ULT

<sup>7</sup> And other fell into the thorns, and the thorns grew up and choked it, and it did not produce fruit.

## Mark 4:8

### being increased and yielding one, 30, and one, 60, and one, 100 (ULT)

The amount of grain produced by each plant is being compared to the single seed from which it grew. Ellipsis is used here to shorten the phrases but they can be written out. Alternate translation: "Some plants bore 30 times as much as the seed that the man had planted, some produced 60 times as much grain, and some produced 100 times as much grain" (See: [Ellipsis](#))

#### ULT

<sup>8</sup> And other fell into the good soil, and it was giving fruit, growing up and being increased and yielding one, 30, and one, 60, and one, 100."

### 30...60...100 (ULT)

"thirty ... sixty ... a hundred." These may be written as numerals. (See: [Numbers](#))

## Mark 4:9

### Whoever has ears to hear, let him hear (ULT)

The phrase **has ears** here is a metonym for the willingness to understand and obey. Alternate translation: "Whoever is willing to understand, let him understand and obey" (See: [Metonymy](#))

#### ULT

<sup>9</sup> And he said, "Whoever has ears to hear, let him hear!"

### Whoever has ears to hear, let him hear (ULT)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey" (See: [First, Second or Third Person](#))

## Mark 4:10

### when he was alone (ULT)

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

#### ULT

**10** And when he was alone, those around him with the Twelve were asking him about the parables.

## Mark 4:11

### To you...has been given (ULT)

You can state this in active form. Alternate translation: "I have given you" (See: [Active or Passive](#))

### to those...who {are} outside (ULT)

**to those who are outside** refers to the people who are not a part of Jesus' inner circle. If this would be misunderstood, you can state this explicitly. Alternate translation: "to those who are outside of this group" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**11** And he began to say to them, "To you has been given the mystery of the kingdom of God, but to those who {are} outside, everything is in parables,

## Mark 4:12

### they may look but may not see (ULT)

Jesus speaks of people understanding what they see as actually seeing. Alternate translation: “they look and do not understand” (See: [Metaphor](#))

### so that they might not turn (ULT)

“so that they would not turn to God.” Here, **turn** is a metaphor for “repent.” Alternate translation: “so that they would not repent” (See: [Metaphor](#))

#### ULT

<sup>12</sup> so that looking, they may look but may not see, and hearing, they may hear but may not understand, so that they might not turn and it might be forgiven to them.”

## Mark 4:13

### Connecting Statement:

Jesus explains the parable of the soils to his followers and then tells them about using a lamp to show that hidden things will become known.

#### ULT

**13** And he says to them, "Do you not understand this parable? And how will you understand all the parables?"

### And he says to them (ULT)

"And Jesus said to his disciples"

### Do you not understand this parable? And how will you understand all the parables (ULT)

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

## Mark 4:14

### The sower (ULT)

“The farmer who sows his seed”

### sows the word (ULT)

Here, **the word** represents God’s message. Alternate translation: “the one who sows God’s message” (See: [Metonymy](#))

### sows the word (ULT)

Sowing the message represents teaching it. Alternate translation: “the one who teaches people God’s message” (See: [Metaphor](#))

**ULT**

**14** The sower sows the word.



## Mark 4:15

### Now these are the ones beside the road (ULT)

“In some people, the word is like the seeds that fall beside road” or  
“Some people are like the path where some of the seeds fell”

### the road (ULT)

“the path”

### whenever they might have heard it (ULT)

Here, **it** refers to “the word” or “God’s message.”

#### ULT

**15** Now these are the ones beside the road, where the word is being sown, but whenever they might have heard it, Satan immediately comes and takes away the word that was sown in them.

## Mark 4:16

### these are...the ones (ULT)

"In some people the word is like the seeds." Jesus begins to explain how in some people, the word acts like the seeds that fell on the rocky soil. (See: [Metaphor](#))

#### ULT

**16** And in the same manner, these are the ones being sown on the rocky ground, who, whenever they might have heard the word, immediately receive it with joy,

## Mark 4:17

### they have no root in themselves (ULT)

This is a comparison to the young plants that have very shallow roots. This metaphor means that the people were first excited when they received the word, but they were not strongly devoted to it. Alternate translation: "And the roots of the young plants are not able to penetrate into them" (See: [Metaphor](#))

#### ULT

**17** and they have no root in themselves, but are temporary. Then, tribulation or persecution having come because of the word, immediately they are caused to stumble.

### no...root (ULT)

This is an exaggeration to emphasize how shallow the roots were. (See: [Hyperbole](#))

### tribulation or persecution having come because of the word (ULT)

It may be helpful to explain that **tribulation** comes because people believed God's message. Alternate translation: "when tribulation or persecution comes because they believed God's message" (See: [Assumed Knowledge and Implicit Information](#))

### they are caused to stumble (ULT)

In this parable, **to stumble** means "to stop believing God's message" (See: [Metaphor](#))

## Mark 4:18

### others are the ones being sown into the thorns (ULT)

Jesus begins to explain how the effect of the word on some people is like the seeds that fell among the thorns. Alternate translation: “the response of other people is like the seeds that were sown among the thorns” (See: [Metaphor](#))

#### ULT

<sup>18</sup> And others are the ones being sown into the thorns. These are the ones who have heard the word,

## Mark 4:19

### the cares of the age (ULT)

“the worries in this life” or “the concerns about this present life”

### the...the deceitfulness...of riches (ULT)

“the desires for riches”

### entering in, choke the word (ULT)

As Jesus continues to talk about people in whom the word is like the seeds that fell among the thorns, he explains what the desires and worries do to the word in their lives. Alternate translation: “enter in and choke God’s message in their lives like thorns choke young plants” (See: [Metaphor](#))

### it becomes unfruitful (ULT)

“the word does not produce a crop in them”

#### ULT

**19** but the cares of the age, and the deceitfulness of riches, and the desires concerning other things, entering in, choke the word, and it becomes unfruitful.

## Mark 4:20

### those are the ones sown in the good soil (ULT)

Jesus begins to explain how in some people the word is like seeds that were sown in good soil. Alternate translation: “these are the ones in whom the word is like the seeds that were sown in the good soil” (See: [Metaphor](#))

#### ULT

<sup>20</sup> And those are the ones sown in the good soil, who hear the word and receive it, and produce fruit—one, 30, and one, 60, and one, 100.”

### one, 30, and one, 60, and one, 100 (ULT)

This refers to the grain that the plants produce. Alternate translation: “some produce 30 grains, some produce 60 grains, and some produce 100 grains” or “some produce 30 times the grain that was sown, some produce 60 times the grain that was sown, and some produce 100 times the grain that was sown” (See: [Ellipsis](#))

### 30...60...100 (ULT)

You can state the numbers as text. Alternate translation: “thirty ... sixty ... a hundred” (See: [Numbers](#))

## Mark 4:21

### And he was saying to them (ULT)

“And Jesus said to the crowd”

**The lamp does not come so that it might be put under a basket or under the bed, does it (ULT)**

#### ULT

<sup>21</sup> And he was saying to them, “The lamp does not come so that it might be put under a basket or under the bed, does it? Is it not so that it might be put on the lampstand?”

This question may be written as a statement. Alternate translation: “You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!” (See: [Rhetorical Question](#))

## Mark 4:22

**For nothing is hidden except so that it might be revealed, and nothing secret has happened except so that it might come to exposure (ULT)**

You can state this in positive form. Alternate translation: “For everything that is hidden will be made known, and everything that is secret will come out into to open” (See: [Litotes](#))

### ULT

<sup>22</sup> For nothing is hidden except so that it might be revealed, and nothing secret has happened except so that it might come to exposure.

**nothing...is hidden...and nothing secret has happened (ULT)**

“there is nothing that is hidden ... there is nothing that is secret” Both of the phrases have the same meaning. Jesus is emphasizing that everything that is secret will be made known. (See: [Parallelism](#))



## Mark 4:23

### If anyone has ears to hear, let him hear (ULT)

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

Alternate translation: "If anyone is willing to listen, listen" or "If anyone is willing to understand, let him understand and obey" (See: [Metonymy](#))

#### ULT

**23** If anyone has ears to hear, let him hear!"

### If anyone has ears to hear, let him hear (ULT)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. See how you translated a similar phrase in [Mark 4:9](#). Alternate translation: "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey" (See: [First, Second or Third Person](#))

## Mark 4:24

### he was saying to them (ULT)

"Jesus said to the crowd"

### In that measure you use (ULT)

This could mean: (1) Jesus is talking about a literal **measure** and giving generously to others. (2) this is a metaphor in which Jesus speaks of "understanding" as if it were "measuring." (See: [Metaphor](#))

#### ULT

<sup>24</sup> And he was saying to them, "Pay attention to what you hear. In that measure you use it will be measured to you, and it will be added to you."

### it will be measured to you, and it will be added to you (ULT)

You can state this in active form. Alternate translation: "God will measure that amount for you, and he will add it to you" (See: [Active or Passive](#))

## Mark 4:25

### to him will be given ... even what he has will be taken away from him

You can state this in active form. Alternate translation: “to him God will give more ... from him God will take away” or “God will give more to him ... God will take away from him” (See: [Active or Passive](#))

#### ULT

<sup>25</sup> For 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”

## Mark 4:26

### Connecting Statement:

Jesus then tells the people parables to explain the kingdom of God, which he later explains to his disciples. (See: [Parables](#))

### As a man may throw the seed (ULT)

Jesus likens the kingdom of God to a farmer **who may throw his seed**. Alternate translation: “like a farmer who sows his seed” (See: [Simile](#))

#### ULT

<sup>26</sup> And he was saying, “Thus is the kingdom of God: As a man may throw the seed on the ground,

## Mark 4:27

### he may sleep and may be awakened, night and day

This is something that the man habitually does. Alternate translation: “he sleeps each night and gets up each day” or “he sleeps each night and gets up the next day”

### how, he himself does not know (ULT)

“though the man does not know how the seed sprouts and grows”

#### ULT

<sup>27</sup> and he may sleep and may get up, night and day, and the seed may sprout and may grow—how, he himself does not know.

## Mark 4:28

### the blade (ULT)

the stalk or sprout

### the head (ULT)

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

#### ULT

<sup>28</sup> The soil produces fruit of its own accord: First the blade, then the head, then the mature grain in the head.

## Mark 4:29

### he immediately sends forth the sickle (ULT)

Here, **the sickle** is a metonym that stands for the farmer or the people whom the farmer sends out to harvest the grain. Alternate translation: “he immediately goes into the field with a sickle to harvest the grain” or “he immediately sends people with sickles into the field to harvest the grain” (See: [Metonymy](#))

#### ULT

<sup>29</sup> And whenever it may have delivered the fruit, he immediately sends forth the sickle because the harvest has come.”

### sickle (ULT)

a curved blade or a sharp hook used to cut grain

### because the harvest has come (ULT)

Here the phrase **has come** is an idiom for the grain being ripe for harvest. Alternate translation: “because the grain is ready to be harvested” (See: [Idiom](#))

## Mark 4:30

### How might we compare the kingdom of God, or in what parable might we present it (ULT)

Jesus asked this question to cause his hearers to think about what **the kingdom of God** is. Alternate translation: "With this parable I can explain what the kingdom of God is like." (See: [Rhetorical Question](#))

#### ULT

<sup>30</sup> And he was saying, "How might we compare the kingdom of God, or in what parable might we present it?"



## Mark 4:31

### when it may have been sown (ULT)

You can state this in active form. Alternate translation: “when someone sows it” or “when someone plants it”

#### ULT

<sup>31</sup> {It is} like a mustard seed, which, when it may have been sown in the soil, being the smallest of all the seeds that {are} on the earth,

## Mark 4:32

### and it makes large branches (ULT)

The mustard tree is described as causing its branches to grow large.  
Alternate translation: "with large branches" (See: [Personification](#))

#### ULT

<sup>32</sup> and when it may have been sown, it grows and becomes greater than all the garden plants, and it makes large branches, so that the birds of the sky are able to make their nests in its shade."

## Mark 4:33

### he was speaking the word to them (ULT)

Here, **word** is a synecdoche for “message of God.” The word **them** refers to the crowds. Alternate translation: “he taught the message of God to them” (See: [Synecdoche](#))

### just as they were able to hear (ULT)

“and if they were able to understand some, he kept telling them more”

#### ULT

<sup>33</sup> And with many such parables he was speaking the word to them, just as they were able to hear;

## Mark 4:34

### by himself (ULT)

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

### he was explaining everything (ULT)

Here, **everything** is an exaggeration. He explained all his parables. Alternate translation: “he explained all his parables” (See: [Hyperbole](#))

#### ULT

<sup>34</sup> but he was not speaking to them without a parable, but by himself, he was explaining everything to his own disciples.

## Mark 4:35

### Connecting Statement:

As Jesus and his disciples take a boat to escape the crowds of people, a great storm arises. His disciples are afraid when they see that even the wind and the sea obey Jesus.

### he says to them (ULT)

"Jesus said to his disciples"

### the other side (ULT)

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

#### ULT

<sup>35</sup> And he says to them on that day, evening having come, "Let us cross over to the other side."

## Mark 4:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> And having left the crowd, they take him with them, as he was, in the boat, and other boats were with him.

## Mark 4:37

### to already be filling the boat (ULT)

It may be helpful to state that **the boat** was **filling** up with water.  
Alternate translation: "the boat was in danger of being filled with water" (See: [Ellipsis](#))

#### ULT

<sup>37</sup> And a great storm of wind happens and the waves were breaking into the boat so as to already be filling the boat.

## Mark 4:38

### the stern (ULT)

This is at the very back of the boat. “the stern of the boat”

### they wake him up (ULT)

The word **they** refers to the disciples.

### do you not care that we are perishing (ULT)

The disciples asked this question to convey their fear. This question can be written as a statement. Alternate translation: “you need to pay attention to what is happening; we are all about to die!” (See: [Rhetorical Question](#))

### we are perishing (ULT)

The word **we** includes the disciples and Jesus. (See: [Exclusive and Inclusive ‘We’](#))

#### ULT

**38** And he himself was in the stern, sleeping on the cushion. And they wake him up and say to him, “Teacher, do you not care that we are perishing?”



## Mark 4:39

### Be silent! Be still (ULT)

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do. (See: [Doublet](#))

### a great calm (ULT)

“a great stillness over the sea” or “a great calm over the sea”

### ULT

<sup>39</sup> And having been awakened, he rebuked the wind, and said to the sea, “Be silent! Be still!” And the wind ceased, and there was a great calm.

## Mark 4:40

### And he said to them (ULT)

"And Jesus said to his disciples"

### Why are you afraid? Do you not yet have faith (ULT)

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

#### ULT

<sup>40</sup> And he said to them, "Why are you afraid? Do you not yet have faith?"

## Mark 4:41

### Who then is this, for even the wind and the sea obey him (ULT)

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

#### ULT

<sup>41</sup> And they were filled with great fear and were saying to one another, "Who then is this, for even the wind and the sea obey him?"

## Mark 5

### Mark 5 General Notes

### Possible translation difficulties in this chapter

#### “Talitha, koum”

The words **Talitha, koum** ([Mark 5:41](#)) are from the Aramaic language. Mark writes them the way they sound and then translates them. (See: [Copy or Borrow Words](#))

## Mark 5:1

### Connecting Statement:

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

### ULT

<sup>1</sup> And they came to the other side of the sea, to the region of the Gerasenes.

### they came (ULT)

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

### of the sea (ULT)

This refers to the Sea of Galilee.

### of the Gerasenes (ULT)

This name refers to the people who live in Gerasa. (See: [How to Translate Names](#))

## Mark 5:2

### with an unclean spirit (ULT)

This is an idiom meaning that the man is “controlled” or “possessed” by the unclean spirit. Alternate translation: “controlled by an unclean spirit” or “that an unclean spirit possessed” (See: [Idiom](#))

#### ULT

<sup>2</sup> And when he had gotten out from the boat, immediately a man with an unclean spirit came from the tombs to meet him,

## Mark 5:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> who had {his} dwelling in the tombs,  
and no one was able to bind him  
anymore, not even with a chain,

## Mark 5:4

### he...often...had...been bound (ULT)

This can be written in active form. Alternate translation: "People had bound him many times" (See: [Active or Passive](#))

### the shackles had been shattered (ULT)

This can be written in active form. Alternate translation: "he shattered his shackles" (See: [Active or Passive](#))

### with shackles (ULT)

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

### no one was strong enough to subdue him (ULT)

The man was so **strong** that **no one** could **subdue him**. Alternate translation: "He was so strong that no one was strong enough to subdue him" (See: [Assumed Knowledge and Implicit Information](#))

### he...to subdue (ULT)

"to control him"

#### ULT

<sup>4</sup> because he had often been bound with shackles and chains, but the chains had been torn apart by him and the shackles had been shattered, and no one was strong enough to subdue him.



## Mark 5:5

### cutting himself with stones (ULT)

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

#### ULT

<sup>5</sup> And throughout every night and day in the tombs and in the mountains, he was crying out and cutting himself with stones.

## Mark 5:6

### And having seen Jesus from a distance (ULT)

When the man first saw Jesus, Jesus would have been getting out of the boat. (See: [Assumed Knowledge and Implicit Information](#))

### bowed down to (ULT)

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

#### ULT

<sup>6</sup> And having seen Jesus from a distance, he ran to him and bowed down to him.

## Mark 5:7

### General Information:

The information in these two verses may be reordered to present the events in the order that they happened, as in the UST. (See: [Order of Events](#))

### crying out (ULT)

“the unclean spirit, crying out”

### What to me and to you, Jesus, Son of the Most High God (ULT)

The unclean spirit asks this question out of fear. This can be written as a statement. Alternate translation: “Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me.” (See: [Rhetorical Question](#))

### Jesus...may you not torment me (ULT)

Jesus has the power to torment unclean spirits.

### Son of the Most High God (ULT)

This is an important title for Jesus. (See: [Translating Son and Father](#))

### I beg you by God (ULT)

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

#### ULT

<sup>7</sup> And crying out in a loud voice, he says, “What to me and to you, Jesus, Son of the Most High God? I beg you by God, may you not torment me.”

## Mark 5:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> For he was saying to him, "Come out from the man, unclean spirit."

## Mark 5:9

### he was asking him (ULT)

"Jesus asked the unclean spirit"

### he says to him, "My name {is} Legion, for we are many (ULT)

#### ULT

<sup>9</sup> And he was asking him, "What {is} your name?" And he says to him, "My name {is} Legion, for we are many."

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

## Mark 5:10

*(There are no notes for this verse.)*

### ULT

<sup>10</sup> And he was begging him repeatedly that he would not send them out of the region.

## Mark 5:11

*(There are no notes for this verse.)*

### ULT

**11** But there was a great herd of pigs  
being fed on the hill,

## Mark 5:12

### they begged him (ULT)

“the unclean spirits begged Jesus”

#### ULT

<sup>12</sup> and they begged him, saying, “Send us into the pigs, so that we might enter into them.”



## Mark 5:13

### he permitted them (ULT)

It may be helpful to state clearly what Jesus allowed them to do.  
Alternate translation: "Jesus allowed the unclean spirits to do what they asked permission to do" (See: [Assumed Knowledge and Implicit Information](#))

### rushed...And...into...about 2,000...down the steep slope...the sea...drowned in the sea (ULT)

You can make this a separate sentence: "rushed down the steep slope into the sea. There were about 2,000 pigs, and they drowned in the sea"

### about 2,000 (ULT)

"about two thousand pigs" (See: [Numbers](#))

#### ULT

**13** And he permitted them, and having come out, the unclean spirits entered into the pigs, and the herd—about 2,000—rushed down the steep slope into the sea, and drowned in the sea.

## Mark 5:14

### in the city and in the countryside (ULT)

You can state this clearly that the men gave their report to the people who were in the **city** and **countryside**. Alternate translation: "to people in the city and in the countryside" (See: [Ellipsis](#))

#### ULT

**14** And those feeding them ran away and reported this in the city and in the countryside, and they went out to see what it was that had happened.

## Mark 5:15

### Jesus...Legion (ULT)

This was the name of the many demons that were in the man. See how you translated this in [Mark 5:9](#).

### being in his right mind (ULT)

This is an idiom meaning that he is thinking clearly. Alternate translation: “being of a normal mind” or “thinking clearly” (See: [Idiom](#))

### they became afraid (ULT)

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

#### ULT

**15** And they come to Jesus and see the one being demon-possessed, sitting, clothed and being in his right mind—the one who had had the Legion—and they became afraid.

## Mark 5:16

### those who had seen how it happened (ULT)

“the people who had witnessed what had happened”

#### ULT

**16** And those who had seen how it happened to the one who was demon-possessed related it to them, and about the pigs.

## Mark 5:17

*(There are no notes for this verse.)*

### ULT

**17** And they began to beg him to depart from their region.

## Mark 5:18

### the one who had been demon-possessed (ULT)

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

#### ULT

**18** And when he is getting into the boat, the one who had been demon-possessed was begging him so that he might be with him.

## Mark 5:19

### But he did not permit him (ULT)

You can state clearly what Jesus did not allow the man to do.  
Alternate translation: "But he did not allow the man to come with them" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**19** But he did not permit him, but says to him, "Go to your house, to your {people}, and report to them how much the Lord has done for you and had mercy on you."

## Mark 5:20

### the Decapolis (ULT)

This is the name of a region that means “Ten Cities.” It is located to the southeast of the Sea of Galilee. (See: [How to Translate Names](#))

### everyone was marvelling (ULT)

It may be helpful to state why the people were **marvelling**. Alternate translation: “all the people who heard what the man said were amazed” (See: [Ellipsis](#))

#### ULT

**20** And he went away and began to proclaim in the Decapolis how much Jesus did for him, and everyone was marvelling.



## Mark 5:21

### Connecting Statement:

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

### ULT

**21** And when Jesus had crossed over again to the other side in the boat, a great crowd was gathered around him, and he was beside the sea.

### the other side (ULT)

It may be helpful to add information to this phrase. Alternate translation: “the other side of the sea” (See: [Ellipsis](#))

### beside the sea (ULT)

“on the seashore” or “on the shore”

### the sea (ULT)

This is the Sea of Galilee.

## Mark 5:22

### Jairus (ULT)

This is the name of a man. (See: [How to Translate Names](#))

#### ULT

<sup>22</sup> And behold, one of the leaders of the synagogue, named Jairus, comes, and having seen him, he falls at his feet.

## Mark 5:23

### you might lay {your} hands (ULT)

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

### in order that she might be healed and she might live (ULT)

You can state this in active form. Alternate translation: “and heal her and make her live” (See: [Active or Passive](#))

#### ULT

**23** And he begs him repeatedly, saying, “My little daughter is near the end; come, so that you might lay {your} hands on her in order that she might be healed and she might live.”

## Mark 5:24

### And went with him (ULT)

“So Jesus went with Jairus.” Jesus’ disciples also went with him.  
Alternate translation: “So Jesus and the disciples went with Jairus”  
(See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>24</sup> And went with him, and a great crowd was following him and was pressing around him.

### was pressing around him (ULT)

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

## Mark 5:25

### Connecting Statement:

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

#### ULT

<sup>25</sup> And a woman, being with a flow of blood for 12 years,

### And a woman, being (ULT)

This introduces the woman as a new character in the story. Consider how new people are introduced into a story in your language. (See: [Introduction of New and Old Participants](#))

### with a flow of blood for 12 years (ULT)

The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition. (See: [Euphemism](#))

### for 12 years (ULT)

"for twelve years" (See: [Numbers](#))

## Mark 5:26

### having become worse (ULT)

“her sickness got worse” or “her bleeding increased”

#### ULT

<sup>26</sup> and having suffered much from many doctors, and having spent everything that she had, and not having been helped, but instead having become worse,

## Mark 5:27

### the things about Jesus (ULT)

She had heard reports about Jesus of how he healed people.  
 Alternate translation: "that Jesus healed people" (See: [Assumed Knowledge and Implicit Information](#))

### Jesus...cloak (ULT)

outer garment or coat

#### ULT

<sup>27</sup> having heard the things about Jesus, having come up behind him in the crowd, she touched his cloak.

## Mark 5:28

### I will be saved (ULT)

You can state this in active form. Alternate translation: "it will save me" or "his power will heal me" (See: [Active or Passive](#))

#### ULT

**28** For she was saying, "If I might touch just his clothes, I will be saved."



## Mark 5:29

### she had been healed from the disease (ULT)

You can state this in active form. Alternate translation: “the sickness had left her” or “she was no longer sick” (See: [Active or Passive](#))

#### ULT

<sup>29</sup> And immediately the flow of her blood was dried up, and she knew in {her} body that she had been healed from the disease.

## Mark 5:30

### his} power had gone out from him (ULT)

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

#### ULT

<sup>30</sup> And immediately Jesus, having realized in himself that {his} power had gone out from him, having turned around in the crowd, was saying, “Who touched my clothes?”

## Mark 5:31

### this crowd pressing in on you (ULT)

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

#### ULT

**31** And his disciples were saying to him, "You see this crowd pressing in on you, and you say, 'Who touched me?'"

## Mark 5:32

*(There are no notes for this verse.)*

### ULT

<sup>32</sup> But he was looking around to see the one having done this.

## Mark 5:33

### fell down before him (ULT)

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

### told him the whole truth (ULT)

The phrase **the whole truth** refers to how she had touched him and became well. Alternate translation: “told him the whole truth about how she had touched him” (See: [Ellipsis](#))

#### ULT

**33** But the woman, having become afraid and trembling, having known what had happened to her, came and fell down before him and told him the whole truth.

## Mark 5:34

### Daughter (ULT)

Jesus was using this term figuratively to refer to the woman as a believer.

### your faith (ULT)

“your faith in me”

### ULT

<sup>34</sup> But he said to her, “Daughter, your faith has healed you. Go in peace and be healed from your disease.”

## Mark 5:35

### While he is still speaking (ULT)

“While Jesus was still speaking”

### they come from the synagogue leader’s {house (ULT)

This could mean: (1) these people had come from Jairus’ house. (2) Jairus had previously given these people orders to go see Jesus. (3) these people had been sent by the man who was presiding as the synagogue leader in Jairus’ absence.

#### ULT

<sup>35</sup> While he is still speaking, they come from the synagogue leader’s {house}, saying, “Your daughter died. Why trouble the teacher any longer?”

### the synagogue leader’s {house (ULT)

The leader of the synagogue is Jairus.

### saying (ULT)

“saying to Jairus”

### Why trouble the teacher any longer (ULT)

This question can be written as a statement. Alternate translation: “It is useless to bother the teacher any longer.” or “There no need to bother the teacher any longer.” (See: [Rhetorical Question](#))

### the teacher (ULT)

This refers to Jesus.

## Mark 5:36

### General Information:

You may want to combine verses 37 and 38 and reorder them to present the events in the order that they happened, as in the UST. (See: [Verse Bridges](#))

### Only believe (ULT)

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

#### ULT

<sup>36</sup> But Jesus, having heard the word being spoken, says to the leader of the synagogue, "Do not fear. Only believe."



## Mark 5:37

### he did not permit (ULT)

Jesus did not permit

### to accompany him (ULT)

“to come with him.” It may be helpful to state where they were going. Alternate translation: “to accompany him to Jairus’ house” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>37</sup> And he did not permit anyone to accompany him, except Peter, and James, and John the brother of James.

## Mark 5:38

### sees (ULT)

Jesus saw

#### ULT

<sup>38</sup> And he comes to the house of the leader of the synagogue and sees a commotion, and weeping and much wailing.

## Mark 5:39

### he says to them (ULT)

"Jesus said to the people who were weeping"

### Why are you upset and weeping (ULT)

Jesus asked this question to help them see their lack of faith. This may be written as a statement. Alternate translation: "This is not a time to be upset and crying." (See: [Rhetorical Question](#))

### The child has not died, but is sleeping (ULT)

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

#### ULT

<sup>39</sup> And entering, he says to them, "Why are you upset and weeping? The child has not died, but is sleeping."

## Mark 5:40

### they were laughing at him (ULT)

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

### having put them all outside (ULT)

“having sent all the other people outside the house”

### him...those with (ULT)

This refers to Peter, James, and John.

### he enters where the child was (ULT)

It may be helpful to state where **the child** is. Alternate translation: “he went into the room where the child was lying” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**40** And they were laughing at him. But he, having put them all outside, takes along the father of the child, and the mother, and those with him, and he enters where the child was.

## Mark 5:41

### Talitha, koum (ULT)

This is an Aramaic sentence, which Jesus spoke to the little girl in her language. Write these words as is with your alphabet. (See: [Copy or Borrow Words](#))

#### ULT

**41** And having taken the hand of the child, he says to her, "Talitha, koum!" which is translated: "Little girl, I say to you, rise up."

## Mark 5:42

### she was...12 years {of age (ULT)}

“she was twelve years old” (See: [Numbers](#))

#### ULT

<sup>42</sup> And immediately the little girl rose up and was walking (for she was 12 years {of age}), and they were immediately astonished with great amazement.

## Mark 5:43

### he strictly ordered them that no one should know about this, and (ULT)

You can state this as a direct quote. Alternate translation: “he ordered them strictly, ‘No one should know about this!’ Then” or “he ordered them strictly, ‘Do not tell anyone about what I have done!’ Then” (See: [Direct and Indirect Quotations](#))

#### ULT

<sup>43</sup> And he strictly ordered them that no one should know about this, and he told them to give her something to eat.

### he strictly ordered them (ULT)

“he strongly commanded them”

### and he told them to give her something to eat (ULT)

You can state this as a direct quote. Alternate translation: “and he told them, ‘Give her something to eat.’” (See: [Direct and Indirect Quotations](#))

## **Mark 6**

### **Mark 6 General Notes**

### **Special concepts in this chapter**

#### **“Anointed with oil”**

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



## Mark 6:1

### Connecting Statement:

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

### his hometown (ULT)

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

#### ULT

<sup>1</sup> And he went out from there and comes to his hometown, and his disciples are following him.

## Mark 6:2

### what is this wisdom that has been given to him?

This question, which contains passive construction, can be asked in active form. Alternate translation: "what is this wisdom that he has gained?"

### happening by his hands (ULT)

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

### ULT

<sup>2</sup> And the Sabbath having come, he began to teach in the synagogue. And many of those who were hearing him were amazed, saying, "From where are these things, and what {is} this wisdom that has been given to him, and these miracles happening by his hands?"

## Mark 6:3

**Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And are his sisters not here with us (ULT)**

These questions can be written as a statement. Alternate translation: "He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us." (See: [Rhetorical Question](#))

### ULT

<sup>3</sup> "Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? And are his sisters not here with us?" And they were offended by him.

**of James...Joses...Judas...Simon (ULT)**

These are the names of men. (See: [How to Translate Names](#))

## Mark 6:4

### to them (ULT)

“to the crowd”

### A prophet is not without honor, except (ULT)

This sentence uses a double negative to create emphasis of the positive equivalent. Alternate translation: “A prophet is always honored, except” or “The only place a prophet is not honored is” (See: [Double Negatives](#))

#### ULT

<sup>4</sup> And Jesus was saying to them, “A prophet is not without honor, except in his hometown and among his relatives and in his own house.”

## Mark 6:5

### having laid {his} hands on a few sick people (ULT)

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

#### ULT

<sup>5</sup> And he was not able to do any mighty work there, except, having laid {his} hands on a few sick people, he healed them.

## Mark 6:6

*(There are no notes for this verse.)*

### ULT

<sup>6</sup> And he was amazed because of their unbelief, and he was going around the villages teaching.

## Mark 6:7

### General Information:

Jesus' instructions in verses 8 and 9 can be reordered to separate what he told the disciples to do from what he told them not to do, as in the UST. (See: [Verse Bridges](#))

### Connecting Statement:

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

### he calls the Twelve (ULT)

Here the word **called** means that he summoned the Twelve to come to him.

### two by two (ULT)

"2 by 2" or "in pairs" (See: [Numbers](#))

#### ULT

<sup>7</sup> And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits,

## Mark 6:8

### no bread (ULT)

Here, **bread** is a synecdoche for food in general. Alternate translation: “no food” (See: [Synecdoche](#))

#### ULT

<sup>8</sup> and commanded them that they should take nothing for the journey, except only a staff—no bread, no bag, no money in {their} belts—



## Mark 6:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> but having put on sandals, and, "You may not wear two tunics."

## Mark 6:10

### he was saying to them (ULT)

"Jesus said to the Twelve"

### remain there until you may go out from there (ULT)

Here, **remain** represents daily going back to that house to eat and sleep there. Alternate translation: "eat and sleep in that house until you leave that place" (See: [Metonymy](#))

#### ULT

<sup>10</sup> And he was saying to them,  
"Whenever you might enter into a  
house, remain there until you may go  
out from there."

## Mark 6:11

### for a testimony against them (ULT)

It may be helpful to explain how this action was **a testimony against them**. Alternate translation: “as a testimony to them. By doing that, you will be testifying that they did not welcome you” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**11** And whatever place might not receive you nor listen to you, going out from there, shake off the dust that {is} under your feet for a testimony against them.”

## Mark 6:12

### having gone out (ULT)

It may be helpful to state that they went out to various towns.  
Alternate translation: "having gone out to various towns" (See: [Ellipsis](#))

### they proclaimed (ULT)

The word **they** refers to the Twelve and does not include Jesus.

#### ULT

<sup>12</sup> And having gone out, they  
proclaimed that people should repent.

## Mark 6:13

### they were casting out many demons (ULT)

It may be helpful to state that they cast the demons out of people.  
Alternate translation: "they were casting many demons out of people" (See: [Ellipsis](#))

#### ULT

**13** And they were casting out many demons, and anointing many sick people with oil and healing them.

## Mark 6:14

### Connecting Statement:

When Herod hears about Jesus' miracles, he worries, thinking that someone has raised John the Baptist from the dead. (Herod had caused John the Baptist to be killed.)

### King Herod heard this (ULT)

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

#### ULT

**14** And King Herod heard this, for his name became well known, and some were saying, "John the Baptist has been raised from the dead, and because of this, miraculous powers are working in him."

### some were saying, "John the Baptist has been raised

Some people were saying that Jesus was **John the Baptist**. You can state this more clearly. Alternate translation: "Some were saying, 'He is John the Baptist who has been raised'" (See: [Assumed Knowledge and Implicit Information](#))

### John the Baptist has been raised (ULT)

Here, **raised** is an idiom for "caused to live again." Alternate translation: "John the Baptist has been caused to live again" (See: [Idiom](#))

### John the Baptist has been raised (ULT)

You can state this in active form. Alternate translation: "God has caused John the Baptist to live again" (See: [Active or Passive](#))

## Mark 6:15

### But others were saying, "He is Elijah."

It may be helpful to state why some people thought he was **Elijah**.  
 Alternate translation: "Some others said, 'He is Elijah, whom God promised to send back again.'" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** But others were saying, "He is Elijah."  
 But others were saying, "A prophet, like one of the prophets."

## Mark 6:16

### General Information:

In verse 17 the author begins to give background information about Herod and why he beheaded John the Baptist. (See: [Background Information](#))

#### ULT

**16** But Herod, having heard this, was saying, "John, whom I beheaded—he has been raised."

### whom I beheaded (ULT)

Here Herod uses the word **I** to refer to himself. The word **I** is a metonym for Herod's soldiers. Alternate translation: "whom I commanded my soldiers to behead" (See: [Metonymy](#))

### has been raised (ULT)

You can state this in active form. Alternate translation: "has become alive again" (See: [Active or Passive](#))



## Mark 6:17

### himself...Herod...having sent, seized John and he bound him in prison (ULT)

You can state this clearly that **Herod** sent his soldiers to put **John** in **prison**. Alternate translation: “Herod sent his soldiers to arrest John and had them bind him in prison” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>17</sup> For Herod himself, having sent, seized John and he bound him in prison on account of Herodias (the wife of his brother Philip), because he married her.

### on account of Herodias (ULT)

“because of Herodias”

### the wife of his brother Philip (ULT)

Herod’s **brother Philip** is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus’ twelve disciples. (See: [How to Translate Names](#))

### because he married her (ULT)

“because Herod had married her”

## Mark 6:18

*(There are no notes for this verse.)*

### ULT

<sup>18</sup> For John was saying to Herod, "It is not lawful for you to have the wife of your brother."

## Mark 6:19

### was wanting to kill him, but she was not able (ULT)

Herodias is the subject of this phrase and **she** is a metonym as she wants someone else to execute John. Alternate translation: “she wanted someone to kill him, but she could not have him killed” (See: [Metonymy](#))

#### ULT

<sup>19</sup> But Herodias was angry with him and was wanting to kill him, but she was not able,

## Mark 6:20

### for Herod was fearing John, knowing (ULT)

These two clauses can be linked differently to show more clearly why Herod feared John. Alternate translation: “for Herod feared John because he knew” (See: [Connecting Words and Phrases](#))

### knowing him to be a righteous and holy man (ULT)

“because Herod knew that John was a righteous and holy man”

### having heard him (ULT)

“having listened to John”

#### ULT

<sup>20</sup> 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 greatly perplexed, yet he was listening to him gladly.

## Mark 6:21

### Connecting Statement:

The author continues to give background information about Herod and the beheading of John the Baptist. (See: [Background Information](#))

### Herod made his birthday dinner for his officials (ULT)

Here, **Herod** is a metonym for his servants whom he would have commanded to prepare a meal. Alternate translation: “Herod had his servants prepare a dinner for his officials” (See: [Metonymy](#))

### his birthday dinner (ULT)

a formal meal or banquet to celebrate his birthday

#### ULT

**21** And the opportune day having come when Herod made his birthday dinner for his officials, and for the commanders, and for the leaders of Galilee,

## Mark 6:22

### the daughter of Herodias herself (ULT)

The word **herself** is a reflexive pronoun used to emphasize that it was significant that it was Herodias' own daughter who danced at the dinner. (See: [Reflexive Pronouns](#))

### having entered (ULT)

"having come into the room"

#### ULT

<sup>22</sup> and the daughter of Herodias herself having entered and having danced and having pleased Herod and those reclining to eat with him, the king said to the girl, "Ask me whatever you might desire and I will give it to you."

## Mark 6:23

**Whatever you might ask of me, I will give it to you, up to half of my kingdom (ULT)**

"I will give you up to half of what I own and rule, if you ask for it"

### ULT

<sup>23</sup> And he swore to her, "Whatever you might ask of me, I will give it to you, up to half of my kingdom."

## Mark 6:24

### having gone out (ULT)

“after she went out of the room”

#### ULT

<sup>24</sup> And having gone out, she said to her mother, “What should I ask?” And she said, “The head of John the Baptist.”



## Mark 6:25

### a platter (ULT)

“a board” or “a large wooden dish”

#### ULT

<sup>25</sup> And immediately, having entered in with haste to the king, she requested, saying, “I desire that you would give me at once the head of John the Baptist on a platter.”

## Mark 6:26

### because of {his} oaths and those reclining to eat with him (ULT)

You can state clearly the content of the **oath**, and the relationship between the oath and the dinner guests. Alternate translation: “because his dinner guests had heard him make the oath that he would give her anything she asked for” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>26</sup> And the king, having become deeply grieved, he did not want to refuse her because of {his} oaths and those reclining to eat with him,

## Mark 6:27

*(There are no notes for this verse.)*

### ULT

<sup>27</sup> and the king, immediately having sent an executioner, commanded him to bring his head, and so having departed, he beheaded him in the prison.

## Mark 6:28

### on a platter (ULT)

“on a tray”

#### ULT

<sup>28</sup> And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

## Mark 6:29

### his disciples, having heard of this (ULT)

“John’s disciples, having heard that this had happened”

#### ULT

<sup>29</sup> And his disciples, having heard of this, came and took his body and placed it in a tomb.

## Mark 6:30

### Connecting Statement:

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

### ULT

<sup>30</sup> And the apostles are gathered together with Jesus and reported to him all that they did and what they taught.

## Mark 6:31

### a desolate place (ULT)

a place where there are no people

### those coming and those going were many

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

### not even...they were...having opportunity (ULT)

The word **they** refers to the apostles.

#### ULT

<sup>31</sup> And he says to them, "You yourselves, come away by yourself to a desolate place and rest a little while." For those coming and those going were many, and they were not even having opportunity to eat.

## Mark 6:32

### And they went away (ULT)

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

#### ULT

<sup>32</sup> And they went away in the boat to a desolate place by themselves.



## Mark 6:33

### But many saw them leaving...recognized them (ULT)

"many people saw Jesus and the apostles leaving and recognized them"

### on foot (ULT)

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

#### ULT

<sup>33</sup> But many saw them leaving and recognized them, and they ran there together on foot from all the towns, and they arrived before them.

## Mark 6:34

### he saw a great crowd (ULT)

"Jesus saw a great crowd"

### they were like sheep not having a shepherd (ULT)

Jesus compares the people to **sheep** who are confused when they do not have their **shepherd** to lead them. (See: [Simile](#))

#### ULT

<sup>34</sup> And having gotten out, he saw a great crowd and had compassion on them because they were like sheep not having a shepherd, and he began to teach them many things.

## Mark 6:35

### And the hour already having become late (ULT)

This means it was late in the day. Alternate translation: “And when it was getting late” or “And late in the afternoon” (See: [Idiom](#))

### This place is desolate (ULT)

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

#### ULT

<sup>35</sup> And the hour already having become late, his disciples, having come to him, were saying, “This place is desolate, and the hour {is} already late.

## Mark 6:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> Send them away so that, having gone away into the surrounding countryside and villages, they might buy something for themselves to eat."

## Mark 6:37

### But he, answering, said to them (ULT)

"But Jesus answered and said to his disciples"

### Having gone away, might we buy 200 denarii of bread and give it to them to eat (ULT)

The disciples ask this question to say that there is no way they could afford to buy enough food for this crowd. Alternate translation: "We could not buy enough bread to feed this crowd, even if we had two hundred denarii!" (See: [Rhetorical Question](#))

#### ULT

<sup>37</sup> But he, answering, said to them, "You give them to eat." And they say to him, "Having gone away, might we buy 200 denarii of bread and give it to them to eat?"

### 200 denarii (ULT)

The singular form of the word **denarii** is "denarius." A denarius was a Roman silver coin worth one day's wages. (See: [Biblical Money](#))

### 200 denarii (ULT)

"two hundred denarii" (See: [Numbers](#))

## Mark 6:38

### loaves (ULT)

lumps of bread dough that have been shaped and baked

#### ULT

<sup>38</sup> But he says to them, "How many loaves do you have? Go. See." And having found out, they say, "Five, and two fish."

## Mark 6:39

### the green grass (ULT)

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

#### ULT

<sup>39</sup> And he commanded them all to recline group by group on the green grass.

## Mark 6:40

### by group according to hundreds and according to fifties (ULT)

This refers to the number of people in each of the groups. Alternate translation: "about fifty people in some groups and about a hundred people in other groups" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>40</sup> And they reclined group by group according to hundreds and according to fifties.



## Mark 6:41

### having looked up to heaven (ULT)

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

### he blessed (ULT)

“he spoke a blessing” or “he gave thanks”

### the...two fish...he divided...among them all (ULT)

“he divided the two fish so that everyone could have some”

### ULT

**41** And having taken the five loaves and the two fish, having looked up to heaven, he blessed and broke the loaves and was giving them to his disciples so that they might set them before them, and he divided the two fish among them all.

## Mark 6:42

*(There are no notes for this verse.)*

**ULT**

<sup>42</sup> And they all ate and were satisfied.

## Mark 6:43

### they took up (ULT)

This could mean: (1) the disciples took up the pieces. (2) the people took up the pieces.

### 12 full baskets of broken pieces (ULT)

“twelve baskets full of broken pieces of bread”

### 12...baskets (ULT)

“twelve baskets” (See: [Numbers](#))

#### ULT

**43** And they took up 12 full baskets of broken pieces, and from the fish.

**Mark 6:44****5,000 men (ULT)**

“five thousand men” (See: [Numbers](#))

**those who ate the loaves were 5,000 men (ULT)**

The number of women and children was not counted. If it would not be understood that women and children were present, it can be made explicit. Alternate translation: “And there were 5,000 men who ate the loaves. They did not even count the women and children” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>44</sup> And those who ate the loaves were 5,000 men.

## Mark 6:45

### to the other side (ULT)

This refers to the Sea of Galilee. You can state this clearly. Alternate translation: "to the other side of the Sea of Galilee" (See: [Ellipsis](#))

### Bethsaida (ULT)

This is a town on the northern shore of the Sea of Galilee. (See: [How to Translate Names](#))

#### ULT

**45** And immediately he compelled his disciples to get into the boat and to go ahead to the other side, to Bethsaida, while he sends the crowd away.

## Mark 6:46

### having sent them away (ULT)

“when he had sent the people away”

#### ULT

<sup>46</sup> And having sent them away, he went to the mountain to pray.

## Mark 6:47

*(There are no notes for this verse.)*

### ULT

<sup>47</sup> And having become evening, the boat was in the middle of the sea, and he {was} alone on the land.

## Mark 6:48

### Connecting Statement:

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

### the fourth watch (ULT)

This is the time between 3 AM and sunrise. (See: [Ordinal Numbers](#))

#### ULT

**48** And having seen them being tormented as they rowed, for the wind was against them, and about the fourth watch of the night he comes to them, walking on the sea, and he intended to pass by them.



## Mark 6:49

### a ghost (ULT)

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

#### ULT

<sup>49</sup> But they, having seen him walking on the sea, thought that he is a ghost and they cried out,

## Mark 6:50

### Take courage...Do not be afraid (ULT)

These two sentences are similar in meaning, emphasizing to his disciples that they did not need to be afraid. They can be combined into one if necessary. Alternate translation: "Do not be afraid of me!" (See: [Parallelism](#))

#### ULT

<sup>50</sup> 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!"

## Mark 6:51

### they were very much amazed among themselves (ULT)

If you need to be more specific, it can stated what they were amazed by. Alternate translation: “they were completely amazed at what he had done” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>51</sup> And he went up into the boat with them, and the wind stilled, and they were very much amazed among themselves.

## Mark 6:52

### about the loaves (ULT)

Here the phrase **the loaves** refers to when Jesus multiplied the loaves of bread. Alternate translation: “what it meant when Jesus multiplied the loaves of bread” or “what it meant when Jesus caused the few loaves to become many” (See: [Metonymy](#))

#### ULT

<sup>52</sup> For they did not understand about the loaves, but their heart had been hardened.

### their heart had been hardened (ULT)

A **heart** that has been **hardened** represents being too stubborn to understand. Alternate translation: “they were too stubborn to understand” (See: [Metaphor](#))

## Mark 6:53

### Connecting Statement:

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

### Gennesaret (ULT)

This is the name of the region to the northwest of the Sea of Galilee. (See: [How to Translate Names](#))

#### ULT

<sup>53</sup> And having crossed over to the land, they came to Gennesaret and anchored there.

## Mark 6:54

*(There are no notes for this verse.)*

### ULT

<sup>54</sup> And when they had come out from the boat, immediately having recognized him,

## Mark 6:55

### they ran throughout that whole region (ULT)

It may be helpful to state why they ran through the region. Alternate translation: “they ran throughout the whole district in order to tell others that Jesus was there” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>55</sup> they ran throughout that whole region and began to carry on {their} mats those having sickness where they were hearing that he is.

### they ran throughout...they were hearing (ULT)

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

### those having sickness (ULT)

This phrase refers to people. Alternate translation: “the sick people” (See: [Nominal Adjectives](#))

## Mark 6:56

### wherever he was entering (ULT)

“wherever Jesus entered”

### they were placing (ULT)

Here, **they** refers to the people. It does not refer to Jesus’ disciples.

### the sick (ULT)

This phrase refers to people. Alternate translation: “the sick people” (See: [Nominal Adjectives](#))

### were begging him (ULT)

This could mean: (1) the sick were begging him. (2) the people were begging him.

### they might touch (ULT)

The word **they** refers to the sick.

### the edge of his garment

“the hem of his robe” or “the edge of his clothes”

### wherever...as many as (ULT)

“all those who”

#### ULT

<sup>56</sup> And wherever he was entering into villages, or into cities, or into the countryside, they were placing the sick in the marketplaces and were begging him so that at least they might touch the edge of his garment, and as many as touched him were being healed.



## Mark 7

### Mark 7 General Notes

#### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 7:6-7, which are words from the Old Testament.

#### Special concepts in this chapter

##### Hand washing

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

#### Other possible translation difficulties in this chapter

##### “Ephphatha”

This is an Aramaic word. Mark wrote it the way it sounds using Greek letters and then explained what it means. (See: [Copy or Borrow Words](#))

## Mark 7:1

### Connecting Statement:

Jesus rebukes the Pharisees and scribes.

### are being gathered around him (ULT)

“are gathered around Jesus”

#### ULT

<sup>1</sup> And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered around him.

## Mark 7:2

### General Information:

In verses 3 and 4, the author gives background information about the Pharisees' washing traditions in order to show why the Pharisees were bothered that Jesus' disciples did not wash their hands before eating. (See: [Background Information](#))

#### ULT

<sup>2</sup> And they had seen some of his disciples that eat bread with defiled hands, that is, unwashed.

### General Information:

Verses 3 and 4 can be reordered in order to make it easier to understand, as in the UST. (See: [Verse Bridges](#))

### they had seen (ULT)

"the Pharisees and the scribes saw"

### that is, unwashed (ULT)

The word **unwashed** explains why the disciples' hands were defiled. It can be expressed in active form. Alternate translation: "that is, with hands that they had not washed" or "that is, that they had not washed their hands" (See: [Active or Passive](#))

## Mark 7:3

### of the elders (ULT)

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

#### ULT

<sup>3</sup> (For the Pharisees and all the Jews do not eat unless they would wash {their} hands with a fist, holding to the tradition of the elders;

## Mark 7:4

### copper vessels (ULT)

“copper kettles” or “metal containers”

#### ULT

<sup>4</sup> and from the marketplace, they do not eat unless they would wash, and there are many other things which they received to observe: the washing of cups, and pots, and copper vessels.)

## Mark 7:5

**Why do your disciples not walk according to the tradition of the elders, but they eat {their} bread with unwashed hands (ULT)**

**Walk in** here is a metaphor for “obey.” (See: [Metaphor](#))

**Why do your disciples not walk according to the tradition of the elders, but they eat {their} bread with unwashed hands (ULT)**

The Pharisees and scribes asked this question to challenge Jesus’ authority. This can be written as two statements. Alternate translation: “Your disciples disobey the traditions of our elders! They should wash their hands using our rituals.” (See: [Rhetorical Question](#))

**their} bread (ULT)**

This is a synecdoche, representing food in general. Alternate translation: “food” (See: [Synecdoche](#))

### ULT

<sup>5</sup> And the Pharisees and the scribes ask him, “Why do your disciples not walk according to the tradition of the elders, but they eat {their} bread with unwashed hands?”

## Mark 7:6

### General Information:

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

### with {their} lips (ULT)

Here, **lips** is a metonym for speaking. Alternate translation: “by what they say” (See: [Metonymy](#))

### but their heart is far from me (ULT)

Here, **heart** refers to a person’s thoughts or emotions. (See: [Metonymy](#))

### but their heart is far from me (ULT)

This is a way of saying the people are not truly devoted to God. Alternate translation: “but they do not really love me” (See: [Idiom](#))

#### ULT

<sup>6</sup> But he, answering, said to them, “Isaiah prophesied well about you hypocrites. As it is written, ‘This people honors me with {their} lips, but their heart is far from me.

## Mark 7:7

### But they worship me in vain (ULT)

“But they offer me useless worship”

#### ULT

<sup>7</sup> But they worship me in vain, teaching commandments of men as doctrines.'



## Mark 7:8

### Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

### Having abandoned (ULT)

having refused to obey

### you hold fast to (ULT)

“you hold strongly to” or “you only keep”

#### ULT

<sup>8</sup> Having abandoned the commandment of God, you hold fast to the tradition of men.”

## Mark 7:9

### How well you reject the commandment of God so that you may keep your tradition (ULT)

Jesus uses this ironic statement to rebuke his listeners for forsaking God's **commandment**. Alternate translation: "You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all" (See: [Irony](#))

#### ULT

<sup>9</sup> And he was saying to them, "How well you reject the commandment of God so that you may keep your tradition!"

### How well you reject (ULT)

"How skillfully you reject"

## Mark 7:10

### father...The one speaking evil (ULT)

"The one who curses his father"

### let him end in death (ULT)

"he must surely be put to death"

#### ULT

<sup>10</sup> For Moses said, 'Honor your father and your mother,' and, 'The one speaking evil of {his} father or mother—let him end in death.'

### The one speaking evil of {his} father or mother—let him end in death (ULT)

You can state this in active form. Alternate translation: "The authorities must surely execute a person who speaks evil about his father or mother" (See: [Active or Passive](#))

## Mark 7:11

### is} Corban...If...Whatever you would have profited from me (ULT)

The tradition of the scribes said that once money or other things were promised to the temple, they could not be used for any other purpose.

#### ULT

<sup>11</sup> But you say, 'If a man may say to {his} father or his mother, "Whatever you would have profited from me {is} Corban"' (that is, a gift),

### is} Corban (ULT)

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

### that is, a gift (ULT)

This phrase explains the meaning of the Hebrew word "Corban." You can state this in active form. Mark explained the meaning so that his non-Jewish readers could understand what Jesus said. Alternate translation: "I have given it to God" (See: [Active or Passive](#))

## Mark 7:12

### General Information:

In verses 11 and 12, Jesus shows how the Pharisees teach people that they do not have to obey God's commandment to honor their parents. In verse 11 Jesus tells what the Pharisees allow people to say about their possessions, and in verse 12 he tells how that shows the Pharisees' attitude toward people helping their parents. This information can be reordered to first tell about the Pharisees' attitude toward people helping their parents and then tell how that attitude is shown in what the Pharisees allow people to say about their possessions. (See: [Verse Bridges](#))

#### ULT

**12** you no longer permit him to do anything for {his} father or {his} mother,

### you no longer permit him to do anything for {his} father or {his} mother (ULT)

By doing this, the Pharisees are allowing people not to provide for their parents, if they promise to give to God what they would have given to them. You can order these words before the words that begin with "Whatever help" in verse 11: "You no longer permit a person to do anything for his father or his mother after he says, 'Whatever help you would have received from me is Corban.' (Corban means 'Given to God.')" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 7:13

### nullifying (ULT)

cancelling or doing away with

### you do many such similar things (ULT)

“you are doing many other things similar to this”

#### ULT

<sup>13</sup> nullifying the word of God by your tradition which you handed down, and you do many such similar things.”

## Mark 7:14

### Connecting Statement:

Jesus tells a parable to the crowd to help them understand what he has been saying to the scribes and Pharisees. (See: [Parables](#))

### having summoned (ULT)

“after Jesus had called”

### Listen to me, all of you, and understand (ULT)

The words **Listen** and **understand** are related. Jesus uses them together to emphasize that his hearers should pay close attention to what he is saying. (See: [Doublet](#))

### understand (ULT)

It may be helpful to state what Jesus is telling them to **understand**. Alternate translation: “try to understand what I am about to tell you” (See: [Ellipsis](#))

#### ULT

**14** And having summoned the crowd again, he was saying to them, “Listen to me, all of you, and understand:

## Mark 7:15

### nothing...from outside the man (ULT)

Jesus is speaking about what a person eats. This is in contrast to “what come out of the person.” Alternate translation: “nothing from outside a person that he can eat” (See: [Assumed Knowledge and Implicit Information](#))

### the things that come out from the man (ULT)

This refers to the things a person does or says. This is in contrast to “what is outside a person that enters into him.” Alternate translation: “It is what comes out of a person that he says or does” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** there is nothing from outside the man, entering into him, that is able to defile him; but the things that come out from the man are the things defiling the man.”



## Mark 7:16

*(There are no notes for this verse.)*

**ULT**

**16**<sup>[1]</sup> [If anyone has ears to hear, let him hear.]

## Mark 7:17

### Connecting Statement:

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

### And (ULT)

The word **And** marks a break in the main story line. Jesus is now away from the crowd, in a house with his disciples.

#### ULT

**17** And when he entered into the house from the crowd, his disciples were asking him about the parable.

## Mark 7:18

### Connecting Statement:

Jesus begins to teach his disciples by asking a question.

### Are you also thus without understanding (ULT)

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

#### ULT

**18** And he says to them, "Are you also thus without understanding? Do you not understand that everything that is entering into the man from outside is not able to defile him,

## Mark 7:19

### Connecting Statement:

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

**because it does not go into his heart, but into the stomach, and passes out into the latrine (ULT)**

#### ULT

**19** because it does not go into his heart, but into the stomach, and passes out into the latrine?" (making all foods clean.)

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

### it does not go into his heart (ULT)

Here, **heart** is a metonym for a person's inner being or mind. Here Jesus means that food does not affect a person's character. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind" (See: [Metonymy](#))

### it does not go (ULT)

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

### making all foods clean (ULT)

It may be helpful to explain clearly what this phrase means. Alternate translation: "all foods clean, meaning that people can eat any food without God considering the eater defiled" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 7:20

### he was saying (ULT)

“Jesus said”

### What is coming out from the man, that defiles the man (ULT)

“What defiles a person is what comes out of him”

#### ULT

<sup>20</sup> But he was saying, “What is coming out from the man, that defiles the man.”

## Mark 7:21

### from the heart of men, proceed evil thoughts (ULT)

Here, **heart** is a metonym for a person's inner being or mind.

Alternate translation: "out of the inner being of a person, come evil thoughts" or "out of the mind of a person, come evil thoughts" (See: [Metonymy](#))

#### ULT

<sup>21</sup> For from within, from the heart of men, proceed evil thoughts, sexual immorality, theft, murder,

## Mark 7:22

### sensuality (ULT)

not controlling one's lustful desires

#### ULT

<sup>22</sup> adultery, coveting, wickedness, deceit, sensuality, an evil eye, slander, pride, {and} folly.

## Mark 7:23

### come out from within (ULT)

Here the word **within** describes a person's heart. Alternate translation: "come from within a person's heart" or "come from within a person's thoughts" (See: [Ellipsis](#))

#### ULT

<sup>23</sup> All these evils come out from within, and they defile the man."



## Mark 7:24

### Connecting Statement:

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

### ULT

<sup>24</sup> Now having gotten up from there, he went away to the region of Tyre and Sidon, and having entered into a house, he was wanting no one to know it, but he was not able to hide.

## Mark 7:25

### had...an unclean spirit (ULT)

This is an idiom meaning that she was possessed by the unclean spirit. Alternate translation: "being possessed by an unclean spirit" (See: [Idiom](#))

### fell down (ULT)

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

#### ULT

<sup>25</sup> But immediately, having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet.

## Mark 7:26

### Now the woman was a Greek, a Syrophoenician by descent (ULT)

The word **But** marks a break in the main story line, as this sentence gives us background information about the woman. (See: [Background Information](#))

### a Syrophoenician (ULT)

This is the name of the woman's nationality. She was born in the Phoenician region in Syria. (See: [How to Translate Names](#))

#### ULT

<sup>26</sup> 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.

## Mark 7:27

### **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 dogs (ULT)**

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

#### **ULT**

<sup>27</sup> And he was saying to her, "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 dogs."

### **Permit the children first to be fed (ULT)**

You can state this in active form. Alternate translation: "We must first feed the children of Israel" (See: [Active or Passive](#))

### **bread (ULT)**

This refers to food in general. Alternate translation: "food" (See: [Synecdoche](#))

### **to the dogs (ULT)**

This refers to small dogs kept as pets.

## Mark 7:28

*(There are no notes for this verse.)*

### ULT

<sup>28</sup> But she answered and says to him,  
"Yes, Lord, and the little dogs under the  
table eat from the crumbs of the  
children."

## Mark 7:29

### go (ULT)

Jesus was implying that she no longer needed to stay to ask him to help her daughter. He would do it. Alternate translation: “you may go now” or “you may go home in peace” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>29</sup> And he was saying to her, “Because of this word, go! The demon has gone out from your daughter.”

### The demon has gone out from your daughter (ULT)

Jesus has caused the unclean spirit to leave the woman’s **daughter**. This can be expressed clearly. Alternate translation: “I have caused the evil spirit to leave your daughter” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 7:30

*(There are no notes for this verse.)*

### ULT

<sup>30</sup> And having gone away to her house, she found the child had been laid on the bed, and the demon had gone out.

## Mark 7:31

### Connecting Statement:

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

### having gone out from the region of Tyre (ULT)

“having left the region of Tyre”

### the region...up to a part (ULT)

This could mean: (1) “up to a place in the region” as Jesus is at the sea in the region of the Decapolis. (2) “through part of the region” as Jesus went through the region of the Decapolis to get to the sea.

### of the Decapolis (ULT)

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

#### ULT

<sup>31</sup> And again having gone out from the region of Tyre, he went through Sidon to the Sea of Galilee, up to a part of the region of the Decapolis.



**Mark 7:32****they bring (ULT)**

“the people brought”

**a deaf man (ULT)**

“a person who was not able to hear”

**ULT**

<sup>32</sup> And they bring to him a deaf man and one having difficulty speaking, and they beg him that he would lay {his} hand on him.

**they beg him that he would lay {his} hand on him (ULT)**

Prophets and teachers would put their **hands on** people in order to heal them or bless them. In this case, people are begging Jesus to heal a man. Alternate translation: “they begged Jesus to put his hand on the man to heal him” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 7:33

### having taking him aside (ULT)

“after Jesus took the man aside”

### he put his fingers into his ears

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

### his...having spit, he touched...tongue (ULT)

Jesus spits and then touches the man’s tongue.

### having spit (ULT)

It may be helpful to state that Jesus **spit** on his fingers. Alternate translation: “after spitting on his fingers” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>33</sup> And having taking him aside from the crowd by himself, he put his fingers into his ears, and having spit, he touched his tongue.

## Mark 7:34

### having looked up to heaven (ULT)

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

### Ephphatha (ULT)

Here the author refers to something by an Aramaic word. This word should be copied as is into your language using your alphabet. (See: [Copy or Borrow Words](#))

### he sighed (ULT)

This means that he groaned or that he let out a long deep breath that could be heard. It probably shows Jesus' sympathy for the man.

### says to him (ULT)

"said to the man"

#### ULT

<sup>34</sup> And having looked up to heaven, he sighed and says to him, "Ephphatha!" (that is, "Be opened!").

## Mark 7:35

### his ears were opened (ULT)

This means he was able to hear. Alternate translation: "his ears were opened and he was able to hear" or "he was able to hear" (See: [Idiom](#))

#### ULT

<sup>35</sup> And his ears were opened, and the band of his tongue was released, and he began speaking plainly.

### the band of his tongue was released (ULT)

You can state this in active form. Alternate translation: "Jesus took away what prevented his tongue from speaking" or "Jesus loosened his tongue" (See: [Active or Passive](#))

## Mark 7:36

### as much as...he ordered them (ULT)

The refers to him ordering them not to tell anyone about what he had done. Alternate translation: “the more he ordered them not to tell anyone” (See: [Ellipsis](#))

### the more abundantly (ULT)

“the more widely” or “the more”

#### ULT

<sup>36</sup> And he ordered them so that they would tell it to no one. But as much as he ordered them, the more abundantly they were proclaiming it.

## Mark 7:37

### they were extremely astonished (ULT)

“they were utterly amazed” or “they were exceedingly astonished”  
or “they were astonished beyond all measure”

### the deaf...the mute (ULT)

These refer to people. Alternate translation: “deaf people ... mute people” or “people who cannot hear ... people who cannot speak” (See: [Metonymy](#))

#### ULT

**37** And they were extremely astonished, saying, “He has done all things well. He even makes the deaf to hear and the mute to speak.”

## Mark 8

### Mark 8 General Notes

### Special concepts in this chapter

#### Bread

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

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

#### “Adulterous generation”

When Jesus called the people an “adulterous generation,” he was telling them that they were not faithful to God. (See: [faithful](#), [faithfulness](#), [trustworthy](#) and [people of God](#))

### Important figures of speech in this chapter

#### Rhetorical Questions

Jesus used many rhetorical questions as a way of both teaching the disciples ([Mark 8:17-21](#)) and scolding the people ([Mark 8:12](#)). (See: [Rhetorical Question](#))

### Other possible translation difficulties in this chapter

#### Paradox

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

## Mark 8:1

### Connecting Statement:

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

### In those days (ULT)

This phrase is used to introduce a new event in the story. (See: [Introduction of a New Event](#))

#### ULT

<sup>1</sup> In those days, there again being a great crowd, and not having anything to eat, having summoned his disciples, he says to them,



## Mark 8:2

**they are remaining with me already for three days and do not have anything to eat (ULT)**

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

### ULT

<sup>2</sup> “I have compassion on the crowd, because they are remaining with me already for three days and do not have anything to eat.

## Mark 8:3

### they will faint (ULT)

This could be: (1) a literal statement that they may lose consciousness temporarily. (2) a hyperbolic exaggeration that means “they may become weak.” (See: [Hyperbole](#))

#### ULT

<sup>3</sup> And if I would send them away to their home fasting, they will faint on the way, and some of them have come from far way.”

## Mark 8:4

### **From where will anyone be able to feed these people with bread here in this desolate place (ULT)**

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

#### **ULT**

<sup>4</sup> And his disciples answered him, "From where will anyone be able to feed these people with bread here in this desolate place?"

### **with bread (ULT)**

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

## Mark 8:5

### he asked them (ULT)

"Jesus asked his disciples"

#### ULT

<sup>5</sup> And he asked them, "How many loaves do you have?" And they said, "Seven."

## Mark 8:6

### he commands the crowd to recline on the ground (ULT)

This can be written as a direct quote. "Jesus commanded the crowd, 'Sit down on the ground'" (See: [Direct and Indirect Quotations](#))

### to recline (ULT)

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

### ULT

<sup>6</sup> And he commands the crowd to recline on the ground, and having taken the seven loaves, having given thanks, he broke them and was giving them to his disciples so that they might serve them, and they served the crowd.

## Mark 8:7

### And they had (ULT)

Here the word **they** is used to refer to Jesus and his disciples.

### having blessed them (ULT)

“after Jesus gave thanks for the fish”

#### ULT

<sup>7</sup> And they had a few small fish, and having blessed them, he told them to serve these also.

## Mark 8:8

### they ate (ULT)

“the people ate”

### they picked up (ULT)

Here, **they** could refer to the disciples, or to the people in the crowd.

#### ULT

<sup>8</sup> And they ate and were satisfied, and they picked up an abundance of broken pieces—seven baskets.

### an abundance of broken pieces—seven baskets (ULT)

This refers to the **broken pieces** of fish and bread that were left over after the people ate. Alternate translation: “the remaining broken pieces of bread and fish, which filled seven large baskets” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 8:9

### and he sent them away (ULT)

It may be helpful to clarify when **he sent them away**. Alternate translation: "and after they ate, Jesus sent them away" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>9</sup> Now there were about 4,000, and he sent them away.



## Mark 8:10

### he went into the region of Dalmanutha (ULT)

It may be helpful to clarify how they got to Dalmanutha. Alternate translation: "he sailed around the Sea of Galilee to the region of Dalmanutha" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>10</sup> And immediately, having gotten into the boat with his disciples, he went into the region of Dalmanutha.

### of Dalmanutha (ULT)

This is the name of a place on the northwestern shore of the Sea of Galilee. (See: [How to Translate Names](#))

## Mark 8:11

### Connecting Statement:

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

### seeking from him (ULT)

“asking him for”

### a sign from heaven (ULT)

They wanted **a sign** that would prove that Jesus' power and authority were from God. The word **heaven** could be: (1) a metonym for God. Alternate translation: “a sign from God” (2) the sky. Alternate translation: “a sign from the sky” (See: [Metonymy](#))

### testing him (ULT)

The Pharisees tried to test Jesus to make him prove that he was from God. Some information can be made explicit. Alternate translation: “to prove that God had sent him” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**11** And the Pharisees came out and began to argue with him, seeking from him a sign from heaven, testing him.

## Mark 8:12

### having sighed deeply in his spirit (ULT)

This means that he groaned or that he let out a long deep breath that could be heard. It probably shows Jesus' deep sadness that the Pharisees refused to believe him. See how you translated this in [Mark 7:34](#).

#### ULT

<sup>12</sup> And having sighed deeply in his spirit, he says, "Why does this generation seek for a sign? Truly I say to you, if a sign will be given to this generation..."

### in his spirit (ULT)

"in himself"

### Why does this generation seek for a sign (ULT)

Jesus is scolding them. This question may be written as a statement. Alternate translation: "This generation should not seek a sign." (See: [Rhetorical Question](#))

### Why does this generation seek for (ULT)

When Jesus speaks of **this generation**, he is referring to the people who lived at that time. The Pharisees are included in this group. Alternate translation: "Why do you and the people of this generation seek for" (See: [Assumed Knowledge and Implicit Information](#))

### if...will be given...a sign (ULT)

You can state this in active form. Alternate translation: "I will not give a sign" (See: [Active or Passive](#))

## Mark 8:13

### having left them, having boarded a boat again (ULT)

Jesus' disciples went with him. Some information can be made explicit. Alternate translation: "after he left them and got into a boat again with his disciples" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>13</sup> And having left them, having boarded a boat again, he went away to the other side.

### to the other side (ULT)

You can state clearly that this describes the Sea of Galilee. Alternate translation: "to the other side of the sea" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 8:14

### Connecting Statement:

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

### And (ULT)

Here, **And** marks a break in the main story line. Here the author tells background information about the disciples forgetting to bring bread. (See: [Background Information](#))

### except for one loaf (ULT)

The negative phrase **except for** is used to emphasize how small an amount of bread they had. Alternate translation: "only one loaf" (See: [Litotes](#))

#### ULT

**14** And they forgot to bring bread, and except for one loaf, they did not have any with them in the boat.

## Mark 8:15

### Keep watch! Be on guard (ULT)

These two terms have a common meaning and are repeated here for emphasis. They can be combined. Alternate translation: "Keep watch" (See: [Doublet](#))

### the yeast of the Pharisees and the yeast of Herod (ULT)

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

#### ULT

**15** And he was warning them, saying, "Keep watch! Be on guard against the yeast of the Pharisees and the yeast of Herod."

## Mark 8:16

### that they have no bread (ULT)

In this statement, it may be helpful to state what they thought Jesus had meant when he spoke to them about **bread**. Alternate translation: “that he must have said that because they had no bread” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**16** And they were reasoning with each other that they have no bread.”

### they have no bread (ULT)

The word **no** is an exaggeration. The disciples did have one loaf of bread ([Mark 8:14](#)), but that was not much different from having no bread at all. Alternate translation: “very little bread” (See: [Hyperbole](#))

## Mark 8:17

### Why are you reasoning that you do not have bread (ULT)

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

#### ULT

<sup>17</sup> And having known this, Jesus says to them, "Why are you reasoning that you do not have bread? Do you not yet perceive, nor understand? Have your hearts become hardened?"

### Do you not yet perceive, nor understand (ULT)

These questions have the same meaning and are used together to emphasize that they do not understand. This can be written as one question. Alternate translation: "Do you not yet understand?" (See: [Parallelism](#))

### Do you not yet perceive, nor understand (ULT)

This can be written as a statement. Alternate translation: "You should perceive and understand by now the things I say and do." (See: [Rhetorical Question](#))

### Have your hearts become hardened (ULT)

Here, **hearts** is a metonym for a person's mind. (See: [Metonymy](#))

### Have your hearts become hardened (ULT)

The phrase **hearts become hardened** is a metaphor for not being able or willing to understand something. (See: [Metaphor](#))

### Have your hearts become hardened (ULT)

Jesus uses a question to scold the disciples. This can be written as a statement. Alternate translation: "Your thinking has become so dull!" or "You are so slow to understand what I mean!" (See: [Rhetorical Question](#))



## Mark 8:18

**Having eyes, do you not see? And having ears, do you not hear? And do you not remember (ULT)**

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

### ULT

<sup>18</sup> Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

## Mark 8:19

### the 5,000 (ULT)

This refers to the 5,000 people Jesus fed. Alternate translation: “the 5,000 people” (See: [Metonymy](#))

### the 5,000 (ULT)

“the five thousand people” (See: [Numbers](#))

#### ULT

**19** When I broke the five loaves among the 5,000, how many baskets full of broken pieces did you take up?” They say to him, “12.”

### how many baskets full of broken pieces did you take up (ULT)

It may be helpful to state when they collected the baskets of pieces. Alternate translation: “how many baskets full of broken pieces of bread did you collect after everyone finished eating” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 8:20

### the 4,000 (ULT)

This refers to the 4,000 people Jesus fed. Alternate translation: “the 4,000 people” (See: [Metonymy](#))

### the 4,000 (ULT)

“the four thousand people” (See: [Numbers](#))

### how many baskets full of broken pieces did you take up (ULT)

It may be helpful to state when they collected these. Alternate translation: “how many baskets full of broken pieces of bread did you collect after everyone finished eating” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**20** “And when the seven among the 4,000, how many baskets full of broken pieces did you take up?” And they say to him, “Seven.”

## Mark 8:21

### How do you not yet understand (ULT)

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

#### ULT

**21** And he said to them, "How do you not yet understand?"

## Mark 8:22

### Connecting Statement:

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

### Bethsaida (ULT)

This is a town on the northern shore of the Sea of Galilee. See how you translated the name of this town in [Mark 6:45](#). (See: [How to Translate Names](#))

### that he would touch him (ULT)

It may be helpful to state why they wanted Jesus to touch the man. Alternate translation: “to touch him in order to heal him” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**22** And they come to Bethsaida, and they bring to him a blind man and beg him that he would touch him.

## Mark 8:23

**having spit into his eyes, having laid {his} hands on him, he was asking him (ULT)**

“when Jesus had spit on the man’s eyes and laid his hands on him, Jesus asked the man”

### ULT

<sup>23</sup> And having taken hold of the hand of the blind man, he led him out from the village. And having spit into his eyes, having laid {his} hands on him, he was asking him, “Do you see anything?”

## Mark 8:24

### having looked up (ULT)

“when the man looked up”

### I see men who look like walking trees (ULT)

The man sees men **walking** around, yet they are not clear to him, so he compares them to **trees**. Alternate translation: “Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees” (See: [Simile](#))

#### ULT

<sup>24</sup> And having looked up, he was saying, “I see men who look like walking trees.”

## Mark 8:25

### Then he again laid (ULT)

"Then Jesus again laid"

### and he looked intently and was restored (ULT)

The phrase **was restored** can be written in active form. Alternate translation: "restoring the man's sight, and then the man opened his eyes" (See: [Active or Passive](#))

#### ULT

<sup>25</sup> Then he again laid {his} hands upon his eyes, and he looked intently and was restored, and he was seeing everything clearly.



## Mark 8:26

*(There are no notes for this verse.)*

### ULT

<sup>26</sup> And he sent him away to his home, saying, "You may not even enter into the town."

## Mark 8:27

### Connecting Statement:

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

### ULT

**27** And Jesus and his disciples went out into the villages of Caesarea Philippi, and on the way he was questioning his disciples, saying to them, "Who do men say that I am?"

## Mark 8:28

### But they spoke to him, saying (ULT)

“But they answered him, saying,”

### John the Baptist (ULT)

The disciples answer that this was who some people said Jesus was. This can be shown more clearly. Alternate translation: “Some people say that you are John the Baptist” (See: [Assumed Knowledge and Implicit Information](#))

### others...others (ULT)

The tow occurrences of **others** refers to other people. This refers to their responses to Jesus’ question. Alternate translation: “other people say you are ... other people say you are” (See: [Ellipsis](#))

#### ULT

<sup>28</sup> But they spoke to him, saying, “John the Baptist, and others, ‘Elijah,’ but others, ‘One of the prophets.’”

## Mark 8:29

### he was questioning them (ULT)

"Jesus asked his disciples"

#### ULT

<sup>29</sup> And he was questioning them, "But who do you say that I am?" And answering, Peter says to him, "You are the Christ."

## Mark 8:30

### he warned them that they might tell no one about him (ULT)

Jesus did not want them to tell anyone that he was the Christ. This can be made more explicit. Alternate translation: "Jesus warned them not to tell anyone that he is the Christ" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>30</sup> And he warned them that they might tell no one about him.

### he warned them that they might tell no one about him (ULT)

This can be written as a direct quote. Alternate translation: "Jesus warned them, 'Do not tell anyone that I am the Christ'" (See: [Direct and Indirect Quotations](#))

## Mark 8:31

### the Son of Man (ULT)

This is an important title for Jesus. (See: [Translating Son and Father](#))

### to be rejected by the elders and the chief priests and the scribes, and to be killed, and to rise up after three days (ULT)

You can state this in active form. Alternate translation: “that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up” (See: [Active or Passive](#))

#### ULT

**31** And he began to teach 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.

## Mark 8:32

### he was speaking this word openly (ULT)

“he said this in a way that was easy to understand”

### began to rebuke him (ULT)

Peter rebuked Jesus for saying the things he said would happen to the Son of Man. This can be made explicit. Alternate translation: “began to rebuke him for saying these things” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>32</sup> And he was speaking this word openly. And Peter, having taken him aside, began to rebuke him.

## Mark 8:33

### Connecting Statement:

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

### Get behind me, Satan! For you are not setting your mind (ULT)

Jesus means that Peter is acting like **Satan** because Peter is trying to prevent Jesus from accomplishing what God sent him to do. Alternate translation: "Get behind me, because you are acting like Satan! You are not setting" (See: [Metaphor](#))

### Get behind me (ULT)

"Get away from me"

#### ULT

**33** But Jesus, having turned and having looked at his disciples, rebuked Peter and says, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of men."



## Mark 8:34

### to follow after me (ULT)

To **follow** Jesus here represents being one of his disciples. Alternate translation: “be my disciple” or “be one of my disciples” (See: [Metaphor](#))

### let him deny himself (ULT)

“he must not give in to his own desires” or “he must forsake his own desires”

### take up his cross, and follow me (ULT)

The cross represents suffering and death. (See: [Metonymy](#))

### take up his cross, and follow me (ULT)

“carry his cross and follow me.” Taking up the cross represents being willing to suffer and die. Alternate translation: “must obey me even to the point of suffering and dying” (See: [Metaphor](#))

### follow me (ULT)

To **follow** Jesus here represents obeying him. Alternate translation: “obey me” (See: [Metaphor](#))

#### ULT

**34** And having summoned the crowd along with his disciples, he said to them, “If anyone wants to follow after me, let him deny himself, and take up his cross, and follow me.

## Mark 8:35

### For whoever wants (ULT)

“For anyone who wants”

### soul (ULT)

This refers to both physical life and spiritual life.

### for the sake of me and of the gospel (ULT)

“because of me and because of the gospel.” Jesus is talking about people who lose their lives because they follow Jesus and **the gospel**. You can state this clearly. Alternate translation: “because he follows me and tells others the gospel” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>35</sup> For whoever wants to save his soul will lose it, but whoever loses his soul for the sake of me and of the gospel will save it.

## Mark 8:36

### For what does it profit a man to gain the whole world and to forfeit his soul (ULT)

This can be written as a statement. Alternate translation: “Even if a person gains the whole world, it will not benefit him if he forfeits his life.” (See: [Rhetorical Question](#))

#### ULT

<sup>36</sup> For what does it profit a man to gain the whole world and to forfeit his soul?

### to gain the whole world and to forfeit his soul (ULT)

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

### to gain the whole world (ULT)

The words **the whole world** are an exaggeration for great riches. Alternate translation: “to gain everything he ever wanted” (See: [Hyperbole](#))

### to forfeit (ULT)

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

## Mark 8:37

### For what might a man give as an exchange for his soul (ULT)

This can be written as a statement. Alternate translation: “There is nothing a person can give in exchange for his life.” or “No one can give anything in exchange for his life.” (See: [Rhetorical Question](#))

#### ULT

<sup>37</sup> For what might a man give as an exchange for his soul?

### what...might a man give (ULT)

If in your language to **give** requires someone to receive what is given, you can state clearly that “God” is the receiver. Alternate translation: “what can a person give to God”

## Mark 8:38

### may be ashamed of me and of my words (ULT)

“may be ashamed of me and my message”

### in this adulterous and sinful generation (ULT)

Jesus speaks of this **generation** as **adulterous**, meaning that they are unfaithful in their relationship with God. Alternate translation:

“in this generation of people who have committed adultery against God and are very sinful” or “in this generation of people who are unfaithful to God and are very sinful” (See: [Metaphor](#))

#### ULT

<sup>38</sup> For if anyone may be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when he would come in the glory of his Father with the holy angels.”

### the Son of Man (ULT)

This is an important title for Jesus. (See: [Translating Son and Father](#))

### when he would come (ULT)

“when he comes back”

### in...generation...of Man...glory...of...his...Father (ULT)

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

### with the holy angels

“accompanied by the holy angels”

## Mark 9

### Mark 9 General Notes

### Special concepts in this chapter

#### “transfigured”

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

### Important figures of speech in this chapter

#### Hyperbole

Jesus said things that he did not expect his followers to understand literally. When he said, “If your hand causes you to stumble, cut it off” ([Mark 9:43](#)), he was exaggerating so that his hearers would pay close attention to what he was saying and realize how important it is to avoid sin.

### Other possible translation difficulties in this chapter

#### Elijah and Moses

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

#### “Son of Man”

Jesus refers to himself as the “Son of Man” in this chapter ([Mark 9:31](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man](#), [son of man](#) and [First, Second or Third Person](#))

#### Paradox

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

## Mark 9:1

### he was saying to them (ULT)

Here, the pronoun **he** refers to Jesus. If your readers would not understand this, you can state who **he** refers to in your translation. Alternate translation: "Jesus was saying to them" (See: [Pronouns — When to Use Them](#) )

#### ULT

<sup>1</sup> And he was saying to them, "Truly I say to you, there are some of those standing here who may certainly not taste death before they would see the kingdom of God come with power."

### Truly I say to you (ULT)

Here, the word **you** is plural, in the original language that Mark wrote this Gospel in, and refers to everyone that Jesus is speaking to. Your language may require you to mark this form. Alternate translation: "Truly I say to all of you" (See: [Forms of 'You' — Singular](#) )

### who may certainly not taste death (ULT)

The phrase **taste death** is an idiom which means "to experience death." If your readers would not understand this idiom you can use an equivalent expression from your culture or state the meaning using plain language. Alternate translation: "who will certainly not die" (See: [Idiom](#))

### who may certainly not taste death (ULT)

If your language does not use an abstract noun for the idea of **death**, you could express the idea behind the abstract noun **death** by using the verb form. Alternate translation: "who may certainly not die" (See: [Abstract Nouns](#))

### before they would see the kingdom of God come with power (ULT)

If your language does not use an abstract noun for the idea of **power**, you could express the idea behind the abstract noun **power** by using an adverb such as "powerfully." Alternate translation: "before they would see the kingdom of God come powerfully" or see UST. (See: [Abstract Nouns](#))

### the kingdom of God come with power (ULT)

The phrase **the kingdom of God come with power** represents God showing himself as king. If it would help your readers understand the meaning you can state this plainly. The phrase **the kingdom of God come with power** probably refers to God powerfully confirming that Jesus is the Messianic king through the transfiguration of Jesus which immediately follows this verse in [9:2-10](#). Alternate translation: "God powerfully showing himself as king" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 9:2

### by themselves, alone (ULT)

The author uses the reflexive pronoun **themselves** here to emphasize that they were alone and that only Jesus, Peter, James, and John went up the mountain. (See: [Reflexive Pronouns](#))

### he was transfigured before them (ULT)

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 state the meaning of this word in plain language. Alternate translation: "Jesus' appearance was changed in front of them" or "when they looked at him, his appearance was different from what it had been" (See: [Translate Unknowns](#))

### he was transfigured before them (ULT)

If it would be more natural in your language, you could express the meaning of the phrase **he was transfigured before them** with an active form and say who did the action. Alternate translation: "God changed Jesus' appearance before them" or "God transfigured Jesus before them" (See: [Active or Passive](#))

#### ULT

<sup>2</sup> And after six days, Jesus takes Peter and James and John and leads them up on a high mountain by themselves, alone, and he was transfigured before them.



## Mark 9:3

### such as no launderer on the earth is able thus to make them white (ULT)

The word **launderer** refers to a person who worked with cloth and who would clean and bleach it. If your readers would not be familiar with the meaning of this word, 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 bleached cloth could make them” (See: [Translate Unknowns](#))

#### ULT

<sup>3</sup> And his garments became radiantly, extremely white, such as no launderer on the earth is able thus to make them white.

## Mark 9:4

### Elijah (ULT)

**Elijah** is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

#### ULT

<sup>4</sup> And Elijah with Moses were seen by them, and they were talking with Jesus.

### Moses (ULT)

**Moses** is the name of a man. See how you translated his name in [Mark 1:44](#). (See: [How to Translate Names](#))

### they were talking with (ULT)

The word **they** refers to Elijah and Moses. (See: [Pronouns — When to Use Them](#) )

### And Elijah with Moses were seen by them (ULT)

If it would be more natural in your language, you could express the passive phrase **were seen** with an active form. Alternate translation: “And they saw Elijah and Moses” (See: [Active or Passive](#))

### by them (ULT)

The word **them** refers to Peter, James, and John. (See: [Pronouns — When to Use Them](#) )

## Mark 9:5

### answering, Peter says to Jesus (ULT)

Here, the word **answering** is used to introduce Peter into the conversation. Peter was not answering a question.

### it is good for us to be here (ULT)

Here, the pronoun **us** could: (1) refer only to Peter, James, and John, in which case **us** would be exclusive. (2) include Jesus, in which case **us** would be inclusive. Your language may require you to mark these forms. (See: [Exclusive and Inclusive 'We'](#))

#### ULT

<sup>5</sup> And answering, Peter says to Jesus, "Rabbi, it is good for us to be here, and let us make three shelters, one for you, and one for Moses, and one for Elijah."

### shelters (ULT)

**Shelters** are simple, temporary places in which to sit or sleep.

### for Moses (ULT)

**Moses** is the name of a man. See how you translated his name in [Mark 1:44](#). (See: [How to Translate Names](#))

### for Elijah (ULT)

**Elijah** is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

## Mark 9:6

### **For he did not know what he might answer, for they were terrified (ULT)**

This entire verse is a parenthetical statement which gives background information about Peter, James, and John. (See: [Background Information](#))

#### **ULT**

<sup>6</sup> (For he did not know what he might answer, for they were terrified.)

### **terrified...they were (ULT)**

Alternate translation: "they were very frightened" or "they were very afraid"

## Mark 9:7

### came...overshadowing them (ULT)

Alternate translation: "appeared and covered them"

### a voice came from the cloud (ULT)

Mark speaks figuratively of this **voice** as if it were a living thing that could come from the cloud to earth. Alternate translation: "God spoke from the cloud and said" (See: [Personification](#))

### my Son (ULT)

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

### Listen (ULT)

**Listen** is a command or instruction to Peter, James, and John. Use the most natural form in your language to give direction to a group of people. (See: [Forms of 'You' — Singular](#))

#### ULT

<sup>7</sup> And a cloud came, overshadowing them, and a voice came from the cloud, "This is my Son, the Beloved. Listen to him."

## Mark 9:8

### no longer...they...saw (ULT)

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

#### ULT

<sup>8</sup> And suddenly, having looked around, they no longer saw anyone with them, but only Jesus.

## Mark 9:9

### they (ULT)

The first occurrence of the word **they** in this verse refers to Jesus and Peter and James and John. Alternate translation: "Jesus, Peter, James and John" (See: [Pronouns — When to Use Them](#) )

### he ordered them (ULT)

Here, the pronoun **he** refers to Jesus. Alternate translation: "Jesus ordered them" (See: [Pronouns — When to Use Them](#) )

### he ordered them that they would relate to no one what they had seen (ULT)

Here, the pronoun **them** and the second and third occurrence of the pronoun **they** all refer to Peter and James and John. 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](#) )

### he ordered them that they would relate to no one what they had seen (ULT)

Alternate translation: "Jesus ordered them not tell anyone about what they had just seen"

### would rise from the dead (ULT)

Jesus speaks figuratively in this way of coming back to life, since it involves rising out of the grave. Alternate translation: "would come back to life" (See: [Metonymy](#))

#### ULT

<sup>9</sup> And as they were coming down from the mountain, he ordered them that they would relate to no one what they had seen, until the Son of Man would rise from the dead.

## Mark 9:10

### the word (ULT)

Mark is figuratively describing something Jesus would say by association with his mouth, which he would use to say something. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "something he said" (See: [Metonymy](#))

#### ULT

**10** And they kept the word to themselves, discussing together what it is "to rise from the dead."

### And they kept the word to themselves (ULT)

**And they kept the word to themselves** means that Peter, James, and John did not share with other people that Jesus had been transfigured until after he rose from the dead. Alternate translation: "And they did not tell others about Jesus' transfiguration"

### to rise from the dead (ULT)

See how you translated the phrase "rise from the dead" in the previous verse.



## Mark 9:11

### they were questioning him, saying (ULT)

Here, the pronoun **they** refers to Peter, James, and John. Alternate translation: "Peter, James, and John were questioning Jesus, saying" (See: [Pronouns — When to Use Them](#) )

#### ULT

**11** And they were questioning him, saying, "Why do the scribes say that it is necessary for Elijah to come first?"

### they were questioning him (ULT)

Here, the pronoun **him** refers to Jesus. Alternate translation: "they were questioning Jesus" (See: [Pronouns — When to Use Them](#) )

### Elijah (ULT)

**Elijah** is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

## Mark 9:12

### Elijah has come first to restore all things (ULT)

By saying this, Jesus affirms that **Elijah** had **come first**.

### was saying (ULT)

Here, the pronoun **he** refers to Jesus. Alternate translation: “Jesus was saying” (See: [Pronouns — When to Use Them](#) )

#### ULT

<sup>12</sup> But he was saying to them, “Elijah has come first to restore all things. And how has it been written about the Son of Man that he would suffer many things and would be despised?”

### And how has it been written about the Son of Man that he would suffer many things and would be despised (ULT)

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. You could translate this question as a statement. Alternate translation: “But I also want you to consider what is written about the Son of Man. The Scriptures say that he must suffer many things and be hated” (See: [Rhetorical Question](#))

### would be despised (ULT)

If it would be more natural in your language, you can state the phrase **would be despised** in active form. Alternate translation: “that people would hate him” (See: [Active or Passive](#))

## Mark 9:13

### they did whatever they wanted to him (ULT)

It may be helpful to state what people did to Elijah. Alternate translation: "our leaders treated him very badly, just as they wanted to do" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**13** But I say to you that Elijah has indeed come, and they did whatever they wanted to him, just as it is written about him."

## Mark 9:14

### Connecting Statement:

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

### having come to the disciples (ULT)

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

### they saw a great crowd around them (ULT)

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

### to...the scribes arguing...them (ULT)

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

#### ULT

**14** And having come to the disciples, they saw a great crowd around them and the scribes arguing with them.

## Mark 9:15

### were amazed (ULT)

It may be helpful to state why they **were amazed**. Alternate translation: "was amazed that Jesus had come" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** And immediately, the whole crowd, having seen him, were amazed, and running up to him, they were greeting him.

## Mark 9:16

*(There are no notes for this verse.)*

### ULT

**16** And he asked them, “What are you arguing with them about?”

## Mark 9:17

### Connecting Statement:

To explain what the scribes and other disciples were arguing about, a father of a demon-possessed man tells Jesus that he has asked the disciples to send the demon out of his son, but they could not. Jesus then casts the demon out of the boy. Later the disciples ask why they were not able to send the demon away.

### ULT

**17** And one from the crowd answered him, "Teacher, I brought my son to you, having a mute spirit.

### having a mute spirit (ULT)

This means the boy is possessed by an unclean spirit that made him unable to speak. Alternate translation: "having an unclean spirit that prevented him from speaking" or "being possessed by an unclean spirit that makes him mute" (See: [Idiom](#))

## Mark 9:18

### he foams at the mouth (ULT)

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

### he becomes rigid (ULT)

"he becomes stiff" or "his body becomes rigid"

### they were not strong enough (ULT)

This refers to the disciples not being about to drive the spirit out of the boy. Alternate translation: "they could not drive it out of him" (See: [Ellipsis](#))

#### ULT

**18** And wherever it might seize him, it throws him down, and he foams at the mouth and grinds {his} teeth, and he becomes rigid, and I asked your disciples that they might cast it out, but they were not strong enough."



## Mark 9:19

### But answering them, he says (ULT)

The pronoun **them** is plural so here Jesus is addressing more than one person. However, it is not clear exactly who **them** refers to. It could refer to the disciples, the crowd, the boy and his father, some 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: "But answering all of them, Jesus said" or "Addressing them all, Jesus said" or "Addressing everyone present, Jesus said" (See: [When to Keep Information Implicit](#))

#### ULT

**19** But answering them, he says, "You unbelieving generation, until when will I be with you? Until when will I bear with you? Bring him to me."

### You unbelieving generation (ULT)

If your language does not use an abstract noun for the idea of a **generation**, you could express the idea behind the abstract noun **generation** in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

### You unbelieving generation (ULT)

Jesus uses the term **generation** figuratively to mean all the people who were alive at that time in history and specifically to refer to all the people who were present with him. Alternate translation: See the UST. (See: [Metonymy](#))

### until when will I be with you? Until when will I bear with you (ULT)

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 can combine the phrases into one. Alternate translation: "how long will I have to be with you and endure your unbelief" (See: [Parallelism](#))

### You unbelieving generation, until when will I be with you? Until when will I bear with you (ULT)

Here, Jesus is using two rhetorical questions, **until when will I be with you** and **Until when will I bear with you**, to show his frustration and disappointment with unbelief. If you do not use rhetorical questions for this purpose in your language, you could translate Jesus' words as a statement or as an exclamation and communicate the emphasis in another way. Alternate translation: "You unbelieving generation. I have become greatly weary by your unbelief" or "You unbelieving generation. Your unbelief tires me! I wonder how long I must bear with you" or "You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!" (See: [Rhetorical Question](#))

### will I bear with you (ULT)

"should I endure you" or "must I put up with you"

## Mark 9:20

### the spirit (ULT)

This refers to the unclean spirit. See how you translated this in [Mark 9:17](#).

### him...threw...into a convulsion (ULT)

This is a condition where a person has no control over his body, and his body shakes violently.

#### ULT

**20** And they brought him to him, and having seen him, the spirit immediately threw him into a convulsion, and having fallen on the ground, he was rolling around, foaming at the mouth.

## Mark 9:21

### From childhood (ULT)

“Since he was a small child.” It may be helpful to state this as a full sentence. Alternate translation: “He has been like this since he was a small child” (See: [Ellipsis](#))

#### ULT

**21** And he asked his father, “How much time is it when this has been happening to him?” And he said, “From childhood.

## Mark 9:22

### having had compassion (ULT)

“feeling compassion”

#### ULT

<sup>22</sup> And it has often thrown him both into the fire and into the waters in order that it might destroy him, but if you are able to do anything, help us, having had compassion on us.”

## Mark 9:23

### If you are able (ULT)

Jesus repeated what the man had said to him. Alternate translation: "Do you say to me 'If you are able'?" or "Why do you say 'If you are able'?" (See: [Ellipsis](#))

#### ULT

<sup>23</sup> But Jesus said to him, "'If you are able'? All things are possible for the one believing."

### If you are able (ULT)

Jesus used this question to rebuke the man's doubt. It can be expressed as a statement. Alternate translation: "You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able." (See: [Rhetorical Question](#))

### All things are possible for the one believing (ULT)

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

### for the one believing (ULT)

"for the person who believes" or "for anyone who believes"

### for the one believing (ULT)

This refers to belief in God. Alternate translation: "for the one who believes in God"

## Mark 9:24

### Help me in {my} unbelief (ULT)

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

#### ULT

<sup>24</sup> And immediately the father of the child, having cried out, was saying, “I believe! Help me in {my} unbelief!”

## Mark 9:25

### the crowd is running to them (ULT)

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

### You mute and deaf spirit (ULT)

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

#### ULT

**25** And Jesus, having seen that the crowd is running to them, rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out from him, and you may never enter into him again."

## Mark 9:26

### having cried out (ULT)

"after the unclean spirit cried out"

### convulsed him greatly (ULT)

"shook him violently"

### it came out (ULT)

It is implied that the spirit **came out** of the boy. Alternate translation: "it came out of the boy" (See: [Assumed Knowledge and Implicit Information](#))

### he became like a dead person (ULT)

The boy's appearance is compared to that of **a dead person**. Alternate translation: "the boy appeared dead" or "the boy looked like a dead person" (See: [Simile](#))

### so that many (ULT)

"so that many people"

#### ULT

<sup>26</sup> And having cried out and convulsed him greatly, it came out, and he became like a dead person, so that many said, "He has died."



## Mark 9:27

### having taken him by his hand (ULT)

This means that Jesus grasped the boy's hand with his own **hand**.  
Alternate translation: "having grasped the boy by the hand" (See: [Idiom](#))

### lifted him up (ULT)

"helped him get up"

#### ULT

**27** But Jesus, having taken him by his hand, lifted him up, and he stood up.

## Mark 9:28

### by himself (ULT)

“privately.” This means he was alone with them.

### cast it out (ULT)

“cast the unclean spirit out.” This refers to casting the spirit out of the boy. Alternate translation: “cast the unclean spirit out of the boy” (See: [Ellipsis](#))

#### ULT

<sup>28</sup> And when he had gone into a house, his disciples asked him by himself, “Why could we not cast it out?”

## Mark 9:29

### This kind is able to come out by nothing except by prayer and fasting (ULT)

The words **nothing** and **except** are both negative words. In some languages it is more natural to use a positive statement. Alternate translation: "This kind can be cast out only by prayer and fasting" (See: [Double Negatives](#))

#### ULT

<sup>29</sup> And he said to them, "This kind is able to come out by nothing except by prayer and fasting." <sup>[1]</sup>

### This kind (ULT)

This describes unclean spirits. Alternate translation: "This kind of unclean spirit" (See: [Ellipsis](#))

## Mark 9:30

### Connecting Statement:

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

### And having gone out from there (ULT)

“And after Jesus and his disciples left that region”

### they were passing through (ULT)

“they traveled through” or “they passed by”

#### ULT

<sup>30</sup> And having gone out from there, they were passing through Galilee, but he was not wanting that anyone would know it,

## Mark 9:31

### for he was teaching his disciples (ULT)

Jesus **was teaching his disciples** privately, away from the crowd. You can state this clearly. Alternate translation: “for he was teaching his disciples privately” (See: [Assumed Knowledge and Implicit Information](#))

### The Son of Man is being delivered (ULT)

You can translate this in active form. Alternate translation: “Someone is going to deliver the Son of Man” (See: [Active or Passive](#))

### The Son of Man is being delivered (ULT)

Here Jesus refers to himself as the **Son of Man**. This is an important title for Jesus. “I, the Son of Man, am being delivered” (See: [Translating Son and Father](#))

### into the hands of men (ULT)

Here, **hands** is a metonym for control. Alternate translation: “into the control of men” or “so that men will be able to control him” (See: [Metonymy](#))

### having been killed, he will rise again after three days (ULT)

You can state this in active form. Alternate translation: “after they have put him to death and three days have passed, he will rise from the dead” (See: [Active or Passive](#))

#### ULT

**31** for he was teaching his disciples and saying to them, “The Son of Man is being delivered into the hands of men, and they will kill him. And having been killed, he will rise again after three days.”

## Mark 9:32

### they were afraid to ask him (ULT)

They **were afraid to ask** Jesus what his statement meant. Alternate translation: "they were afraid to ask him what it meant" (See: [Ellipsis](#))

#### ULT

<sup>32</sup> But they were not understanding this statement, and they were afraid to ask him.

## Mark 9:33

### Connecting Statement:

When they come to Capernaum, Jesus teaches his disciples about being humble servants. (See: [Introduction of a New Event](#))

### they came to (ULT)

“they arrived at.” The word **they** refers to Jesus and his disciples.

### were you discussing (ULT)

“were you discussing with one another”

### ULT

**33** And they came to Capernaum, and having come into the house, he was asking them, “What were you discussing on the way?”

## Mark 9:34

### they...were silent (ULT)

They **were silent** because they were ashamed to tell Jesus what they had been discussing. Alternate translation: "they were silent because they were ashamed" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>34</sup> But they were silent, for they had been arguing with one another on the way about who {was} greatest.

### who {was} greatest (ULT)

Here, **the greatest** refers to "the greatest" among the disciples. Alternate translation: "about who was the greatest among them" (See: [Assumed Knowledge and Implicit Information](#))



## Mark 9:35

### If anyone wants to be first, he will be last of all (ULT)

Here the words **first** and **last** are opposites of one another. Jesus speaks of being the “most important” as being **first** and of being the “least important” as being **last**. Alternate translation: “If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all” (See: [Metaphor](#))

#### ULT

<sup>35</sup> And having sat down, he called the Twelve together and says to them, “If anyone wants to be first, he will be last of all and a servant of all.”

### of all (ULT)

“of all people ... of all people”

## Mark 9:36

### in their midst (ULT)

“among them.” The word **their** refers to the crowd.

### him...having taken...in his arms (ULT)

This means that he hugged the child or picked him up and held him.

#### ULT

<sup>36</sup> And having taken a little child, he placed him in their midst, and having taken him in his arms, he said to them,

## Mark 9:37

### one of these little children (ULT)

“a child like this”

### in my name (ULT)

This means to do something because of love for Jesus. Alternate translation: “because he loves me” or “for my sake” (See: [Idiom](#))

### the one who sent me (ULT)

This refers to God, who has sent him to earth. Alternate translation: “God, who has sent me” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**37** “Whoever may receive one of these little children in my name receives me; and whoever may receive me, does not receive me but the one who sent me.”

## Mark 9:38

### John was saying to him (ULT)

“John said to Jesus”

### casting out demons (ULT)

“sending away demons.” This refers to **casting demons** out of people. Alternate translation: “casting demons out of people” (See: [Assumed Knowledge and Implicit Information](#))

### in your name (ULT)

Here, **name** is associated with Jesus’ authority and power. Alternate translation: “by the authority of your name” or “by the power of your name” (See: [Metonymy](#))

### he was not following us (ULT)

This means that he is not among their group of disciples. Alternate translation: “he is not one of us” or “he does not walk with us” (See: [Idiom](#))

#### ULT

<sup>38</sup> John was saying to him, “Teacher, we saw someone casting out demons in your name and we were preventing him, because he was not following us.”

## Mark 9:39

*(There are no notes for this verse.)*

### ULT

<sup>39</sup> 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."

## Mark 9:40

### is not against us (ULT)

“is not opposing us”

### us is for (ULT)

It can be explained clearly what this means. Alternate translation: “is trying to achieve the same goals that we are”

**ULT**

<sup>40</sup> For he who is not against us is for us.

## Mark 9:41

### may give you a cup of water in the name because you are Christ's (ULT)

Jesus speaks about giving someone **a cup of water** as an example of how one person may help another. This is a metaphor for helping someone in any way. (See: [Metaphor](#))

#### ULT

<sup>41</sup> For whoever may give you a cup of water in the name because you are Christ's, truly I say to you that he may certainly not lose his reward.

### he may certainly not lose (ULT)

This negative sentence emphasizes the positive meaning. In some languages, it is more natural to use a positive statement. Alternate translation: "he will definitely receive" (See: [Litotes](#))

## Mark 9:42

### a large millstone (ULT)

a large, round stone used for grinding grain into flour

#### ULT

<sup>42</sup> And whoever may cause one of these little ones who believe in me to stumble, it is better for him instead if a large millstone is put around his neck and he is thrown into the sea.



## Mark 9:43

### if your hand may cause you to stumble (ULT)

Here, **hand** is a metonym for desiring to do something sinful that you would do with your hand. Alternate translation: “if you want to do something sinful with one of your hands” (See: [Metonymy](#))

### to enter into life maimed (ULT)

“to be maimed and then to enter into life” or “to be maimed before entering into life”

### to enter into life (ULT)

Dying and then beginning to live eternally is spoken of as entering **into life**. Alternate translation: “to enter into eternal life” or “to die and begin to live forever” (See: [Metaphor](#))

### maimed (ULT)

missing a body part as a result of having it removed or being injured. Here it refers to missing a hand. Alternate translation: “without a hand” or “missing a hand”

### into the unquenchable fire

“where the fire cannot be put out”

#### ULT

**43** And if your hand may cause you to stumble, cut it off. It is better for you to enter into life maimed than, having two hands, to go away into Gehenna, into the unquenchable fire.

## Mark 9:44

*(There are no notes for this verse.)*

### ULT

<sup>44</sup><sup>[2]</sup> [where their worm does not end,  
and the fire is not quenched.]

## Mark 9:45

### if your foot may cause you to stumble (ULT)

Here the word **foot** is a metonym for desiring to do something sinful that you would do with your feet, such as going to a place you should not go to. Alternate translation: “if you want to do something sinful with one of your feet” (See: [Metonymy](#))

#### ULT

**45** And if your foot may cause you to stumble, cut it off. It is better for you to enter into life lame than, having two feet, to be thrown into Gehenna.

### to enter into life lame (ULT)

“to be lame and then to enter into life” or “to be lame before entering into life”

### to enter into life (ULT)

Dying and then beginning to live eternally is spoken of as entering **into life**. Alternate translation: “to enter into eternal life” or “to die and begin to live forever” (See: [Metaphor](#))

### lame (ULT)

“unable to walk easily.” Here it refers not being able to walk well because of missing a foot. Alternate translation: “without a foot” or “missing a foot”

### to be thrown into Gehenna (ULT)

You can state this in active form. Alternate translation: “for God to throw you into hell” (See: [Active or Passive](#))

## Mark 9:46

*(There are no notes for this verse.)*

### ULT

<sup>46</sup><sup>[3]</sup> [where their worm does not end,  
and the fire is not quenched.]

## Mark 9:47

### if your eye may cause you to stumble, throw it out (ULT)

Here the word **eye** could be: (1) a metonym for desiring to sin by looking at something. Alternate translation: “if you want to do something sinful by looking at something, tear your eye out” (2) a metonym for desiring to sin because of what you have looked at. Alternate translation: “if you want to do something sinful because of what you look at, tear your eye out” (See: [Metonymy](#))

#### ULT

<sup>47</sup> And if your eye may cause you to stumble, throw it out. It is better for you to enter into the kingdom of God with one eye than, having two eyes, to be thrown into Gehenna,

### to enter into the kingdom of God with one eye than, having two eyes (ULT)

This refers to the state of a person's physical body when he dies. A person does not take his physical body with him into eternity. Alternate translation: “to enter into the kingdom of God after having lived on earth with only one eye than, having lived on earth with two eyes” (See: [Assumed Knowledge and Implicit Information](#))

### to be thrown into Gehenna (ULT)

You can state this in the active form. Alternate translation: “for God to throw you into hell” (See: [Active or Passive](#))

## Mark 9:48

### where their worm does not end (ULT)

The meaning of this statement can be made explicit. Alternate translation: "where worms that eat people there do not die" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>48</sup> where their worm does not end, and the fire is not quenched.

## Mark 9:49

### everyone...will be salted with fire (ULT)

You can state this in active form. Alternate translation: “God will salt everyone with fire” or “Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer” (See: [Active or Passive](#))

#### ULT

<sup>49</sup> For everyone will be salted with fire.

### will be salted with fire (ULT)

Here, **fire** is a metaphor for suffering, and putting salt on people is a metaphor for purifying them. So **will be salted with fire** is a metaphor for being purified through suffering. Alternate translation: “will be made pure in the fire of suffering” or “will suffer in order to be purified as a sacrifice is purified with salt” (See: [Metaphor](#))

## Mark 9:50

### might become unsalty (ULT)

“loses its salty taste”

### with what will you season it (ULT)

This can be written as a statement. Alternate translation: “you cannot make it salty again.” (See: [Rhetorical Question](#))

### will you season it (ULT)

“will you make it taste salty again”

### Have salt in yourselves (ULT)

Jesus speaks of doing good things for one another as if good things were **salt** that people possess. Alternate translation: “Do good to each other, like salt adds flavor to food” (See: [Metaphor](#))

#### ULT

<sup>50</sup> Salt is good, but if the salt might become unsalty, with what will you season it? Have salt in yourselves, and be at peace with one another.”



## Mark 10

### Mark 10 General Notes

### Structure and formatting

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

### Special concepts in this chapter

#### Jesus' teaching about divorce

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

### Important figures of speech in this chapter

#### Metaphor

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

### Other possible translation difficulties in this chapter

#### Paradox

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

## Mark 10:1

### Connecting Statement:

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

### having gotten up, he goes from that place (ULT)

Jesus' disciples were traveling with him. They were leaving Capernaum. Alternate translation: "getting up, Jesus and his disciples left Capernaum and went" (See: [Assumed Knowledge and Implicit Information](#))

### And...the other side of the Jordan (ULT)

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

### again...he was teaching them (ULT)

The word **them** refers to the crowds.

### he had been accustomed to do (ULT)

"was his custom" or "he usually did"

#### ULT

<sup>1</sup> And having gotten up, he goes from that place to the region of Judea and the other side of the Jordan, and the crowds come together to him again. And he was teaching them again, as he had been accustomed to do.

## Mark 10:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> And having approached, the Pharisees were questioning him whether is it lawful for a husband to divorce his wife, testing him.

## Mark 10:3

### What did Moses command you (ULT)

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

#### ULT

<sup>3</sup> But he, answering, said to them,  
"What did Moses command you?"

## Mark 10:4

### a certificate of divorce (ULT)

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

#### ULT

<sup>4</sup> And they said, "Moses permitted him to write a certificate of divorce and to send her away."

## Mark 10:5

### But Jesus said to them...he wrote this commandment to you (ULT)

In some languages speakers do not interrupt a quote to say who is speaking. Rather they say who is speaking at the beginning or end of the complete quote. Alternate translation: "But Jesus said to them, 'He wrote this commandment to you because of your hardness of heart'" (See: [Quotations and Quote Margins](#))

#### ULT

<sup>5</sup> But Jesus said to them, "Because of your hardness of heart, he wrote this commandment to you."

### Because of your hardness of heart, he wrote this commandment to you

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

### your hardness of heart (ULT)

Here, **hearts** is a metonym for a person's inner being or mind. (See: [Metonymy](#))

### your hardness of heart (ULT)

The phrase **hardness of heart** is a metaphor for "stubbornness." Alternate translation: "your stubbornness" (See: [Metaphor](#))

## Mark 10:6

### He made them (ULT)

“God made people”

#### ULT

<sup>6</sup> But from the beginning of creation,  
'He made them male and female.'

## Mark 10:7

### Connecting Statement:

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

### On account of this (ULT)

“Therefore” or “Because of this”

#### ULT

7 ‘On account of this a man will leave his father and mother,<sup>[1]</sup>



## Mark 10:8

### and the two will become one flesh

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

### they are no longer two, but one flesh (ULT)

This is a metaphor to illustrate their close union as husband and wife. Alternate translation: “the two people are like one person” or “they are no longer two, but together they are one body” (See: [Metaphor](#))

#### ULT

<sup>8</sup> and the two will be one flesh.’ So they are no longer two, but one flesh.

## Mark 10:9

### Therefore what God joined together, let man not separate (ULT)

The phrase **what God joined together** refers to any married couple.

Alternate translation: "Therefore since God has joined together

husband and wife, let no one tear them apart" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>9</sup> Therefore what God joined together,  
let man not separate."

## Mark 10:10

### And in (ULT)

“And when Jesus and his disciples were in”

### in the house (ULT)

Jesus’ disciples were speaking to him privately. Alternate translation: “alone in the house” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>10</sup> And in the house again, the disciples asked him about this.

### asked him about this (ULT)

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

## Mark 10:11

### Whoever (ULT)

“Anyone who”

### commits adultery against her (ULT)

Here, **her** refers to the first woman he was married to.

#### ULT

**11** And he says to them, “Whoever might divorce his wife and might marry another commits adultery against her.”

## Mark 10:12

### she commits adultery (ULT)

In this situation she **commits adultery** again her previous husband. Alternate translation: “she commits adultery against him” or “she commits adultery against the first man” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>12</sup> And if she, having divorced her husband, might marry another, she commits adultery.”

## Mark 10:13

### Connecting Statement:

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

### ULT

**13** And they were bringing little children to him so that he might touch them, but the disciples rebuked them.

### And they were bringing (ULT)

“And people were bringing.” This is the next event in the story. (See: [Introduction of a New Event](#))

### he might touch them (ULT)

This means that Jesus would **touch them** with his hands and bless them. Alternate translation: “he might touch them with his hands and bless them” or “he might lay his hands on them and bless them” (See: [Assumed Knowledge and Implicit Information](#))

### rebuked them (ULT)

“rebuked the people”

## Mark 10:14

### having seen this...Jesus (ULT)

The word **this** refers to the disciples rebuking the people who were bringing the children to Jesus.

### was indignant (ULT)

“became angry”

#### ULT

**14** But having seen this, Jesus was indignant and said to them, “Permit the little children to come to me, and do not prevent them, for of those such as these is the kingdom of God.

### Permit the little children to come to me, and do not prevent them (ULT)

These two clauses have similar meanings, repeated for emphasis. In some languages it is more natural to emphasize this in another way. Alternate translation: “Be sure to allow the little children to come to me” (See: [Parallelism](#))

### do not prevent (ULT)

This is a double negative. In some languages it is more natural to use a positive statement. Alternate translation: “allow” (See: [Double Negatives](#))

### for of those such as these is the kingdom of God (ULT)

The **kingdom** belonging to people represents the kingdom including them. Alternate translation: “the kingdom of God includes people who are like them” or “because only people like them are members of the kingdom of God” (See: [Metaphor](#))

## Mark 10:15

**whoever might not receive the kingdom of God as a little child may certainly not enter into it**

“if anyone will not receive the kingdom of God as a little child, he will definitely not enter it”

### ULT

<sup>15</sup> Truly I say to you, whoever might not receive the kingdom of God as a little child may certainly not enter into it.”

### as a little child (ULT)

Jesus is comparing how people must receive the kingdom of God to how little children would receive it. Alternate translation: “in the same manner as a child would” (See: [Simile](#))

### might not receive the kingdom of God (ULT)

“does not accept God as their king”

### not...may certainly not enter into it (ULT)

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



## Mark 10:16

### having taken them into his arms (ULT)

“holding the children in his arms”

#### ULT

**16** And having taken them into his arms, he blessed them, placing {his} hands on them.

**Mark 10:17****in order that I might inherit everlasting life (ULT)**

Here the man speaks of “receiving” as if it were “inheriting.” This metaphor is used to emphasize the importance of receiving. Also, **inherit** here does not mean that someone has to die first. Alternate translation: “in order to receive eternal life” (See: [Metaphor](#))

**ULT**

**17** And as he is proceeding on the journey, someone ran up to him and having knelt before him, was asking him, “Good Teacher, what might I do in order that I might inherit everlasting life?”

## Mark 10:18

### Why are you calling me good (ULT)

Jesus asks this question to remind the man that no man is **good** the way God is good. Alternate translation: "You do not understand what you are saying when you call me good." (See: [Rhetorical Question](#))

### Jesus...is} good except...God...alone (ULT)

"good. Only God is good"

#### ULT

**18** But Jesus said to him, "Why are you calling me good? No one {is} good except God alone."

## Mark 10:19

### not...do...testify falsely (ULT)

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

#### ULT

**19** You have known the commandments:  
‘Do not kill, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and mother.’”

## Mark 10:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> But he was saying to him, "Teacher, all these things I have obeyed from my youth."

## Mark 10:21

### One thing you lack (ULT)

“There is one thing you are missing.” Here, **lacking** is a metaphor for needing to do something. Alternate translation: “One thing you need to do” or “There is one thing you have not yet done” or (See: [Metaphor](#))

### give it to the poor (ULT)

Here the word **it** refers to the things he sells and is a metonym for the money he receives when he sells them. Alternate translation: “give the money to the poor” (See: [Metonymy](#))

### to the poor (ULT)

This refers to **poor** people. Alternate translation: “to poor people” (See: [Nominal Adjectives](#))

### treasure (ULT)

wealth, valuable things

#### ULT

**21** But Jesus, having looked at him, loved him, and said to him, “One thing you lack; go away, sell as much as you have, and give it to the poor, and you will have treasure in heaven, and come, follow me.”

## Mark 10:22

### one having many possessions (ULT)

“someone who owned many things”

#### ULT

<sup>22</sup> But he, having become downcast at this word, went away being grieved, because he was one having many possessions.

## Mark 10:23

### How difficult {it is (ULT)

"It is very difficult"

#### ULT

<sup>23</sup> And having looked around, Jesus says to his disciples, "How difficult {it is} for those having riches to enter into the kingdom of God!"



## Mark 10:24

### But...again answering, Jesus says to them (ULT)

"but Jesus said to his disciples again"

### Children, how (ULT)

"My children, how." Jesus is teaching them as a father would teach his **children**. Alternate translation: "My friends, how" (See: [Metaphor](#))

### how hard it is (ULT)

"it is very hard"

#### ULT

<sup>24</sup> But the disciples were astonished at his words, but again answering, Jesus says to them, "Children, how hard it is to enter into the kingdom of God!"

## Mark 10:25

### **It is easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God (ULT)**

Jesus uses an exaggeration to emphasize how very difficult it is for **rich** people to get into **the kingdom of God**. (See: [Hyperbole](#))

#### **ULT**

<sup>25</sup> It is easier for a camel to pass through the eye of a needle than for a rich person to enter into the kingdom of God."

### **It is easier for a camel (ULT)**

This speaks of an impossible situation. If you cannot state this in this way in your language, it can be written as a hypothetical situation. Alternate translation: "It would be easier for a camel" (See: [Hypothetical Situations](#))

### **the eye of a needle (ULT)**

"the hole of a needle." This refers to the small hole in the end of a sewing **needle** that thread passes through.

## Mark 10:26

### But they were greatly astonished (ULT)

“But the disciples were very astonished”

### And who is able to be saved (ULT)

This can be written as a statement. Alternate translation: “If that is so, then no one will be saved!” (See: [Rhetorical Question](#))

#### ULT

<sup>26</sup> But they were greatly astonished, saying to him, “And who is able to be saved?”

## Mark 10:27

### With men {it is} impossible, but not with God (ULT)

The understood information may be supplied. Alternate translation: "It is impossible for people to save themselves, but God can save them" (See: [Ellipsis](#))

#### ULT

<sup>27</sup> Having looked at them, Jesus says, "With men {it is} impossible, but not with God. For all things {are} possible with God."

## Mark 10:28

### Behold (ULT)

**Behold** is used here to draw attention to the words that come next.

### have left everything (ULT)

“have left everything behind”

#### ULT

**28** Peter began to speak to him,  
“Behold, we have left everything and  
have followed you.”

## Mark 10:29

### there is no one who has left (ULT)

The phrase **there is no one who has left** is a litotes. Jesus uses it to emphasize that every single person who leaves things for Jesus' sake will receive the rewards that he lists in the next verse. (See: [Litotes](#))

### or...lands (ULT)

“or plots of ground” or “or the land that he owns”

### for the sake of me (ULT)

“for my cause” or “for me”

### of the gospel (ULT)

“to proclaim the gospel”

#### ULT

<sup>29</sup> Jesus was saying, “Truly I say to you, there is no one who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for the sake of me and of the gospel,

## Mark 10:30

### who may not receive (ULT)

Jesus finishes a sentence that begins with the words **there is no one who has left** (verse 29). You can state the whole sentence positively. “everyone who has left house, or brothers, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel, will receive” (See: [Double Negatives](#))

### in this time (ULT)

“in this life” or “in this present age”

### brothers, and sisters, and mothers, and children

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

### with persecutions, and in the age that is coming, everlasting life (ULT)

This can be reworded so that the ideas in the abstract noun **persecutions** are expressed with the verb “persecute.” Because the sentence is so long and complicated, “will receive” can be repeated. Alternate translation: “and even though people persecute them, in the world to come, they will receive everlasting life” (See: [Abstract Nouns](#))

### in the age that is coming

“in the future world” or “in the future”

#### ULT

<sup>30</sup> who may not receive a hundred times {as much} now in this time: houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the age that is coming, everlasting life.

## Mark 10:31

### first will be last, and the last, first (ULT)

Here the words **first** and **last** are opposites of one another. Jesus speaks of being the “important” as being “first” and of being the “unimportant” as being “last.” Alternate translation: “are important will be unimportant, and those who are unimportant will be important” (See: [Metaphor](#))

#### ULT

<sup>31</sup> But many {who are} first will be last, and the last, first.”

### the last, first (ULT)

The phrase **the last** refers to people who are “last.” Also, the understood verb in this clause may be supplied. Alternate translation: “those who are last, first” (See: [Nominal Adjectives](#))

### the last, first (ULT)

The understood verb in this clause may be supplied. Alternate translation: “those who are last will be first” (See: [Ellipsis](#))



## Mark 10:32

**Now they were on the road, going up to Jerusalem, and Jesus was going ahead of them (ULT)**

“And Jesus and his disciples were walking on the road, on the way up to Jerusalem, and Jesus was in front of his disciples”

**those...who are following behind (ULT)**

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

### ULT

<sup>32</sup> Now they were on the road, going up to Jerusalem, and Jesus was going ahead of them. And they were amazed, but those who are following behind were afraid. And having taken the Twelve aside again, he began to tell them what is about to happen to him.

## Mark 10:33

### Behold (ULT)

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

### the Son of Man will be delivered (ULT)

Jesus is speaking about himself. You can state this clearly. Alternate translation: “I, the Son of Man, will” (See: [Assumed Knowledge and Implicit Information](#))

### the Son of Man will be delivered (ULT)

You can state this in active form. Alternate translation: “someone will deliver the Son of Man” or “they will hand the Son of Man over” (See: [Active or Passive](#))

### they will condemn (ULT)

The word **they** refers to the chief priests and the scribes.

### the...him...deliver...to...Gentiles (ULT)

“put him under the control of the Gentiles”

#### ULT

**33** “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes, and they will condemn him to death and deliver him to the Gentiles.”

## Mark 10:34

### they will mock (ULT)

“people will mock”

### he will rise (ULT)

This refers to rising from the dead. Alternate translation: “he will rise from being dead” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>34</sup> And they will mock him, and spit on him, and whip him, and kill him, but after three days, he will rise.”

## Mark 10:35

### we desire...we might ask...for us (ULT)

The words **we** and **us** refer only to James and John. (See: [Exclusive and Inclusive 'We'](#))

#### ULT

<sup>35</sup> And James and John, the sons of Zebedee, approach him, saying to him, "Teacher, we desire that whatever we might ask you, you might do for us."

## Mark 10:36

*(There are no notes for this verse.)*

### ULT

<sup>36</sup> And he said to them, "What do you want that I might do for you?"

## Mark 10:37

### in your glory (ULT)

“when you are glorified.” The phrase **in your glory** refers to when Jesus is glorified and rules over his kingdom. Alternate translation: “when you rule in your kingdom” (See: [Metonymy](#))

#### ULT

**37** And they said to him, “Grant to us that we might sit in your glory, one at your right hand and one at your left hand.”

## Mark 10:38

### You do not know (ULT)

“You do not understand”

### to drink the cup which I drink (ULT)

Here, **cup** refers to what Jesus must suffer. Suffering is often referred to as drinking from a cup. Alternate translation: “drink the cup of suffering that I will drink” or “drink from the cup of suffering that I will drink from” (See: [Metaphor](#))

### to be baptized with the baptism with which I am being baptized (ULT)

Here, **baptism** and **being baptized** represent suffering. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: “to endure the baptism of suffering which I will suffer” (See: [Metaphor](#))

#### ULT

<sup>38</sup> But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup which I drink or to be baptized with the baptism with which I am being baptized?”

## Mark 10:39

### We are able (ULT)

They respond this way, meaning that they **are able** to drink the same cup and endure the same baptism. (See: [Ellipsis](#))

### you will drink (ULT)

“you will drink as well”

#### ULT

<sup>39</sup> But they said to him, “We are able.”

But Jesus said to them, “The cup that I drink, you will drink, and with the baptism with which I am being baptized, you will be baptized.”



## Mark 10:40

### But to sit at my right hand or at my left hand is not mine to give (ULT)

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

### but {it is} for those for whom it has been prepared (ULT)

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

### it has been prepared (ULT)

You can state this in active form. Alternate translation: "God has prepared it" or "God has prepared them" (See: [Active or Passive](#))

#### ULT

<sup>40</sup> But to sit at my right hand or at my left hand is not mine to give, but {it is} for those for whom it has been prepared."

## Mark 10:41

### having heard this (ULT)

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

#### ULT

**41** And having heard this, the ten began to be very angry with James and John.

## Mark 10:42

### having summoned them, Jesus (ULT)

“after Jesus called his disciples, he”

### those who are considered rulers of the Gentiles (ULT)

You can state this in active form. This could mean: (1) the people in general consider these people the rulers of the Gentiles. Alternate translation: “that those whom people consider to be the rulers of the Gentiles.” (2) the Gentiles consider these people their rulers. Alternate translation: “that those whom the Gentiles think of as their rulers” (See: [Active or Passive](#))

#### ULT

<sup>42</sup> And having summoned them, Jesus says to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them.”

### lord it over (ULT)

have control or power over

### exercise authority over (ULT)

“flaunt their authority over.” This means that they show or use their authority in an overbearing way.

## Mark 10:43

### But it is not this way among you (ULT)

This refers back to the previous verse about the Gentile rulers. You can state this clearly. Alternate translation: "But do not be like them" (See: [Assumed Knowledge and Implicit Information](#))

### to become great (ULT)

"to be highly respected"

#### ULT

<sup>43</sup> But it is not this way among you. Instead, whoever might want to become great among you will be your servant,

## Mark 10:44

### to be first (ULT)

This is a metaphor for being the most important. Alternate translation: "to be the most important" (See: [Metaphor](#))

#### ULT

<sup>44</sup> and whoever might want to be first among you will be a slave of all.

## Mark 10:45

### For even the Son of Man did not come to be served (ULT)

You can translate this in active form. Alternate translation: "For even the Son of Man did not come to have people serve him" (See: [Active or Passive](#))

#### ULT

<sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom in exchange for many."

### to be served, but to serve (ULT)

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

### in exchange for many (ULT)

"in the place of many people"

## Mark 10:46

### Connecting Statement:

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

### **Bartimaeus, a blind beggar, son of Timaeus (ULT)**

“a blind beggar named Bartimaeus, the son of Timaeus.” **Bartimaeus** is the name of a man. **Timaeus** is his father’s name. (See: [How to Translate Names](#))

#### ULT

**46** And they come into Jericho, and as he is going out from Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, son of Timaeus, was sitting beside the road.

## Mark 10:47

### having heard that...Jesus...it is (ULT)

Bartimaeus **heard** people saying **that it was Jesus**. Alternate translation: “when he heard people saying that it was Jesus” (See: [Ellipsis](#))

### Son of David (ULT)

Jesus is called the Son of David because he is a descendant of King David. Alternate translation: “You who are the Messiah descended from King David” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**47** And having heard that it is Jesus the Nazarene, he began to cry out and to say, “Son of David, Jesus, have mercy on me!”



## Mark 10:48

### were rebuking...many (ULT)

"many people rebuked"

### much more (ULT)

"even more"

#### ULT

<sup>48</sup> And many were rebuking him so that he might be silent, but he was crying out much more, "Son of David, have mercy on me!"

## Mark 10:49

### said, "Call him (ULT)

You can translate this as an indirect quote. Alternate translation: "commanded others to call him" (See: [Direct and Indirect Quotations](#))

### they call (ULT)

The word **they** refers to the crowd.

### Take courage (ULT)

"Have courage" or "Do not be afraid"

### He is calling you (ULT)

"Jesus is calling for you"

#### ULT

**49** And having stood still, Jesus said, "Call him." And they call the blind man, saying to him, "Take courage! Get up! He is calling you."

## Mark 10:50

### having sprung up (ULT)

“having jumped up”

#### ULT

<sup>50</sup> And having thrown aside his coat, having sprung up, he came to Jesus.

## Mark 10:51

### answering him (ULT)

“answering the blind man”

### I might receive my sight (ULT)

“I would be able to see”

#### ULT

<sup>51</sup> And answering him, Jesus said, “What do you want that I might do for you?” And the blind man said to him, “Rabbi, that I might receive my sight.”

## Mark 10:52

### Your faith has healed you (ULT)

This phrase is written this way to place emphasis on the man's **faith**. Jesus heals the man because he believes that Jesus can heal him. This can be made explicit. Alternate translation: "I am healing you because you believed in me" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>52</sup> But Jesus said to him, "Go. Your faith has healed you." And immediately he received his sight, and he was following him on the road.

### to him...he was following (ULT)

"he followed Jesus"

## Mark 11

### Mark 11 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 11:9-10, 17, which are words from the Old Testament.

### Special concepts in this chapter

#### The donkey and the colt

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

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

## Mark 11:1

### And when they come to Jerusalem, to Bethphage and Bethany, to the Mount of Olives

“And when Jesus and his disciples came near to Jerusalem, they came to Bethphage and Bethany near the Mount of Olives” They had come to **Bethphage and Bethany** in the vicinity of **Jerusalem**.

#### ULT

<sup>1</sup> And when they come to Jerusalem, to Bethphage and Bethany, to the Mount of Olives, he sends out two of his disciples

### Bethphage (ULT)

This is the name of a village. (See: [How to Translate Names](#))

## Mark 11:2

### the...opposite...you (ULT)

“ahead of us”

### a colt (ULT)

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

### on which no man has yet sat (ULT)

This can be written in active form. Alternate translation: “that no one has ever ridden” (See: [Active or Passive](#))

#### ULT

<sup>2</sup> and says to them, “Go into the village opposite you, and immediately, entering into it, you will find a colt having been tied up, on which no man has yet sat. Untie it and bring it here.”



## Mark 11:3

### Why are you doing this (ULT)

It can be written clearly what the word **this** refers to. Alternate translation: "Why are you untying and taking the colt?" (See: [Assumed Knowledge and Implicit Information](#))

### has need of it (ULT)

"needs it"

### immediately he sends it back here (ULT)

Jesus will send it back promptly when he is finished using it. Alternate translation: "will immediately send it back when he no longer needs it" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>3</sup> And if anyone might say to you, 'Why are you doing this?' say, 'The Lord has need of it and immediately he sends it back here.'"

## Mark 11:4

### they left (ULT)

“the two disciples went away”

### a colt (ULT)

#### ULT

<sup>4</sup> And they left and found a colt having been tied up at a door outside on the street, and they untie it.

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

## Mark 11:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> And some of those who stood there began to say to them, "What are you doing, untying the colt?"

## Mark 11:6

### they...spoke (ULT)

“they responded”

### just as Jesus told them (ULT)

“just as Jesus had told them to respond.” This refers to how **Jesus** had **told them** to respond to people’s questions about taking the colt.

### they let them go (ULT)

This means that they allowed them to continue doing what they were doing. Alternate translation: “they let them take the donkey with them” (See: [Idiom](#))

#### ULT

<sup>6</sup> And they spoke to them just as Jesus told them, and they let them go.

## Mark 11:7

### And...throw their cloaks upon it...he sat on it (ULT)

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

### cloaks (ULT)

"coats" or "robes"

#### ULT

<sup>7</sup> And they brought the colt to Jesus and throw their cloaks upon it, and he sat on it.

## Mark 11:8

### many spread their cloaks on the road (ULT)

It was a tradition to lay garments on **the road** in front of important people to honor them. This can be made explicit. Alternate translation: “many people spread their garments on the road to honor him” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>8</sup> And many spread their cloaks on the road, and others, branches they had cut from the fields.

### and others, branches they had cut from the fields (ULT)

It was a tradition to lay palm **branches** on the road in front of an important people to honor them. Alternate translation: “and others spread branches on the road that they had cut from the fields, also to honor him” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 11:9

### those...following (ULT)

“those who followed Jesus”

### Hosanna (ULT)

This word means “save us,” but people also shouted it joyfully when they wanted to praise God. You can translate it according to how it was used, or you can write **Hosanna** using your language’s way of spelling that word. Alternate translation: “Praise God” (See: [Copy or Borrow Words](#))

#### ULT

<sup>9</sup> Both those going before and those following were crying out, “Hosanna! Blessed is the one who comes in the name of the Lord.”

### Blessed is the one who comes (ULT)

This is referring to Jesus. You can state this clearly. Alternate translation: “Blessed are you, the one” (See: [Assumed Knowledge and Implicit Information](#))

### in the name of the Lord (ULT)

This is a metonym for the Lord’s authority. Alternate translation: “with the authority of the Lord” (See: [Metonymy](#))

### Blessed is (ULT)

“May God bless”

## Mark 11:10

### Blessed is the coming kingdom of our father David (ULT)

“Blessed is our father David’s coming kingdom.” This refers to Jesus **coming** and ruling as king. Alternate translation: “Blessed be the coming of your kingdom” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>10</sup> Blessed is the coming kingdom of our father David! Hosanna in the highest!”

### Blessed is the coming kingdom of our father David (ULT)

The word **blessed** can be translated as an active verb. Alternate translation: “May God bless you as you rule your coming kingdom” (See: [Active or Passive](#))

### of our father David (ULT)

Here David’s descendant who will rule is referred to as **David** himself. Alternate translation: “of the greatest descendant of our father David” or “that David’s greatest descendant will rule” (See: [Metonymy](#))

### Hosanna in the highest (ULT)

This could mean: (1) they should praise God who is in heaven. (2) those who are in heaven should shout ‘Hosanna’.

### the highest (ULT)

Here heaven is spoken of as **the highest**. Alternate translation: “the highest heaven” or “heaven” (See: [Metaphor](#))



## Mark 11:11

### the hour already being late (ULT)

“because it was already late in the day”

### into...he went out...Bethany with the Twelve (ULT)

“he and his twelve disciples left Jerusalem and went to Bethany”

#### ULT

**11** And he entered into Jerusalem, into the temple; and having looked around at everything, the hour already being late, he went out to Bethany with the Twelve.

## Mark 11:12

### when they had come out from Bethany (ULT)

“while they were going back to Jerusalem from Bethany”

#### ULT

<sup>12</sup> And the next day, when they had come out from Bethany, he was hungry.

## Mark 11:13

### Connecting Statement:

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

### if perhaps he will find anything on it (ULT)

“looking to see if there was any fruit on it”

### he found nothing except leaves (ULT)

Mark is using a negative expressions to emphasize that there were only leaves on the tree. Alternate translation: “he found only leaves on the tree” (See: [Litotes](#))

### he found nothing except leaves (ULT)

This means that he did not find any figs. Alternate translation: “he did not find any figs at all on the tree” (See: [Assumed Knowledge and Implicit Information](#))

### the...season (ULT)

“the time of year”

#### ULT

**13** And having seen from far away a fig tree having leaves, he went, if perhaps he will find anything on it. But having come to it, he found nothing except leaves, for it was not the season of figs.

## Mark 11:14

### he said to it, “No one will any longer eat fruit from you to eternity (ULT)

Jesus speaks to the fig tree and curses it. He speaks to it so that his disciples hear him. (See: [Apostrophe](#))

### he said to it (ULT)

“he spoke to the tree”

### his disciples heard it (ULT)

The word **it** refers to Jesus speaking to the fig tree.

### ULT

<sup>14</sup> And answering, he said to it, “No one will any longer eat fruit from you to eternity.” And his disciples heard it.

## Mark 11:15

### coming (ULT)

“Jesus and his disciples came”

### he began to cast out those selling and those buying in the temple (ULT)

Jesus is forcing these people out of **the temple**. This can be written clearly. Alternate translation: “he began to drive the sellers and buyers out of the temple” (See: [Assumed Knowledge and Implicit Information](#))

### those selling and those buying

“the people who were buying and selling”

#### ULT

**15** And coming to Jerusalem, and having entered into the temple, he began to cast out those selling and those buying in the temple, and he overturned the tables of the money changers and the seats of those selling pigeons,

## Mark 11:16

*(There are no notes for this verse.)*

### ULT

<sup>16</sup> and he was not permitting that anyone might carry containers through the temple.

## Mark 11:17

### General Information:

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

### Is it not written, 'My house will be called a house of prayer for all the nations'?

Jesus is rebuking the Jewish leaders for their misuse of the temple. This can be written as a statement. Alternate translation: "It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'" (See: [Rhetorical Question](#))

### But you have made it a den of robbers (ULT)

Jesus compares the people to **robbers** and the temple to a robbers' **den**. Alternate translation: "But you are like robbers who have made my house into a robbers' den" (See: [Metaphor](#))

### a den of robbers (ULT)

"a cave where robbers hide"

#### ULT

**17** And he was teaching them and saying, "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."

## Mark 11:18

### they were seeking a way (ULT)

“they were looking for a way”

#### ULT

**18** And the chief priests and the scribes heard this, and they were seeking a way they might kill him, for they feared him because the entire crowd was amazed at his teaching.



## Mark 11:19

### when evening came (ULT)

“in the evening”

### they were departing from the city (ULT)

“Jesus and his disciples left the city”

#### ULT

<sup>19</sup> And when evening came, they were departing from the city.

## Mark 11:20

### Connecting Statement:

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

### passing by (ULT)

“walking along the road”

### the fig tree had been withered from the roots (ULT)

Translate this statement to clarify that the **tree** died. Alternate translation: “the fig tree had withered away down to its roots and died” (See: [Assumed Knowledge and Implicit Information](#))

### had been withered (ULT)

“had dried up”

#### ULT

<sup>20</sup> And passing by in the morning, they saw the fig tree had been withered from the roots.

## Mark 11:21

### having been reminded, Peter (ULT)

It may be helpful to state what **Peter remembered**. Alternate translation: "Peter, remembering what Jesus had said to the fig tree," (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>21</sup> And having been reminded, Peter says to him, "Rabbi, behold! The fig tree that you cursed has been withered away."

## Mark 11:22

### answering, Jesus says to them (ULT)

"Jesus replied to his disciples"

#### ULT

<sup>22</sup> And answering, Jesus says to them,  
"Have faith in God.

## Mark 11:23

### Truly I say to you (ULT)

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

### whoever might say (ULT)

"if anyone says"

### might not doubt in his heart, but might believe (ULT)

Here, **heart** is a metonym for a person's mind or inner being. Alternate translation: "if he truly believes in his heart" or "if he does not doubt but believes" (See: [Metonymy](#))

### it will be for him (ULT)

"God will make it happen"

#### ULT

**23** Truly I say to you that whoever might say to this mountain, 'Be taken up and be cast into the sea,' and might not doubt in his heart, but might believe that what he says is happening, it will be for him.

## Mark 11:24

### Because of this, I say to you (ULT)

“So I tell you” (See: [Connecting Words and Phrases](#))

### it will be to you (ULT)

It is understood that this will happen because God will provide what you ask for. You can state this clearly. Alternate translation: “God will give it to you” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>24</sup> Because of this, I say to you:  
Whatever you pray and ask, believe that  
you have received it, and it will be to  
you.

## Mark 11:25

### when you stand praying (ULT)

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

### if you have something against anyone (ULT)

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

#### ULT

<sup>25</sup> And when you stand praying, forgive, if you have something against anyone, so that your Father who {is} in the heavens may also forgive you your trespasses."

## Mark 11:26

*(There are no notes for this verse.)*

### ULT

<sup>26</sup><sup>[1]</sup> [But if you do not forgive, neither will your Father who {is} in the heavens forgive your trespasses.]



## Mark 11:27

### Connecting Statement:

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

### they come...to (ULT)

“Jesus and his disciples came to”

### as he is walking around in the temple (ULT)

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

#### ULT

**27** And they come to Jerusalem again, and as he is walking around in the temple, the chief priests, and the scribes, and the elders come to him.

## Mark 11:28

### they were saying to him (ULT)

The word **they** refers to the chief priests, the scribes, and the elders.

### By what authority do you do these things, and who gave you this authority, so that you might do them (ULT)

This could mean: (1) both of these questions have the same meaning and are asked together to strongly question Jesus' authority and so can be combined. Alternate translation: "Who gave you authority to do these things?" (2) these are two separate questions, the first asking about the nature of the authority and the second about who gave it to him. (See: [Parallelism](#))

#### ULT

**28** And they were saying to him, "By what authority do you do these things, and who gave you this authority, so that you might do them?"

### these things (ULT)

The words **these things** refer to Jesus turning over the sellers' tables in the temple and speaking against what the chief priests and scribes taught. Alternate translation: "things like those you did here yesterday" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 11:29

*(There are no notes for this verse.)*

### ULT

<sup>29</sup> But Jesus said to them, “I also will ask you one word, and answer me, and I will tell you by what authority I do these things.

## Mark 11:30

### The baptism of John

“The baptism that John performed”

### was it from heaven or from men

“was it authorized by heaven or by men”

### from heaven (ULT)

Here, **heaven** refers to God. Alternate translation: “from God” (See: [Metonymy](#))

### from...men (ULT)

“from people”

#### ULT

<sup>30</sup> The baptism of John, was it from heaven or from men? Answer me.”

## Mark 11:31

### If we would say, 'From heaven (ULT)

This refers to the source of the baptism of John. Alternate translation: "If we say, 'It was from heaven,'" (See: [Ellipsis](#))

### From heaven (ULT)

Here, **heaven** refers to God. See how you translated this in [Mark 11:30](#). Alternate translation: "From God" (See: [Metonymy](#))

### did you not believe him (ULT)

The word **him** refers to John the Baptist.

#### ULT

<sup>31</sup> And they began to discuss between themselves, saying, "What should we say? If we would say, 'From heaven,' he will say, 'Because of what then did you not believe him?' <sup>[2]</sup>

## Mark 11:32

### But we might say, 'From men (ULT)

This refers to the source of the baptism of John. Alternate translation: "But if we say, 'It was from men,'" (See: [Ellipsis](#))

### From men (ULT)

"From people"

### But we might say, 'From men (ULT)

The religious leaders imply that they will suffer from the people if they give this answer. Alternate translation: "But we do not want to say that it was from men or the crowd may attack us." (See: [Assumed Knowledge and Implicit Information](#))

### But we might say, 'From men (ULT)

The religious leaders do not finish their statement, since they all understood what would happen if they said John's baptism was not from God. Alternate translation: "But if we say, 'From men,' that would not be good." (See: [Ellipsis](#))

### They were afraid of the crowd (ULT)

The author, Mark, explains why the religious leaders did not want to say that John's baptism was from men. You can state this clearly. "They said this to each other because they were afraid of the people" or "They did not want to say that John's baptism was from men because they were afraid of the people" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>32</sup> But we might say, 'From men,' ..."  
(They were afraid of the crowd, for they all held that John really was a prophet.)

## Mark 11:33

### We do not know (ULT)

This refers to the baptism of John. This understood information may be supplied. Alternate translation: "We do not know where the baptism of John came from" (See: [Ellipsis](#))

#### ULT

**33** And answering Jesus, they say, "We do not know." And Jesus says to them, "Neither do I say to you by what authority I do these things."

## Mark 12

### Mark 12 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 12:10-11, 36, which are words from the Old Testament.

### Important figures of speech in this chapter

### Hypothetical Situations

Hypothetical situations are situations that have not actually happened. People describe these situations so they learn what their hearers think is good and bad or right and wrong. (See: [Hypothetical Situations](#))



## Mark 12:1

### Connecting Statement:

Jesus speaks this parable against the chief priests, the scribes, and the elders. (See: [Parables](#))

### And he began to speak to them in parables (ULT)

The word **them** here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

### put a hedge around it (ULT)

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

### dug a pit for a winepress (ULT)

This means that he carved a pit on the rock, which would be the bottom part of the winepress used for collecting the squeezed grape juice. Alternate translation: “carved a pit into rock for the winepress” or “he made a vat to collect the juice from the winepress” (See: [Assumed Knowledge and Implicit Information](#))

### leased it to vine growers (ULT)

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

#### ULT

<sup>1</sup> And he began to speak to them in parables: “A man planted a vineyard, and put a hedge around it, and dug a pit for a winepress, and built a watchtower, and leased it to vine growers, and went away on a journey.

## Mark 12:2

### at the season (ULT)

This refers to the time of harvest. This can be made clear. Alternate translation: "when the time came to harvest the grapes" (See:

[Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> And at the season, he sent a slave to the vine growers so that he might receive from the vine growers from the fruit of the vineyard.

## Mark 12:3

### But having seized him (ULT)

“But after the vine growers grabbed the slave”

### with nothing (ULT)

This means that they did not give him any of the fruit. Alternate translation: “without any grapes” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>3</sup> But having seized him, they beat him, and sent him away with nothing.

**Mark 12:4****he sent to them (ULT)**

“the owner of the vineyard sent to the vine growers”

**and that one, they wounded in the head (ULT)**

This can be written more clearly. Alternate translation: “and they beat that one on the head, and they hurt him terribly” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>4</sup> And again he sent to them another slave, and that one, they wounded in the head and treated shamefully.

## Mark 12:5

### another...and that one they killed, and many others (ULT)

These phrases refer to other slaves. Alternate translation: “yet another slave, and they killed him, and many other slaves” (See: [Ellipsis](#))

#### ULT

<sup>5</sup> And he sent another, and that one they killed, and many others—beating these, but killing those.

## Mark 12:6

### a beloved son (ULT)

It is implied that this is the owner's **son**. Alternate translation: "his beloved son" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>6</sup> Having one more, a beloved son, he sent him to them last of all, saying, 'They will respect my son.'

## Mark 12:7

### the heir (ULT)

This is the owner's **heir**, who would inherit the vineyard after his father died. Alternate translation: "the owner's heir" (See: [Assumed Knowledge and Implicit Information](#))

### the inheritance (ULT)

The tenants are referring to the vineyard as **the inheritance**. Alternate translation: "this vineyard" (See: [Synecdoche](#))

#### ULT

<sup>7</sup> But those vine growers said to each other, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

## Mark 12:8

### having seized him (ULT)

“after the vine growers seized the son”

#### ULT

<sup>8</sup> And having seized him, they killed him,  
and threw him outside of the vineyard.



## Mark 12:9

### Therefore, what will the lord of the vineyard do (ULT)

Jesus asks a question and then gives the answer to teach the people. The question may be written as a statement. Alternate translation: "So I will tell you what the owner of the vineyard will do." (See: [Rhetorical Question](#))

#### ULT

<sup>9</sup> Therefore, what will the lord of the vineyard do? He will come and destroy the vine growers and will give the vineyard to others.

### Therefore (ULT)

Jesus has finished telling the parable and is now asking the people what they think will happen next. (See: [Connecting Words and Phrases](#))

### destroy (ULT)

kill

### will give the vineyard to others (ULT)

The word **others** refers to other vine growers who will care for the vineyard. Alternate translation: "he will give the vineyard to other vine growers to care for it" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 12:10

### General Information:

This scripture was written long before in God's word.

### And have you not read this scripture (ULT)

Jesus reminds the people of a **scripture** passage. He uses a rhetorical question here to rebuke them. This can be written as a statement. Alternate translation: "And surely you have read this scripture." or "And you should remember this scripture." (See: [Rhetorical Question](#))

#### ULT

**10** And have you not read this scripture?  
'The stone which the builders rejected,  
this has become the head of the corner.'

### has become the head of the corner (ULT)

You can state this in active form. Alternate translation: "the Lord made into the cornerstone"

## Mark 12:11

### This came about from the Lord (ULT)

"The Lord has done this"

### it is marvelous in our eyes (ULT)

Here, **in our eyes** stands for seeing, which is a metaphor for the people's opinion. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful" (See: [Metaphor](#))

#### ULT

<sup>11</sup> This came about from the Lord, and it is marvelous in our eyes."

## Mark 12:12

### they were seeking to seize him (ULT)

Here, **they** refers to the chief priests, scribes, and elders. This group may be referred to as “the Jewish leaders.”

### they were seeking (ULT)

“they wanted”

### but they feared the crowd (ULT)

They were afraid of what **the crowd** would do to them if they arrested Jesus. This can be made clear. Alternate translation: “but they feared what the crowd would do if they arrested him” (See: [Assumed Knowledge and Implicit Information](#))

### against them (ULT)

“to accuse them”

#### ULT

**12** And they were seeking to seize him, but they feared the crowd, for they knew that he spoke this parable against them. And having left him, they went away.

## Mark 12:13

### Connecting Statement:

In an effort to trap Jesus, some of the Pharisees and Herodians, and then the Sadducees, come to Jesus with questions.

### And they send (ULT)

“Then the Jewish leaders sent”

### the...Herodians (ULT)

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

### in order to trap him (ULT)

Here the author describes tricking Jesus as “trapping him.” Alternate translation: “to trick him” (See: [Metaphor](#))

#### ULT

**13** And they send some of the Pharisees and the Herodians to him in order to trap him with a word.

## Mark 12:14

### they say (ULT)

Here, **they** refers to those sent from among the Pharisees and the Herodians.

### it is not a concern to you about anyone (ULT)

The negation can modify the verb. Alternate translation: “you do not care about people’s opinions” (See: [Litotes](#))

### it is not a concern to you about anyone (ULT)

This is an idiom that means that Jesus does not show favoritism. Alternate translation: “you are not concerned with earning people’s favor” (See: [Idiom](#))

#### ULT

**14** And having come, they say to him, “Teacher, we know that you are truthful, and it is not a concern to you about anyone, for you do not look at the face of men, but, you teach the way of God according to truth. Is it lawful to give taxes to Caesar or not? Should we give, or should we not give?”

## Mark 12:15

### he...knowing their hypocrisy (ULT)

They were acting hypocritically. This can be explained more clearly. Alternate translation: "Jesus, knowing that they did not really want to know what God wanted them to do" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** But he, knowing their hypocrisy, said to them, "Why do you test me? Bring to me a denarius so that I might look at it."

### Why do you test me (ULT)

Jesus rebukes the Jewish leaders because they were trying to trick him. This can be written as a statement. Alternate translation: "I know you are trying to make me say something wrong so you can accuse me." (See: [Rhetorical Question](#))

### a denarius (ULT)

This coin was worth a day's wages. (See: [Biblical Money](#))

## Mark 12:16

### And they brought one (ULT)

"So the Pharisees and the Herodians brought a denarius"

### is this likeness and inscription

"is this picture and name"

### they...said to him, "Caesar's (ULT)

Here, **Caesar's** refers to his likeness and inscription. Alternate translation: "they said, 'They are Caesar's likeness and inscription'" (See: [Ellipsis](#))

#### ULT

**16** And they brought one, and he says to them, "Whose {is} this image and inscription?" And they said to him, "Caesar's."



## Mark 12:17

### The things of Caesar, give back to Caesar (ULT)

Jesus is teaching that his people must respect the government by paying taxes. This figure of speech can be clarified by changing **Caesar** to Roman government. Alternate translation: "Give to the Roman government the things that belong to the Roman government" (See: [Metonymy](#))

#### ULT

**17** And Jesus said to them, "The things of Caesar, give back to Caesar, and the things of God, to God." And they were marveling at him.

### and the things of God, to God (ULT)

The understood verb may be supplied. Alternate translation: "and give to God the things of God" (See: [Ellipsis](#))

### they were marveling at him (ULT)

They were amazed at what Jesus had said. This can be made explicit. Alternate translation: "they marveled at him and at what he had said" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 12:18

### who say there is no resurrection (ULT)

This phrase explains who the Sadducees were. This can be written more clearly. Alternate translation: “who say there is no resurrection from the dead” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**18** And Sadducees, who say there is no resurrection, come to him and are questioning him, saying,

## Mark 12:19

### Moses wrote to us, 'If someone's brother may die

The Sadducees are quoting what **Moses** had written in the law. Moses' quote can be expressed as an indirect quote. Alternate translation: "Moses wrote for us that if a man's brother dies" (See: [Direct and Indirect Quotations](#))

#### ULT

<sup>19</sup> "Teacher, Moses wrote to us, 'If someone's brother might die and might leave behind a wife, but might not leave a child, that his brother should take the wife and should raise up offspring to his brother.'

### wrote to us (ULT)

"wrote to us Jews." The Sadducees were a group of Jews. Here they use the word **us** to refer to themselves and all Jews.

### brother...a wife...his brother should take the (ULT)

"the man should marry his brother's wife"

### should raise up offspring to his brother (ULT)

"have a son for his brother." The man's first son would be considered to be the dead brother's son, and the son's descendants would be considered to be the dead brother's descendants. You can state this clearly. Alternate translation: "should have a son who will be considered to be the dead brother's son" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 12:20

### There were seven brothers (ULT)

The Sadducees talk about a situation that did not really happen because they want Jesus to tell them what he thinks is right and wrong. Alternate translation: "Suppose there were seven brothers" (See: [Hypothetical Situations](#))

#### ULT

<sup>20</sup> There were seven brothers, and the first took a wife and dying, did not leave offspring,

### the first (ULT)

the first brother

### the first took a wife (ULT)

"the first married a woman." Here marrying a woman is spoken of as "taking" her.

## Mark 12:21

### the second...the third (ULT)

These numbers refer to each of the brothers and can be expressed as such. Alternate translation: “the second brother ... the third brother” (See: [Ellipsis](#))

#### ULT

<sup>21</sup> and the second took her and died, not having left offspring, and the third likewise.

### the second took her (ULT)

“the second married her.” Here marrying a woman is spoken of as “taking” her.

### the third likewise (ULT)

It may be helpful to explain what **likewise** means. Alternate translation: “the third brother married her as his other brothers did, and he also died leaving no children” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 12:22

### the seven (ULT)

This refers to all the brothers. Alternate translation: “the seven brothers” (See: [Ellipsis](#))

### the seven did not leave offspring (ULT)

Each of the brothers married the woman and then died before he had any children with her. You can state this clearly. Alternate translation: “eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>22</sup> And the seven did not leave offspring. Last of all, the woman also died.

## Mark 12:23

### **In the resurrection, when they may rise again, of which of them will she be a wife (ULT)**

The Sadducees are testing Jesus by asking this question. If your readers can only understand this as a request for information, this can be written as a statement. Alternate translation: "Now tell us whose wife she will be in the resurrection, when they all rise again." (See: [Rhetorical Question](#))

#### **ULT**

<sup>23</sup> In the resurrection, when they may rise again, of which of them will she be a wife? For the seven had her as wife."

## Mark 12:24

### **Are you not being led astray because of this, not knowing the Scriptures nor the power of God (ULT)**

Jesus rebukes the Sadducees because they are mistaken about God's law. This may be written as a statement. Alternate translation: "You are mistaken because you do not know the scriptures nor the power of God." (See: [Rhetorical Question](#))

#### **ULT**

<sup>24</sup> Jesus said to them, "Are you not being led astray because of this, not knowing the Scriptures nor the power of God?"

### **not knowing the Scriptures (ULT)**

This means that they do not understand what is written in the Old Testament **scriptures**.

### **the power of God (ULT)**

"how powerful God is"



## Mark 12:25

### For when...they may rise (ULT)

Here the word **they** refers to the brothers and the woman from the example.

### they may rise (ULT)

Waking and getting up from sleep is a metaphor for becoming alive after having been dead. (See: [Metaphor](#))

### from the dead (ULT)

From among all those who have died. This expression describes all **dead** people together in the underworld. To rise from among them speaks of becoming alive again.

### they neither marry nor are given in marriage

“they do not marry, and they are not given in marriage”

### are given in marriage (ULT)

You can state this in active form. Alternate translation: “and no one gives them in marriage” (See: [Active or Passive](#))

### the heavens (ULT)

This refers to the place where God lives.

#### ULT

<sup>25</sup> For when they may rise from the dead, they neither marry nor are given in marriage, but they are like angels in the heavens.

## Mark 12:26

### that are raised (ULT)

This can be expressed with an active verb. Alternate translation: “who rise” or “who rise to live again” (See: [Active or Passive](#))

### the book of Moses (ULT)

“the book that Moses wrote”

### the bush (ULT)

This refers to the part of the Book of Moses that tells about when God spoke to Moses out of a **bush** that was burning but that did not burn up. Alternate translation: “the passage about the burning bush” or “the words about the fiery bush” (See: [Assumed Knowledge and Implicit Information](#))

### the bush (ULT)

This refers to a shrub, a woody plant that is smaller than a tree.

### how God spoke to him (ULT)

“about when God spoke to Moses”

### I am the God of Abraham and the God of Isaac and the God of Jacob

This means that **Abraham**, **Isaac**, and **Jacob** worship **God**. These men have died physically, but they are still alive spiritually and still worship God.

#### ULT

**26** But concerning the dead that are raised, 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’?

## Mark 12:27

### the God of the dead, but of the living (ULT)

Here, **the dead** refers to people who are dead, and **the living** refers to people who are alive. Alternate translation: “not the God of dead people, but of living people” (See: [Nominal Adjectives](#))

#### ULT

<sup>27</sup> He is not the God of the dead, but of the living. You are being quite deceived.”

### the God of the dead, but of the living (ULT)

You can state **the God** clearly in the second phrase. Alternate translation: “not the God of dead people, but the God of living people” (See: [Ellipsis](#))

### of the living (ULT)

This includes people who are alive physically and spiritually.

### You are being quite deceived (ULT)

It may be helpful to state what they are lead astray about. Alternate translation: “When you say that dead people do not rise again, you are quite mistaken” (See: [Assumed Knowledge and Implicit Information](#))

### You are being quite deceived (ULT)

“You are completely mistaken” or “You are very wrong”

## Mark 12:28

### he asked him (ULT)

“the scribe asked Jesus”

#### ULT

<sup>28</sup> And one of the scribes, having come up, having heard them discussing this together, having seen that he answered them well, he asked him, “Which is the first commandment of all?”

## Mark 12:29

### The first is (ULT)

Here, **The first** refers to the most important commandment.  
Alternate translation: "The most important commandment is" (See: [Nominal Adjectives](#))

### Hear, O Israel, the Lord our God, the Lord is one

"Listen, O Israel! The Lord our God is one Lord"

#### ULT

<sup>29</sup> Jesus answered, "The first is, 'Hear, O Israel, the Lord our God, the Lord is one.

## Mark 12:30

**from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength (ULT)**

These four phrases are used together to mean “completely” or “earnestly.” (See: [Doublet](#))

### ULT

<sup>30</sup> 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.’

**from your whole heart, and from your whole soul (ULT)**

Here, **heart** and “soul” are metonyms for a person’s inner being. (See: [Metonymy](#))

## Mark 12:31

### You will love your neighbor as yourself (ULT)

Jesus uses this simile to compare how people are to love each other with the same love as they love themselves. Alternate translation: "You must love your neighbor as much as you love yourself" (See: [Simile](#))

### these (ULT)

Here the word **these** refers to the two commandments that Jesus had just told the people.

#### ULT

<sup>31</sup> The second {is} this, 'You will love your neighbor as yourself.' There is no other greater commandment than these."

## Mark 12:32

### Good, Teacher (ULT)

“Good answer, Teacher” or “Well said, Teacher”

### he is one (ULT)

This means that there is only **one** God. Alternate translation: “there is only one God” (See: [Idiom](#))

### there is no other (ULT)

The word “God” is understood from the previous phrase. Alternate translation: “that there is no other God” (See: [Ellipsis](#))

#### ULT

<sup>32</sup> And the scribe said to him, “Good, Teacher! According to truth you have said that he is one, and there is no other besides him.”



## Mark 12:33

### **from the whole heart...from the whole understanding...from the whole strength (ULT)**

These three phrases are used together to mean “completely” or “earnestly.” (See: [Doublet](#))

### **from the whole heart (ULT)**

Here, **heart** is a metonym for person’s thoughts, feelings, or inner being. (See: [Metonymy](#))

### **to love the neighbor as oneself (ULT)**

This simile compares how people are **to love** each other with the same love that they love themselves. Alternate translation: “to love your neighbor as much as you love yourself” (See: [Simile](#))

### **is even more than (ULT)**

This idiom means that something is more important than something else. In this case, these two commandments are more pleasing to God than burnt offering and sacrifices. This may be written clearly. Alternate translation: “is even more important than” or “is even more pleasing to God than” (See: [Idiom](#))

#### **ULT**

<sup>33</sup> And to love him from the whole heart and from the whole understanding and from the whole strength, and to love the neighbor as oneself, is even more than all burnt offerings and sacrifices.”

## Mark 12:34

### **You are not far from the kingdom of God (ULT)**

You can state this in positive form. Alternate translation: "You are very close to the kingdom of God" (See: [Litotes](#))

### **You are not far from the kingdom of God (ULT)**

Here Jesus speaks of the man being ready to submit to God as king as being physically close to **the kingdom of God**, as if it were a physical place. Alternate translation: "You are close to submitting to God as king" (See: [Metaphor](#))

### **no one any longer was daring (ULT)**

You can state this in positive form. Alternate translation: "everyone was afraid" (See: [Litotes](#))

#### **ULT**

<sup>34</sup> And Jesus, having seen him, that he had answered wisely, said to him, "You are not far from the kingdom of God." And no one any longer was daring to question him.

## Mark 12:35

### answering, Jesus, teaching in the temple, said (ULT)

Some time has passed and Jesus is now in the temple. This is not part of the previous conversation. Alternate translation: "And later, while Jesus was teaching in the temple area, he said to the people" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>35</sup> And answering, Jesus, teaching in the temple, said, "How do the scribes say that the Christ is the son of David?"

### How do the scribes say that the Christ is the son of David (ULT)

Jesus uses this question to get the people to think deeply about the Psalm he is about to quote. This can be written as a statement. Alternate translation: "Consider why the scribes say the Christ is the son of David." (See: [Rhetorical Question](#))

### the son of David (ULT)

"a descendant of David"

## Mark 12:36

### David himself (ULT)

This word **himself** refers to **David** and is used to place emphasis on him and what he said. Alternate translation: "It was David who" (See: [Reflexive Pronouns](#))

### in the Holy Spirit (ULT)

This means that he was inspired by **the Holy Spirit**. That is, the Holy Spirit directed David in what he said. Alternate translation: "inspired by the Holy Spirit" (See: [Idiom](#))

### said...The Lord said to my Lord (ULT)

Here David calls God **The Lord** and calls the Christ **my Lord**. This can be written more clearly. Alternate translation: "said about the Christ, 'The Lord God said to my Lord'" (See: [Assumed Knowledge and Implicit Information](#))

### Sit at my right hand (ULT)

Jesus is quoting a psalm. Here God is speaking to the Christ. To sit at the **right hand** of God is a symbolic action of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me" (See: [Symbolic Action](#))

### until I may place your enemies under your feet (ULT)

In this quote, God speaks of defeating enemies as placing them under his feet. Alternate translation: "until I completely defeat your enemies" (See: [Metaphor](#))

#### ULT

<sup>36</sup> David himself, in the Holy Spirit, said, 'The Lord said to my Lord, "Sit at my right hand, until I may place your enemies under your feet."' "

**Mark 12:37****calls him 'Lord (ULT)**

Here the word **him** refers to the Christ.

**and how is he his son (ULT)**

This can be written as a statement. Alternate translation: "so consider how the Christ can be a descendant of David" (See: [Rhetorical Question](#))

**ULT**

<sup>37</sup> David himself calls him 'Lord,' and how is he his son?" And a large crowd was listening to him gladly.

## Mark 12:38

### greetings in the marketplaces (ULT)

The noun **greetings** can be expressed with the verb “greet.”  
Alternate translation: “for people to greet them in the marketplaces”  
(See: [Abstract Nouns](#))

### greetings in the marketplaces (ULT)

These greetings showed that the people respected the scribes. Alternate translation: “to be greeted respectfully in the marketplaces” or “for people to greet them respectfully in the marketplaces” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>38</sup> And in his teaching, he was saying,  
“Watch out for the scribes, who are  
desiring to walk in long robes, and  
greetings in the marketplaces,

## Mark 12:39

*(There are no notes for this verse.)*

### ULT

<sup>39</sup> and the chief seats in the synagogues, and chief places at the banquets.

## Mark 12:40

### They are devouring the houses of the widows (ULT)

Here Jesus describes the scribes' cheating of **widows** and stealing of their **houses** as "devouring" their houses. Alternate translation: "They also cheat widows in order to steal their houses from them" (See: [Metaphor](#))

#### ULT

<sup>40</sup> They are devouring the houses of the widows, and as a pretext offer long prayers. These will receive greater condemnation."

### the houses of the widows (ULT)

The words **widows** and **houses** are synecdoches for helpless people and all of a person's important possessions, respectively. Alternate translation: "everything from helpless people" (See: [Synecdoche](#))

### These will receive greater condemnation (ULT)

You can state this in active form. Alternate translation: "God will certainly punish them with greater condemnation" or "God will certainly punish them severely" (See: [Active or Passive](#))

### will receive greater condemnation (ULT)

The word **greater** implies a comparison. Here the comparison is to other men who are punished. Alternate translation: "will receive greater condemnation than other people" (See: [Assumed Knowledge and Implicit Information](#))



## Mark 12:41

### Connecting Statement:

Still in the temple area, Jesus comments on the value of the widow's offering.

### the temple offering box (ULT)

This **box**, which everyone could use, was the place into which people gave offerings to the **temple**.

#### ULT

**41** And having sat down across from the temple offering box, he was watching how the crowd puts money into the offering box. And many rich people were putting in much.

## Mark 12:42

### two mites (ULT)

“two small copper coins.” These were the least valuable coins available. (See: [Biblical Money](#))

### are a quadrans (ULT)

“are worth very little.” A **quadrans** is worth very little. Translate **quadrans** with the name of the smallest coin in your language if you have one that is worth very little.

#### ULT

<sup>42</sup> And having come, one poor widow put in two mites, which are a quadrans.

## Mark 12:43

### General Information:

In verse 43 Jesus says that the widow put more money in the offering than the rich people put in, and in verse 44 he tells his reason for saying that. The information can be reordered so that Jesus tells his reason first and then says that the widow put in more, as in the UST. (See: [Verse Bridges](#))

### ULT

**43** And having called his disciples, he said to them, “Truly I say to you, this poor widow put in more than all of those putting into the offering box.

### having called (ULT)

“when Jesus had called”

### Truly I say to you (ULT)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

### all...of those putting into (ULT)

“all the other people who put money into”

## Mark 12:44

### abundance (ULT)

much wealth, many valuable things

### her poverty (ULT)

“her lack” or “the little she had”

### her...of...livelihood (ULT)

“she had to survive on”

#### ULT

<sup>44</sup> For all of them gave from their abundance, but she, from her poverty, put in everything, as much as she had, all of her livelihood.”

## Mark 13

### Mark 13 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 13:24-25, which are words from the Old Testament.

### Special concepts in this chapter

#### The return of Christ

Jesus said much about what would happen before he returned ([Mark 13:6-37](#)). He told his followers that bad things would happen to the world and bad things would happen to them before he returned, but they needed to be ready for him to return at any time.

## Mark 13:1

### General Information:

As they leave the temple area, Jesus tells his disciples what will happen in the future to the wonderful temple that Herod the Great has built.

### What manner of stones and what manner of buildings (ULT)

The **stones** refer to the stones that the **buildings** were built with. Alternate translation: “What wonderful buildings and the wonderful stones that they are made of” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>1</sup> And as he is walking away from the temple, one of his disciples says to him, “Teacher, look! What manner of stones and what manner of buildings!”

## Mark 13:2

### **Do you see these great buildings? Stone upon stone may certainly not be left here (ULT)**

This question is used to draw attention to the buildings. This can be written as a statement. Alternate translation: “Look at these great buildings! Not one stone will be left stacked on top of another” or “You see these great buildings now, but not a single stone will be left” (See: [Rhetorical Question](#))

#### **ULT**

<sup>2</sup> And Jesus said to him, “Do you see these great buildings? Stone upon stone may certainly not be left here, which may certainly not be torn down.”

### **Stone upon stone may certainly not be left here, which may certainly not be torn down (ULT)**

It is implied that enemy soldiers will tear down the stones. (See: [Assumed Knowledge and Implicit Information](#))

### **Stone upon stone may certainly not be left here, which may certainly not be torn down (ULT)**

You can state this in active form. Alternate translation: “Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings” (See: [Active or Passive](#))

## Mark 13:3

### Connecting Statement:

In answer to the disciples' questions about the temple's destruction and what was going to happen, Jesus tells them what was going to take place in the future.

### And as he is sitting on the Mount of Olives opposite the temple...Peter (ULT)

It can be expressed clearly that Jesus and his disciples had walked to **the Mount of Olives**. Alternate translation: "And after arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter" (See: [Assumed Knowledge and Implicit Information](#))

### by himself (ULT)

when they were alone

#### ULT

<sup>3</sup> And as he is sitting on the Mount of Olives opposite the temple, Peter, and James, and John, and Andrew were asking him by himself,



## Mark 13:4

**when will these things be? And what {is} the sign when all these things are about to be fulfilled (ULT)**

This refers to what Jesus had just said will happen to the stones of the temple. This can be made clear. Alternate translation: “when will these things happen to the buildings of the temple, and what will be the sign that these things are about to happen to the temple buildings” (See: [Assumed Knowledge and Implicit Information](#))

### ULT

<sup>4</sup> “Tell us, when will these things be? And what {is} the sign when all these things are about to be fulfilled?”

**when...these things...all (ULT)**

“that all these things”

## Mark 13:5

### to say to them (ULT)

“to say to his disciples”

### might deceive you (ULT)

Here, **lead you astray** is a metaphor for persuading someone to believe what is not true. Alternate translation: “deceives you” (See: [Metaphor](#))

#### ULT

<sup>5</sup> Now Jesus began to say to them, “Be careful that no one might deceive you.

## Mark 13:6

### they will deceive many (ULT)

Here, **will lead many astray** is a metaphor for persuading someone to believe what is not true. Alternate translation: “they will deceive many people” (See: [Metaphor](#))

#### ULT

6 Many will come in my name, saying, ‘I am!’ and they will deceive many.

### in my name (ULT)

This could mean: (1) they would be claiming his authority. (2) they would be claiming that God had sent them. (See: [Metonymy](#))

### I am (ULT)

“I am the Christ”

## Mark 13:7

### you might hear of wars and rumors of wars (ULT)

“you may hear of wars and reports about wars.” This could mean: (1) they would hear the sounds of wars close by and news of wars far away. (2) they would hear of wars that have started and reports about wars that are about to start.

#### ULT

<sup>7</sup> But when you might hear of wars and rumors of wars, do not worry; it is necessary for it to happen, but {it is} not yet the end.

### but {it is} not yet the end (ULT)

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

### the end (ULT)

This probably refers to **the end** of the world. (See: [Assumed Knowledge and Implicit Information](#))

## Mark 13:8

### will rise...against (ULT)

This idiom means to fight against one another. Alternate translation: “will fight against” (See: [Idiom](#))

### kingdom against kingdom (ULT)

The words “will rise” are understood from the previous phrase.

Alternate translation: “kingdom will rise against kingdom” or “the people of one kingdom will fight against the people of another kingdom” (See: [Ellipsis](#))

#### ULT

<sup>8</sup> For nation will rise against nation and kingdom against kingdom. There will be earthquakes in various place; there will be famines. These are the beginning of birth pains.

### These are the beginning of birth pains (ULT)

Jesus speaks of these disasters as **the beginnings of birth pains** because more severe things will happen after them. Alternate translation: “These events will be like the first pains a woman suffers when she is about to bear a child” (See: [Metaphor](#))

## Mark 13:9

### But you, watch yourselves (ULT)

“But be ready for what people will do to you”

### They will deliver you to councils (ULT)

“They will take you and put you under the control of councils”

### you will be beaten (ULT)

You can state this in active form. Alternate translation: “people will beat you” (See: [Active or Passive](#))

### before...you will be made to stand (ULT)

This means to be put on trial and judged. Alternate translation: “you will be put on trial before” or “you will be brought to trial and judged by” (See: [Idiom](#))

### for a testimony to them (ULT)

This means the disciples will testify about Jesus. This can be made clear. Alternate translation: “and will testify to them about me” or “and you will tell them about me” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>9</sup> But you, watch yourselves! They will deliver you to councils and to synagogues; you will be beaten and you will be made to stand before governors and kings because of me, for a testimony to them.

## Mark 13:10

### **And first, it is necessary for the gospel to be proclaimed to all the nations (ULT)**

Jesus is still speaking about things that must happen before the end comes. This can be made clear. Alternate translation: "But the gospel must first be proclaimed to all the nations before the end will come" (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>10</sup> And first, it is necessary for the gospel to be proclaimed to all the nations.

## Mark 13:11

### handing you over (ULT)

Here this means to put people under the control of the authorities.

Alternate translation: "giving you over to the authorities" (See:

[Idiom](#))

### but the Holy Spirit (ULT)

The words "will speak" are understood from the previous phrase.

Alternate translation: "but the Holy Spirit will speak through you" (See: [Ellipsis](#))

#### ULT

**11** And when they might lead you away, handing you over, do not worry about what you should say. But whatever might be given to you in that hour, speak that; for you will not be the ones speaking, but the Holy Spirit.



## Mark 13:12

### brother will deliver brother to death (ULT)

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

#### ULT

<sup>12</sup> And brother will deliver brother to death, and a father, {his} child. And children will rise up against parents and put them to death.

### brother...brother (ULT)

These refers to both brothers and sisters. Alternate translation: “people ... their siblings” (See: [When Masculine Words Include Women](#))

### a father, {his} child (ULT)

The words “will deliver up to death” are understood from the previous phrase. Alternate translation: “fathers will deliver up their children to death” (See: [Ellipsis](#))

### a father, {his} child (ULT)

This means that some fathers will betray their children, and this betrayal will cause their children to be killed. Alternate translation: “fathers will betray their children, handing them over to be killed” (See: [Idiom](#))

### children will rise up against parents (ULT)

This means that **children** will oppose their **parents** and betray them. Alternate translation: “children will oppose their parents” (See: [Idiom](#))

### put them to death (ULT)

This means that the authorities will sentence the parents to be put to death. You can state this in active form. Alternate translation: “cause the authorities to sentence the parents to die” or “the authorities will kill the parents” (See: [Active or Passive](#))

## Mark 13:13

### you will be hated by everyone (ULT)

You can state this in active form. Alternate translation: “everyone will hate you” (See: [Active or Passive](#))

### because of my name (ULT)

Jesus uses the metonym **my name** to refer to himself. Alternate translation: “because of me” or “because you believe in me” (See: [Metonymy](#))

#### ULT

**13** And you will be hated by everyone because of my name. But the one who endured to the end, that one will be saved.

### the one...who endured to the end, that one will be saved (ULT)

You can state this in active form. Alternate translation: “whoever endures to the end, God will save that person” or “God will save whoever endures to the end” (See: [Active or Passive](#))

### the one...who endured to the end (ULT)

Here, **endures** represents continuing to be faithful to God even while suffering. Alternate translation: “whoever suffers and stays faithful to God to the end” (See: [Assumed Knowledge and Implicit Information](#))

### to the end (ULT)

This could refer to: (1) the end of his life. (2) the end of that time of trouble.

## Mark 13:14

### the abomination of desolation (ULT)

This phrase is from the book of Daniel. His audience would have been familiar with this passage and the prophecy about **the abomination** entering the temple and defiling it. Alternate translation: “the shameful thing that defiles the things of God” (See: [Metaphor](#))

#### ULT

**14** But when you might see the abomination of desolation standing where it should not be (let the reader understand), then let those {who are} in Judea flee to the mountains,

### standing where it should not be (ULT)

Jesus’ audience would have known that this refers to the temple. This can be made explicit. Alternate translation: “standing in the temple, where it should not be standing” (See: [Assumed Knowledge and Implicit Information](#))

### let the reader understand (ULT)

This is not Jesus speaking. Matthew added this to get the readers’ attention, so that they would listen to this warning. Alternate translation: “may everyone who is reading this pay attention to this warning” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 13:15

### on the housetop (ULT)

Where Jesus lived, the tops of houses were flat, and people could stand on them.

#### ULT

**15** but let the one on the housetop not go down nor go in to take anything from his house,

## Mark 13:16

### let the one in the field not turn back to the things behind (ULT)

This refers to returning to his house. This can be made explicit.  
Alternate translation: "the one who is in the field should not return to his house" (See: [Ellipsis](#))

#### ULT

<sup>16</sup> and let the one in the field not turn back to the things behind to get his cloak.

## Mark 13:17

### to those having in the womb (ULT)

This is a polite way to say that someone is pregnant. Alternate translation: "to women who are pregnant" (See: [Euphemism](#))

#### ULT

**17** But woe to those having in the womb, and to those nursing in those days!

## Mark 13:18

### pray...that (ULT)

“pray that these times” or “pray that these things”

### in winter (ULT)

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

#### ULT

**18** But pray that it might not happen in winter.

## Mark 13:19

### such as this kind has not happened (ULT)

“there has never been a worse time.” This describes how great and terrible the tribulation will be. There has never been a tribulation as terrible as this one will be.

### not...may...certainly not...happen (ULT)

“there will never be days like these again” or “after that tribulation, there will never again be a tribulation like it”

#### ULT

**19** 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 may certainly not happen.



## Mark 13:20

### did not cut short...the days (ULT)

“did not shorten the time.” It may be helpful to specify which **days** are referred to. Alternate translation: “had not reduced the days of suffering” or “had not shortened the time of suffering” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>20</sup> And if the Lord did not cut short the days, no flesh would be saved. But for the sake of the elect whom he chose, he cut short the days.

### no flesh would be saved

The word **flesh** refers to people, and **saved** refers to physical salvation. Alternate translation: “no one would be saved” or “everyone would die” (See: [Synecdoche](#))

### for the sake of the elect (ULT)

“in order to help the elect”

### the elect whom he chose (ULT)

The phrase **whom he chose** means the same thing as **the elect**. Together, they emphasize that God chose these people. (See: [Doublet](#))

## Mark 13:21

### General Information:

In verse 21 Jesus gives a command, and in 22 he tells the reason for the command. This can be reordered with the reason first, and the command second, as in the UST. (See: [Verse Bridges](#))

### ULT

**21** And then if anyone says to you, 'Look, here {is} the Christ! Look, there!' do not believe it.

## Mark 13:22

### false Christs (ULT)

“people who claim they are Christ”

### to deceive (ULT)

“in order to deceive” or “hoping to deceive” or “trying to deceive”

### to deceive, if possible, the elect (ULT)

The phrase **even the elect** implies that the false Christs and false prophets will expect to deceive some people, but they will not know if they will be able to deceive the elect. Alternate translation: “in order to deceive people, and even deceive the elect, if that is possible” (See: [Ellipsis](#))

#### ULT

<sup>22</sup> For false Christs and false prophets will be raised up and will give signs and wonders, to deceive, if possible, the elect.

## Mark 13:23

### But you, watch out (ULT)

“Be watchful” or “Be alert”

### I have told you everything beforehand (ULT)

Jesus told them these things to warn them. Alternate translation: “I have told you all these things ahead of time to warn you” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>23</sup> But you, watch out! Behold, I have told you everything beforehand.

## Mark 13:24

### the sun will be darkened (ULT)

You can state this in active form. Alternate translation: “the sun will become dark” (See: [Active or Passive](#))

### the moon will not give its light (ULT)

Here the **moon** is spoken of as if it were alive and able to give something to someone else. Alternate translation: “the moon will not shine” or “the moon will be dark” (See: [Personification](#))

#### ULT

<sup>24</sup> But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light;

## Mark 13:25

### the stars will be falling from the sky (ULT)

This does not mean that they will fall to earth but that they will fall from where they are now. Alternate translation: “the stars will fall from their places in the sky” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>25</sup> and the stars will be falling from the sky, and the powers that are in the heavens will be shaken.

### the powers that are in the heavens will be shaken (ULT)

You can state this in active form. Alternate translation: “the powers in the heavens will shake” or “God will shake the powers that are in the heavens” (See: [Active or Passive](#))

### the powers that are in the heavens

“the powerful things in the heavens.” This could refer to: (1) the sun, moon, and stars. (2) powerful spiritual beings.

### in the heavens (ULT)

“in the sky”

## Mark 13:26

### then they will see (ULT)

“then people will see”

### And...with great power...glory (ULT)

“powerfully and gloriously”

#### ULT

<sup>26</sup> And then they will see the Son of Man coming in clouds with great power and glory.

## Mark 13:27

### he will gather together (ULT)

The word **he** refers to God and is a metonym for his angels, as they are the ones who **will gather** the elect. Alternate translation: “they will gather” or “his angels will gather” (See: [Metonymy](#))

### the four winds (ULT)

The whole earth is spoken of as **the four winds**, which refer to the four directions: north, south, east, and west. Alternate translation: “the north, south, east, and west” or “all parts of the earth” (See: [Metaphor](#))

### from the end of the earth to the end of the sky (ULT)

These two extremes are given to emphasize that the elect will be gathered from the entire earth. Alternate translation: “from every place on earth” (See: [Merism](#))

#### ULT

**27** And then he will send the angels and he will gather together his elect from the four winds, from the end of the earth to the end of the sky.



## Mark 13:28

### Connecting Statement:

Jesus gives two short parables here to remind people to be aware when the things that he has been explaining happen. (See: [Parables](#))

### tender (ULT)

“green and soft”

### might put out {its} leaves (ULT)

Here the fig tree is spoken of as if it were alive and able to willingly cause its **leaves** to grow. Alternate translation: “its leaves begin to sprout” (See: [Personification](#))

### summer (ULT)

the warm part of the year or the growing season

#### ULT

**28** Now learn the parable from the fig tree. When already its branch might become tender and might put out {its} leaves, you know that summer is near.

## Mark 13:29

### these things (ULT)

This refers to the days of tribulation. Alternate translation: “these things I have just described” (See: [Assumed Knowledge and Implicit Information](#))

### he is near (ULT)

“the Son of Man is near”

### at the doors (ULT)

This idiom means that he is very near and has almost arrived, referring to a traveler being close to arriving at the city gates. Alternate translation: “and is almost here” (See: [Idiom](#))

#### ULT

<sup>29</sup> So also, when you see these things happening, know that he is near, at the doors.

## Mark 13:30

### Truly I say to you (ULT)

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

#### ULT

<sup>30</sup> Truly I say to you, this generation will certainly not pass away until all these things occur.

### will certainly not pass away (ULT)

This is a polite way to talk about someone dying. Alternate translation: “will not die” or “will not end” (See: [Euphemism](#))

### until all these things

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

## Mark 13:31

### The heaven and the earth (ULT)

The two extremes are given to refer to all of the sky, including the sun, moon, stars, and planets, and all of the earth. Alternate translation: "The sky, the earth, and everything in them" (See: [Merism](#))

#### ULT

<sup>31</sup> The heaven and the earth will pass away, but my words will certainly not pass away.

### will pass away (ULT)

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

### words...my...words...will certainly not pass away (ULT)

Jesus speaks of **words** not losing their power as if they were something that will never physically die. Alternate translation: "my words will never lose their power" (See: [Metaphor](#))

## Mark 13:32

### that day or the hour (ULT)

This refers to the time that the Son of Man will return. Alternate translation: “that day or that hour that the Son of Man will return” or “the day or the hour that I will return” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>32</sup> But concerning that day or the hour, no one knows, not even the angels in heaven, nor the Son, except the Father.

### no one knows, not even the angels in heaven, nor the Son, except the Father (ULT)

These words specify some of those who do not know when the Son of Man will return, different from **the Father**, who does know. Alternate translation: “no one knows—neither the angels in heaven nor the Son know—but the Father” or “neither the angels in heaven nor the Son know; no one knows but the Father” (See: [Ellipsis](#))

### the angels in heaven (ULT)

Here, **heaven** refers to the place where God lives.

### except the Father (ULT)

It is best to translate **Father** with the same word that your language naturally uses to refer to a human father. Also, this is an ellipsis, stating that the Father knows when the Son will return. Alternate translation: “but only the Father knows” (See: [Ellipsis](#))

## Mark 13:33

### when the time is (ULT)

You can state this clearly what **time** refers to here. Alternate translation: "when all these events will happen" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>33</sup> Be alert! Watch and pray, because you do not know when the time is.

## Mark 13:34

*(There are no notes for this verse.)*

### ULT

<sup>34</sup> As a man on a journey, having left his house, and having given to each of his servants authority over his work, and he commanded the door-keeper that he would stay alert;

## Mark 13:35

### whether evening (ULT)

“he could return in the evening”

### at rooster crowing (ULT)

The **rooster** is a bird that **crow**s very early in the morning by making a loud call.

#### ULT

<sup>35</sup> therefore, 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 dawn—



## Mark 13:36

### he might find you sleeping (ULT)

Here Jesus speaks of not being ready as **sleeping**. Alternate translation: "find you not ready for his return" (See: [Metaphor](#))

#### ULT

<sup>36</sup> lest, having come suddenly, he might find you sleeping.

## Mark 13:37

*(There are no notes for this verse.)*

### ULT

<sup>37</sup> But what I say to you I say to everyone: Stay alert!"

## Mark 14

### Mark 14 General Notes

### Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry in 14:27, 62, which are words from the Old Testament.

### Special concepts in this chapter

#### The eating of the body and blood

[Mark 14:22-25](#) describes Jesus' last meal with his followers. At this time, Jesus told them that what they were eating and drinking were his body and his blood. Nearly all Christian churches celebrate "the Lord's Supper," the "Eucharist", or "Holy Communion" to remember this meal.

### Other possible translation difficulties in this chapter

#### Abba, Father

"Abba" is an Aramaic word that the Jews used to speak to their fathers. Mark writes it as it sounds and then translates it. (See: [Copy or Borrow Words](#))

#### "Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter ([Mark 14:20](#)). Your language may not allow people to speak of themselves as if they were speaking about someone else. (See: [Son of Man, son of man](#) and [First, Second or Third Person](#))

## Mark 14:1

### Connecting Statement:

Just two days before the Passover, the chief priests and scribes are secretly plotting to kill Jesus.

### by stealth (ULT)

without people noticing

### ULT

<sup>1</sup> Now the Passover and the Festival of Unleavened Bread was in two days, and the chief priests and the scribes were seeking how, having seized him by stealth, they might kill him.

## Mark 14:2

### For they were saying (ULT)

The word **they** refers to the chief priests and the scribes.

### Not during the festival (ULT)

This refers to them not arresting Jesus during the Passover **festival**. Alternate translation: “We must not do it during the festival” (See: [Ellipsis](#))

#### ULT

<sup>2</sup> For they were saying, “Not during the festival, so that there will not be a riot of the people.”

## Mark 14:3

### Connecting Statement:

Though some were angry that the oil was used to anoint Jesus, Jesus says that the woman has anointed his body for burial before he will die.

### of Simon the leper (ULT)

This man previously had leprosy but was no longer ill. This is a different man than Simon Peter and Simon the Zealot. (See: [How to Translate Names](#))

### he...while...is reclining to eat (ULT)

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

### an alabaster jar (ULT)

This is a **jar** made from **alabaster**. Alabaster was a very expensive yellow-white stone. Alternate translation: "beautiful white stone jar" (See: [Translate Unknowns](#))

### of very costly anointing-oil of pure nard (ULT)

"that contained expensive, fragrant perfume called nard." Nard was a very expensive, sweet-smelling oil used to make perfume. (See: [Translate Unknowns](#))

### he...head (ULT)

"Jesus' head"

#### ULT

<sup>3</sup> And while he is in Bethany in the house of Simon the leper, while he is reclining to eat, a woman came, having an alabaster jar of very costly anointing-oil of pure nard. Having broken the jar, she poured it on his head.

## Mark 14:4

### For what has this waste of the anointing oil happened (ULT)

They asked this question to show that they disapproved of the woman pouring the perfume on Jesus. This can be written as a statement. Alternate translation: "It is terrible that she wasted that perfume!" (See: [Rhetorical Question](#))

#### ULT

<sup>4</sup> But there were some who are angry within themselves, "For what has this waste of the anointing oil happened?"

## Mark 14:5

### was able...this perfume...to be sold (ULT)

Mark wants to show his readers that those present were mainly concerned about money. You can state this in active form. Alternate translation: “we could have sold this perfume” or “she could have sold this perfume” (See: [Active or Passive](#))

#### ULT

<sup>5</sup> For this perfume was able to be sold for more than 300 denarii, and given to the poor.” And they were scolding her.

### for...300 denarii (ULT)

Denarii are Roman silver coins. (See: [Biblical Money](#))

### for...300 denarii (ULT)

“three hundred denarii.” (See: [Numbers](#))

### given to the poor (ULT)

The phrase **the poor** refers to poor people. Alternate translation: “given to poor people” (See: [Nominal Adjectives](#))

### given to the poor (ULT)

This refers to giving the money from the sale of the perfume to the poor. Alternate translation: “the money given to poor people” (See: [Ellipsis](#))



## Mark 14:6

### Why are you causing trouble for her (ULT)

Jesus rebukes the guests for questioning this woman's action. This can be written as a statement. Alternate translation: "You should not trouble her!" (See: [Rhetorical Question](#))

#### ULT

<sup>6</sup> But Jesus said, "Leave her alone. Why are you causing trouble for her? She did a good work for me."

## Mark 14:7

### the poor (ULT)

This refers to poor people. Alternate translation: “poor people” (See: [Nominal Adjectives](#))

#### ULT

<sup>7</sup> For you always have the poor with yourselves, and whenever you might desire you are able to do good to them, but you do not always have me.

## Mark 14:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> What she could, she did. She anticipated to anoint my body for burial.

## Mark 14:9

### truly...I say to you (ULT)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

### wherever the gospel might be preached (ULT)

You can state this in active form. Alternate translation: “wherever my followers preach the gospel” (See: [Active or Passive](#))

### what she has done will also be spoken of (ULT)

You can state this in active form. Alternate translation: “people will speak about what this woman has done” (See: [Active or Passive](#))

#### ULT

<sup>9</sup> But truly I say to you, wherever the gospel might be preached in the whole world, what she has done will also be spoken of, in remembrance of her.”

## Mark 14:10

### Connecting Statement:

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

### so that he might betray him to them (ULT)

Judas did not deliver Jesus to them yet, rather he went to make arrangements with them. Alternate translation: “in order to arrange with them that he would deliver Jesus over to them” (See: [Assumed Knowledge and Implicit Information](#))

### he might betray him (ULT)

“he would bring Jesus to them so they could capture him”

#### ULT

**10** And Judas Iscariot, who {was} one of the Twelve, went away to the chief priests so that he might betray him to them.

## Mark 14:11

### But they, having heard it (ULT)

It may be helpful to state clearly what the chief priests heard.  
 Alternate translation: "But when the chief priests heard what he was willing to do for them" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**11** But they, having heard it, were glad and promised to give him silver. And he was seeking how to conveniently betray him.

## Mark 14:12

### Connecting Statement:

Jesus sends two of the disciples to prepare the Passover meal.

### when they were sacrificing the Passover lamb (ULT)

At the beginning of the Festival of Unleavened Bread, it was customary to sacrifice a lamb. Alternate translation: “when it was customary to sacrifice the Passover lamb” (See: [Assumed Knowledge and Implicit Information](#))

### you might eat the Passover (ULT)

Here the **Passover** refers to the Passover meal. Alternate translation: “eat the Passover meal” (See: [Metonymy](#))

#### ULT

**12** And on the first day of unleavened bread, when they were sacrificing the Passover lamb, his disciples say to him, “Where do you want us to go away to prepare, so that you might eat the Passover?”

## Mark 14:13

### bearing a pitcher of water (ULT)

“carrying a large jar full of water”

#### ULT

**13** And he sends two of his disciples and says to them, “Go into the city, and a man bearing a pitcher of water will meet you. Follow him.”



## Mark 14:14

### The Teacher says, “Where is my guest room where I may eat the Passover with my disciples (ULT)

This can be written as an indirect quote. Translate this so that it is a polite request. Alternate translation: “Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples.” (See: [Direct and Indirect Quotations](#))

### guest room (ULT)

a room for visitors

#### ULT

<sup>14</sup> And wherever he may enter, say to the owner of that house, ‘The Teacher says, “Where is my guest room where I may eat the Passover with my disciples?”’

## Mark 14:15

### make the preparations for us there (ULT)

They were to prepare the meal for Jesus and his disciples to eat.

Alternate translation: "prepare the meal for us there" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**15** And he will show you a large upper room, furnished {and} ready, and make the preparations for us there."

## Mark 14:16

### the disciples left (ULT)

“the two disciples left”

### just as he said (ULT)

“just as Jesus had said”

#### ULT

**16** And the disciples left and went to the city, and they found it just as he said to them, and they prepared the Passover.

## Mark 14:17

### Connecting Statement:

That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

### ULT

**17** And, evening having arrived, he came with the Twelve.

### he came with the Twelve (ULT)

It may be helpful to state where they came to. Alternate translation: “he came with the Twelve to the house” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 14:18

### as they were reclining to eat (ULT)

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

### Truly I say to you (ULT)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

#### ULT

**18** And as they were reclining to eat and eating, Jesus said, "Truly I say to you, one from among you who is eating with me will betray me."

## Mark 14:19

### one by one

This means that “one at a time” each disciple asked him.

### Surely not I (ULT)

This could be: (1) a question for which the disciples expected the answer to be no. (2) a rhetorical question that did not require a response. Alternate translation: “Surely I am not the one who will betray you!” (See: [Rhetorical Question](#))

#### ULT

<sup>19</sup> They began to be grieved, and to say to him one by one, “Surely not I?”

## Mark 14:20

### It is} one of the Twelve (ULT)

“He is one of the twelve of you”

### dipping with me into the bowl (ULT)

In Jesus’ culture, people would often eat bread, **dipping** it in a shared bowl of sauce or of oil mixed with herbs.

#### ULT

<sup>20</sup> But he said to them, “{It is} one of the Twelve, the one dipping with me into the bowl.

## Mark 14:21

### For the Son of Man is going away just as it has been written about him

Here Jesus refers to the scriptures prophesying about his death. If you have a polite way to talk about death in your language, use it here. Alternate translation: "For the Son of Man will die in the way that the scriptures say"

### through whom the Son of Man is being betrayed (ULT)

You can state this more directly. Alternate translation: "who is betraying the Son of Man" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>21</sup> For the Son of Man is going away just as it is written about him, but woe to that man through whom the Son of Man is being betrayed! It would have been good for him if that man had not been born."



## Mark 14:22

### bread (ULT)

This was a flat loaf of unleavened **bread**, which was eaten as part of the Passover meal.

### he broke it (ULT)

This means that he **broke** the bread into pieces for the people to eat. Alternate translation: “broke it into pieces” (See: [Assumed Knowledge and Implicit Information](#))

### Take it. This is my body (ULT)

“Take this bread. It is my body.” Though most understand this to mean that the bread is a symbol of Jesus’ **body** and that it is not actual flesh, it is best to translate this statement literally. (See: [Symbolic Language](#))

#### ULT

**22** And as they were eating, having taken bread, having blessed it, he broke it, and gave it to them and said, “Take it. This is my body.”

## Mark 14:23

### having taken a cup (ULT)

Here, **cup** is a metonym for wine. Alternate translation: “having taken the cup of wine” (See: [Synecdoche](#))

#### ULT

**23** And having taken a cup, having given thanks, he gave it to them, and they all drank from it.

## Mark 14:24

### This is my blood of the covenant, that is being poured out for many (ULT)

The **covenant** is for the forgiveness of sins. This can be written more explicitly. Alternate translation: "This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>24</sup> And he said to them, "This is my blood of the covenant, that is being poured out for many."

### This is my blood (ULT)

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus' **blood** and that it is not actual blood, it is best to translate this statement literally. (See: [Symbolic Language](#))

## Mark 14:25

### Truly I say to you (ULT)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

### from the fruit of the vine (ULT)

“wine.” This is a descriptive way to refer to wine.

### new (ULT)

This could mean: (1) it would happen again. (2) it would happen in a new way.

#### ULT

<sup>25</sup> Truly I say to you that I may certainly not any longer drink from the fruit of the vine until that day when I may drink it new in the kingdom of God.”

## Mark 14:26

### having sung a hymn (ULT)

A **hymn** is a type of song. It was traditional for them to sing an Old Testament psalm.

#### ULT

<sup>26</sup> And having sung a hymn, they went out to the Mount of Olives.

## Mark 14:27

### Jesus says to them (ULT)

“Jesus said to his disciples”

### You...will fall away (ULT)

This is an idiom that means leave. Alternate translation: “will leave me” (See: [Idiom](#))

### I will strike (ULT)

“I will kill.” Here, **I** refers to God.

### the sheep will be scattered (ULT)

You can state this in active form. Alternate translation: “I will scatter the sheep” (See: [Active or Passive](#))

#### ULT

<sup>27</sup> And Jesus says to them, “You all will fall away, for it is written, ‘I will strike the shepherd and the sheep will be scattered.’”

## Mark 14:28

### Connecting Statement:

Jesus clearly tells Peter he will deny him. Peter and all of the disciples are certain they will not deny Jesus.

#### ULT

**28** But after I have been raised up, I will go before you into Galilee."

### I...have been raised up (ULT)

This idiom means that God will cause Jesus to become alive again after he has died. Alternate translation: "I am made alive again" (See: [Idiom](#))

### I have been raised up (ULT)

This can be written in active form. Alternate translation: "God raises me from the dead" (See: [Active or Passive](#))

## Mark 14:29

### Even if all will be caused to stumble, yet not I (ULT)

In the phrase **yet not I**, the words “fall away” are implied Alternate translation: “Even if everyone else leaves you, I will not leave you” (See: [Ellipsis](#))

#### ULT

<sup>29</sup> But Peter was saying to him, “Even if all will be caused to stumble, yet not I.”

### Even if all will be caused to stumble, yet not I (ULT)

The implied phrase “yet I will not fall away” is a double negative and carries a positive meaning. This can be expressed in the positive if needed. Alternate translation: “Even if everyone else leaves you, I will stay with you” (See: [Double Negatives](#))



## Mark 14:30

### Truly I say to you (ULT)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

### the rooster crows (ULT)

The **rooster** is a bird that calls out very early in the morning. The loud sound he makes is “crowing.”

### you...will deny me (ULT)

“you will say that you do not know me”

#### ULT

<sup>30</sup> And Jesus says to him, “Truly I say to you, that today—this very night—before the rooster crows twice, you will deny me three times.”

## Mark 14:31

### Even if it is necessary for me to die with (ULT)

“Even if I must die with”

### in the same manner...they all also were speaking (ULT)

This means that all of the disciples said the same thing that Peter said.

#### ULT

<sup>31</sup> But he said emphatically, “Even if it is necessary for me to die with you, I will certainly not deny you.” And they all also were speaking in the same manner.

## Mark 14:32

### Connecting Statement:

When they go to Gethsemane on the Mount of Olives, Jesus encourages three of his disciples to stay awake while he prays. Twice he awakens them, and the third time he tells them to wake up because it is time for the betrayal.

### they come to a place (ULT)

The word **they** refers to Jesus and his disciples.

#### ULT

<sup>32</sup> And they come to a place, the name of which {is} Gethsemane, and he says to his disciples, "Sit here while I may pray."

## Mark 14:33

### to be distressed (ULT)

to be overwhelmed with sorrow

### deeply troubled (ULT)

The word **deeply** refers to Jesus being greatly troubled in his soul. Alternate translation: “extremely troubled” (See: [Metaphor](#))

#### ULT

<sup>33</sup> And he takes along Peter, and James, and John with him and began to be distressed and deeply troubled.

## Mark 14:34

### My soul is (ULT)

Jesus speaks of himself as his **soul**. Alternate translation: "I am"  
(See: [Synecdoche](#))

### even to death (ULT)

Jesus is exaggerating because he feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises. (See: [Hyperbole](#))

### stay alert (ULT)

The disciples were to **stay alert** while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

#### ULT

<sup>34</sup> And he says to them, "My soul is deeply grieved, even to death. Remain here and stay alert."

## Mark 14:35

### if it is possible (ULT)

This means that if God would allow it to happen. Alternate translation: "if God would allow it" (See: [Assumed Knowledge and Implicit Information](#))

### might pass...the hour (ULT)

Here, **the hour** refers to Jesus' time of suffering, both now in the garden and later. Alternate translation: "that he would not have to go through this time of suffering" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>35</sup> And having gone a little farther, he fell to the ground and was praying that, if it is possible, the hour might pass from him.

## Mark 14:36

### Abba (ULT)

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word. (See: [Copy or Borrow Words](#))

### Father (ULT)

This is an important title for God. (See: [Translating Son and Father](#))

### Remove this cup from me (ULT)

Jesus speaks of the suffering that he must endure as if it were a **cup**. (See: [Metonymy](#))

### But not what I will, but what you will (ULT)

Jesus is asking God to do what he wants to be done and not what Jesus wants. Alternate translation: "But do not do what I want, do what you want" (See: [Ellipsis](#))

#### ULT

<sup>36</sup> And he was saying, "Abba, Father, all things {are} possible with you. Remove this cup from me. But not what I will, but what you will."

## Mark 14:37

### finds them sleeping (ULT)

The word **them** refers to Peter, James, and John.

### Simon, are you sleeping? Were you not able to stay alert for one hour (ULT)

Jesus rebukes Simon Peter for sleeping. This can be written as a statement. Alternate translation: "Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour." (See: [Rhetorical Question](#))

#### ULT

**37** And he comes and finds them sleeping, and he says to Peter, "Simon, are you sleeping? Were you not able to stay alert for one hour?"



## Mark 14:38

### so that you may not enter into temptation (ULT)

Jesus speaks of being tempted as if it were entering into a physical place. Alternate translation: “so that you may not be tempted” (See: [Metaphor](#))

#### ULT

<sup>38</sup> Stay alert and pray, so that you may not enter into temptation. The spirit indeed {is} willing, but the flesh {is} weak.”

### The spirit indeed {is} willing, but the flesh {is} weak (ULT)

Jesus warns Simon Peter that he is not strong enough to do what he wants to do in his own strength. Alternate translation: “You are willing in your spirit, but you are too weak to do what you want to do” or “You want to do what I say, but you are weak”

### The...spirit...the...flesh (ULT)

These refer to two different aspects of Peter. Here, the **spirit** is his inmost desires and the **flesh** is his human ability and strength. (See: [Metonymy](#))

## Mark 14:39

### having said the same thing (ULT)

“having prayed again what he prayed before”

#### ULT

<sup>39</sup> And again, having gone away, he prayed, having said the same thing.

## Mark 14:40

### he found them sleeping (ULT)

The word **them** refers to Peter, James, and John.

### for their eyes were weighed down (ULT)

Here the author speaks of a sleepy person having a hard time keeping his eyes open as having **eyes** that are **weighed down**. Alternate translation: “for they were so sleepy they were having a hard time keeping their eyes open” (See: [Metaphor](#))

#### ULT

**40** And again, having come, he found them sleeping, for their eyes were weighed down, and they did not know what to answer to him.

## Mark 14:41

### he comes the third time (ULT)

Jesus had gone and prayed again. Then he returned to them a **third time**. This can be made clear. Alternate translation: “he went and prayed again. He returned the third time” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**41** And he comes the third time and says to them, “Are you still sleeping and resting? It is enough! The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners.

### Are you still sleeping and resting (ULT)

Jesus rebukes his disciples for not staying awake and praying. You can translate this rhetorical question as a statement if needed. Alternate translation: “You are still sleeping and resting!” (See: [Rhetorical Question](#))

### The hour has come (ULT)

The time of Jesus’ suffering and betrayal is about to begin.

### Behold (ULT)

“Listen”

### the Son of Man is being betrayed (ULT)

Jesus warns his disciples that his betrayer is approaching them. You can state this in active form. Alternate translation: “someone is betraying me, the Son of Man” (See: [Active or Passive](#))

## Mark 14:42

*(There are no notes for this verse.)*

### ULT

<sup>42</sup> Get up, let us go. Behold, the one betraying me is near.”

## Mark 14:43

### General Information:

Verse 44 gives background information about how Judas had arranged with the Jewish leaders to betray Jesus. (See: [Background Information](#))

### Connecting Statement:

Judas betrays Jesus with a kiss, and the disciples all flee.

### ULT

**43** And immediately, while he is still speaking, Judas, one of the Twelve, arrives, and a crowd with him with swords and clubs, from the chief priests, and the scribes, and the elders.

## Mark 14:44

### Now his betrayer (ULT)

This refers to Judas.

### he it is (ULT)

This refers to the man that Judas was going to identify. Alternate translation: “he is the one you want” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>44</sup> Now his betrayer had given them a sign, saying, “Whomever I may kiss, he it is. Seize him and lead him away securely.”

## Mark 14:45

### he kissed him (ULT)

"Judas kissed him"

#### ULT

<sup>45</sup> And having arrived, immediately having come up to him, he says, "Rabbi," and he kissed him.



**Mark 14:46****laid hands on him and seized him (ULT)**

These two phrases have the same meaning to emphasize that they seized Jesus. Alternate translation: “grabbed Jesus and seized him” or “seized him” (See: [Parallelism](#))

**ULT**

**46** And they laid hands on him and seized him.

## Mark 14:47

### of those standing by (ULT)

“of the people who were standing nearby”

#### ULT

<sup>47</sup> But a certain one of those standing by, having drawn {his} sword, struck the servant of the high priest and cut off his ear.

## Mark 14:48

### answering, Jesus said to them (ULT)

"Jesus said to the crowd"

### Did you come out, as against a robber, with swords and clubs to seize me (ULT)

Jesus is rebuking the crowd. This can be written as a statement. Alternate translation: "It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!" (See: [Rhetorical Question](#))

#### ULT

<sup>48</sup> And answering, Jesus said to them, "Did you come out, as against a robber, with swords and clubs to seize me?"

## Mark 14:49

### But so that (ULT)

“But this has happened so that”

#### ULT

<sup>49</sup> Every day I was with you teaching in the temple, and you did not seize me. But so that the Scriptures might be fulfilled...”

## Mark 14:50

### they all ran away (ULT)

This refers to the disciples.

#### ULT

<sup>50</sup> And having left him, they all ran away.

## Mark 14:51

### a linen garment (ULT)

a cloth made from the fibers of a flax plant

### they seize him (ULT)

“the men seized that man”

### ULT

<sup>51</sup> And a certain young man was following him, wearing a linen garment over {his} naked body. And they seize him,

## Mark 14:52

### but he, having left behind the linen garment (ULT)

As the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

#### ULT

<sup>52</sup> but he, having left behind the linen garment, ran away naked.

## Mark 14:53

### Connecting Statement:

After the crowd of the chief priests, scribes, and elders lead Jesus to the high priest, Peter watches nearby while some stand to give false testimony against Jesus.

### **all the chief priests, and the elders, and the scribes gather together**

This can be reordered so that it is easier to understand. "all of the chief priests, the elders, and the scribes had gathered there together"

#### ULT

**53** And they led Jesus away to the high priest, and all the chief priests, and the elders, and the scribes gather together.



## Mark 14:54

### Now (ULT)

This word is used here to mark a shift in the story line as the author begins telling us about Peter.

### as far as into the courtyard of the high priest (ULT)

As Peter followed Jesus, he stopped at the high priest's courtyard. This can be written clearly. Alternate translation: "and he all the way to the courtyard of the high priest" (See: [Assumed Knowledge and Implicit Information](#))

### he was sitting with the guards (ULT)

Peter sat with the guards who were working at the courtyard. Alternate translation: "he sat in the courtyard among the guards" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>54</sup> Now Peter followed him from a distance, as far as into the courtyard of the high priest, and he was sitting with the guards and warming himself at the fire.

## Mark 14:55

### Now (ULT)

This word is used here to mark a shift in the story line as the author continues telling us about Jesus being put on trial.

### to put him to death (ULT)

They were not the ones who would execute Jesus; rather, they would order someone else to do it. Alternate translation: "so they might have someone execute Jesus" (See: [Metonymy](#))

### they were not finding any (ULT)

They did not find testimony against Jesus with which they could convict him and have him put to death. Alternate translation: "they did not find any testimony with which to convict him" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**55** Now the chief priests and the entire Sanhedrin were seeking testimony against Jesus to put him to death, and they were not finding any.

## Mark 14:56

### their} testimony was not the same (ULT)

This can be written in positive form. "but their testimony contradicted each other"

#### ULT

<sup>56</sup> For many were testifying falsely against him, but {their} testimony was not the same.

## Mark 14:57

*(There are no notes for this verse.)*

### ULT

<sup>57</sup> And certain ones, having stood up,  
were testifying falsely against him,  
saying,

## Mark 14:58

### We heard him saying (ULT)

“We heard Jesus say.” The word **We** refers to the people who falsely testified against Jesus and does not include the people to whom they are speaking. (See: [Exclusive and Inclusive ‘We’](#))

### made with hands...made without hands (ULT)

Here, **hands** refers to men. Alternate translation: “made by men ... made without man’s help” or “built by men ... built without man’s help” (See: [Synecdoche](#))

### in three days (ULT)

“within three days.” This means that the temple would be built within a three-day period.

### another...I will build (ULT)

The word “temple” is understood from the previous phrase. It may be repeated. Alternate translation: “I will build another temple” (See: [Ellipsis](#))

#### ULT

**58** “We heard him saying, ‘I will destroy this temple made with hands, and in three days I will build another made without hands.’”

## Mark 14:59

**not even in this manner was their testimony  
the same (ULT)**

“even then what they testified contradicted each other.” This can be written in positive form.

### ULT

<sup>59</sup> And not even in this manner was their testimony the same.

## Mark 14:60

### Connecting Statement:

When Jesus answers that he is the Christ, the high priest and all of the leaders there condemn him as one who deserves to die.

### having stood up...in the midst (ULT)

Jesus stands up in the middle of the angry crowd to speak to them. Translate this to show who was present when Jesus stood in their midst. Alternate translation: “stood up among the chief priests, scribes, and elders” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>60</sup> And having stood up in the midst, the high priest questioned Jesus, saying, “Do you not answer at all? What {are} these testifying against you?”

### Do you not answer at all? What {are} these testifying against you (ULT)

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. Alternate translation: “Are you not going to reply? What do you say in response to the testimony these men are speaking against you?” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 14:61

### of the Blessed One (ULT)

Here God is called **the Blessed One**. Alternate translation: “of God” (See: [Nominal Adjectives](#))

### the Son of the Blessed One (ULT)

It is best to translate **Son** with the same word your language would naturally use to refer to a “son” of a human father. Alternate translation: “the Son of the Blessed One” or “the Son of God” (See: [Translating Son and Father](#))

#### ULT

**61** But he was silent and did not answer at all. Again the high priest was questioning him and saying to him, “Are you the Christ, the Son of the Blessed One?”



## Mark 14:62

### I am (ULT)

This likely has a double meaning: (1) Jesus said this to respond to the high priest's question. (2) Jesus also said this to call himself "I Am," which is what God called himself in the Old Testament.

#### ULT

**62** But Jesus said, "I am; and you will see the Son of Man sitting at the right hand of power and coming with the clouds of heaven."

### sitting at the right hand of power (ULT)

Here, **power** is a metonym that represents God. Alternate translation: "sitting at the right hand of God" (See: [Metonymy](#))

### sitting at the right hand of power (ULT)

To sit **at the right hand** of God is a symbolic action of receiving great honor and authority from God. Alternate translation: "he sits in the place of honor beside the all-powerful God" (See: [Symbolic Action](#))

### coming with the clouds of heaven (ULT)

Here the **clouds** are described as accompanying Jesus when he returns. Alternate translation: "when he comes down through the clouds in the sky" (See: [Metaphor](#))

## Mark 14:63

### having torn his garments (ULT)

The high priest tore his clothes purposefully to show his outrage and horror at what Jesus had said. Alternate translation: “having torn his garments in outrage”

#### ULT

**63** But the high priest, having torn his garments, says, “What need do we still have of witnesses?”

### What need do we still have of witnesses (ULT)

This can be written as a statement. Alternate translation: “We certainly do not need any more people who will testify against this man!” (See: [Rhetorical Question](#))

## Mark 14:64

### You heard the blasphemy (ULT)

This refers to what Jesus said, which the high priest called blasphemy. Alternate translation: “You have heard the blasphemy he has spoken” (See: [Assumed Knowledge and Implicit Information](#))

### they...all (ULT)

all the people in the room

#### ULT

**64** You heard the blasphemy. What is evident to you?” And they all condemned him to be deserving of death.

**Mark 14:65****certain ones began (ULT)**

some of the people in the room started

**to cover his face (ULT)**

They covered his face with a cloth or blindfold, so he could not see.

Alternate translation: "to cover his face with a blindfold" (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

<sup>65</sup> And certain ones began to spit on him, and to cover his face, and to strike him, and to say to him, "Prophecy!" And the officers received him with slaps.

**Prophecy (ULT)**

They mocked him, asking him to tell them who was hitting him. Alternate translation: "Prophecy who hit you" (See: [Assumed Knowledge and Implicit Information](#))

**the officers (ULT)**

the men who guarded the governor's house

## Mark 14:66

### Connecting Statement:

As Jesus had predicted, Peter denies Jesus three times before the rooster crows.

### below in the courtyard (ULT)

“outside in the courtyard”

### one of the servant girls of the high priest (ULT)

The **servant girls** worked for the **high priest**. Alternate translation: “one of the servant girls who worked for the high priest” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**66** And while Peter was below in the courtyard, one of the servant girls of the high priest comes to him.

## Mark 14:67

*(There are no notes for this verse.)*

### ULT

<sup>67</sup> And having seen Peter warming himself, having looked closely at him, she says, "You were also with the Nazarene, Jesus."

## Mark 14:68

### denied it (ULT)

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

### Neither have I known nor do I understand what you are saying (ULT)

Both **have I known** and **I understand** have the same meaning here. The meaning is repeated to add emphasis to what Peter is saying. Alternate translation: "I really do not understand what you are talking about" (See: [Doublet](#))

#### ULT

**68** But he denied it, saying, "Neither have I known nor do I understand what you are saying." And he went out, outside into the courtyard. <sup>[1]</sup>

## Mark 14:69

### the servant girl (ULT)

This is the same servant girl who identified Peter previously.

### This one is from among them (ULT)

The people were identifying Peter as one of Jesus' disciples. This can be made more clear. Alternate translation: "This one is one of Jesus' disciples" or "This is one of those who have been with that man they arrested" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**69** But the servant girl, having seen him {there}, began to say again to those standing around, "This one is from among them!"



## Mark 14:70

*(There are no notes for this verse.)*

### ULT

<sup>70</sup> But he was denying it again. And after a little while those standing around again were saying to Peter, "Truly you are from among them, for you also are a Galilean."

## Mark 14:71

### to curse (ULT)

If in your language you have to name the person who curses someone, state God. Alternate translation: “to say for God to curse him” (See: [Idiom](#))

#### ULT

<sup>71</sup> But he began to curse and to swear,  
“I do not know this man whom you are  
talking about.”

## Mark 14:72

### immediately...a rooster crowed (ULT)

A **rooster** is a bird that calls out very early in the morning. The loud sound he makes is “crowing.”

### a second time (ULT)

Here, **second** is an ordinal number. (See: [Ordinal Numbers](#))

### having broken down (ULT)

This idiom means that he was overwhelmed with grief and lost control of his emotions. Alternate translation: “he was overwhelmed with grief” or “he lost control of his emotions” (See: [Idiom](#))

#### ULT

**72** And immediately a rooster crowed a second time, and Peter remembered the word that Jesus said to him: “Before a rooster crows twice, you will deny me three times,” and having broken down, he was weeping.

## Mark 15

### Mark 15 General Notes

### Special concepts in this chapter

#### “The curtain of the temple was split in two”

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus’ people can now speak to God directly because Jesus has paid for their sins.

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Important figures of speech in this chapter

#### Sarcasm

Both by pretending to worship Jesus ([Mark 15:19](#)) and by pretending to speak to a king ([Mark 15:18](#)), the soldiers and the Jews showed that they hated Jesus and did not believe that he was the Son of God. (See: [Irony](#) and [mock, mocker, mockery, ridicule, scoff at, laughingstock](#))

### Other possible translation difficulties in this chapter

#### Eloi, Eloi, lama sabachthani?

This is a phrase in Aramaic. Mark transliterates its sounds by writing them using Greek letters. He then explains its meaning. (See: [Copy or Borrow Words](#))

## Mark 15:1

### Connecting Statement:

When the chief priests, the elders, the scribes, and the council gave Jesus over to Pilate, they accused Jesus of doing many bad things. When Pilate asked if what they said was true, Jesus did not answer him.

### having bound Jesus, led him away (ULT)

They commanded for Jesus to be **bound**, but it would have been the guards who actually bound him and **led him away**. Alternate translation: “commanded the guards to bind Jesus and then they led him away” (See: [Metonymy](#))

### handed him over to Pilate (ULT)

They had Jesus led to Pilate and transferred control of Jesus over to him.

#### ULT

<sup>1</sup> And immediately at dawn, having held a consultation, the chief priests with the elders and scribes and the entire Sanhedrin, having bound Jesus, led him away and handed him over to Pilate.

## Mark 15:2

### You say so (ULT)

This could mean: (1) Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. Alternate translation: "You yourself have said so" (2) Jesus was implying that he is the King of the Jews. Alternate translation: "Yes, as you said, I am" or "Yes. It is as you said" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>2</sup> And Pilate questioned him, "Are you the King of the Jews?" But he, answering him, says, "You say so."

## Mark 15:3

### were accusing him...of many things (ULT)

“were accusing Jesus of many things” or “were saying that Jesus had done many bad things”

#### ULT

<sup>3</sup> And the chief priests were accusing him of many things.

## Mark 15:4

### Now Pilate again was questioning him (ULT)

“But Pilate asked Jesus again”

### Do you not answer at all (ULT)

You can state this in positive form. Alternate translation: “Do you have an answer?”

### See (ULT)

“Look at” or “Listen to” or “Pay attention to”

#### ULT

<sup>4</sup> Now Pilate again was questioning him, saying, “Do you not answer at all? See how many things they are accusing you!”



## Mark 15:5

### so that Pilate was amazed (ULT)

It surprised **Pilate** that Jesus did not reply and defend himself.

#### ULT

<sup>5</sup> But Jesus no longer answered anything, so that Pilate was amazed.

## Mark 15:6

### Connecting Statement:

Pilate, hoping the crowd will choose Jesus, offers to release a prisoner, but the crowd asks for Barabbas instead.

### Now (ULT)

This word is used here to mark a break in the main story line as the author shifts to telling background information about Pilate's tradition of releasing a prisoner at feasts and about Barabbas. (See: [Background Information](#))

#### ULT

<sup>6</sup> Now during the festival, he usually released to them one prisoner, whom they were requesting.

## Mark 15:7

### Now there was one who was called Barabbas, bound with the rebels (ULT)

“At that time there was a man called Barabbas, who was in prison with some other men”

#### ULT

<sup>7</sup> Now there was one who was called Barabbas, bound with the rebels, who had committed murder in the insurrection.

## Mark 15:8

### to request of him just as he usually did for them (ULT)

This refers to Pilate releasing a prisoner at feasts. This can be made clear. Alternate translation: “to ask him to release a prisoner to them as he had done in the past” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>8</sup> And having come up, the crowd began to request of him just as he usually did for them.

## Mark 15:9

*(There are no notes for this verse.)*

### ULT

<sup>9</sup> But Pilate answered them, saying, “Do you desire that I would release to you the King of the Jews?”

## Mark 15:10

### For he knew that the chief priests had handed him over because of envy (ULT)

This is background information about why Jesus was **handed over** to Pilate. (See: [Background Information](#))

#### ULT

<sup>10</sup> For he knew that the chief priests had handed him over because of envy.

### the chief priests had handed him over because of envy (ULT)

They **chief priests** envied Jesus, probably because so many people were following him and becoming his disciples. Alternate translation: “the chief priests were envious of Jesus. This is why they handed him over” or “the chief priests were envious of Jesus’ popularity among the people. This is why they handed him over” (See: [Assumed Knowledge and Implicit Information](#))

## Mark 15:11

### stirred up the crowd (ULT)

The author speaks of the chief priests rousing or urging **the crowd** as if the crowd were a bowl of something that they were stirring. Alternate translation: “roused the crowd” or “urged the crowd” (See: [Metaphor](#))

#### ULT

**11** But the chief priests stirred up the crowd so that he would release Barabbas to them instead.

### he would release Barabbas to them instead (ULT)

They requested Pilate to **release Barabbas instead** of Jesus. Alternate translation: “he would release Barabbas instead of Jesus” (See: [Ellipsis](#))

## Mark 15:12

### Connecting Statement:

The crowd asks for Jesus' death, so Pilate turns him over to the soldiers, who mock him, crown him with thorns, strike him, and lead him out to crucify him.

### ULT

<sup>12</sup> But answering again, Pilate, said to them, "What therefore should I do to the one you call the King of the Jews?"

### What therefore should I do to the one you call the King of the Jews (ULT)

Pilate asks what he should do with Jesus if he releases Barabbas to them. This can be written clearly. Alternate translation: "If I release Barabbas, what then should I do with the King of the Jews?" (See: [Assumed Knowledge and Implicit Information](#))



## Mark 15:13

*(There are no notes for this verse.)*

### ULT

**13** But they cried out again, "Crucify him!"

## Mark 15:14

### But Pilate was saying to them (ULT)

“But Pilate said to the crowd”

#### ULT

<sup>14</sup> But Pilate was saying to them, “What wrong has he done?” But they cried out even more, “Crucify him.”

## Mark 15:15

### to do what was pleasing to the crowd (ULT)

“to make the crowd happy by doing what they wanted him to do”

### Barabbas...Jesus...having flogged him (ULT)

Pilate did not actually scourge **Jesus**, but rather his soldiers did.

### having flogged him (ULT)

“having whipped him.” To **flog** is to beat with an especially painful whip.

### handed over Jesus, having flogged him, so that he might be crucified (ULT)

Pilate told his soldiers to take **Jesus** away to crucify him. You can state this in active form. Alternate translation: “told his soldiers to take him away and crucify him” (See: [Active or Passive](#))

#### ULT

**15** Now Pilate, wanting to do what was pleasing to the crowd, released Barabbas to them and handed over Jesus, having flogged him, so that he might be crucified.

## Mark 15:16

### the palace (that is, the Praetorium (ULT)

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: “the courtyard of the soldiers’ barracks” or “the courtyard of the governor’s residence”

#### ULT

**16** Now the soldiers led him inside the palace (that is, the Praetorium), and call together the whole cohort,

### the whole cohort (ULT)

“the whole unit of soldiers”

**Mark 15:17****put on him a purple robe (ULT)**

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

**a crown of thorns (ULT)**

“a crown made of thorny branches”

**ULT**

**17** and put on him a purple robe, and place on him a crown of thorns they had twisted together,

## Mark 15:18

### Hail, King of the Jews (ULT)

The greeting “Hail” with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him. (See: [Irony](#))

#### ULT

**18** and they began to salute him: “Hail, King of the Jews!”

## Mark 15:19

### with a staff (ULT)

“a stick” or “a staff”

### bending the knee (ULT)

A person who kneels bends his knees, so those who kneel are sometimes said to “bend their knees.” Alternate translation: “kneeled” or “knelt” (See: [Metaphor](#))

#### ULT

**19** And they were striking his head with a staff and spitting on him, and bending the knee, they were bowing down to him.

## Mark 15:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> And when they had mocked him, they took off from him the purple robe and put his own garments on him, and lead him out so that they might crucify him.



## Mark 15:21

### they pressed into service...the...so that he might carry his...cross (ULT)

According to Roman law, a soldier could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus' cross.

#### ULT

<sup>21</sup> And they pressed into service a certain passerby, Simon of Cyrene (the father of Alexander and Rufus), coming from the country, so that he might carry his cross.

### from the country (ULT)

"from outside the city"

### they pressed into service a certain passerby, Simon of Cyrene (the father of Alexander and Rufus), coming from the country (ULT)

This is background information about the man whom the soldiers forced to carry Jesus' cross. (See: [Background Information](#))

### Simon...of Alexander...Rufus (ULT)

These are names of men. (See: [How to Translate Names](#))

### of Cyrene (ULT)

This is the name of a place. (See: [How to Translate Names](#))

## Mark 15:22

### Connecting Statement:

The soldiers bring Jesus to Golgotha, where they crucify him with two others. Many people mock him.

### Place of a Skull (ULT)

“Skull Place” or “Place of the Skull.” This the name of a place. It does not mean that there are lots of skulls there. (See: [How to Translate Names](#))

### of a Skull (ULT)

A **Skull** is the head bones, or a head without any flesh on it.

#### ULT

**22** And they bring him to Golgotha (a place which is translated, “Place of a Skull”).

## Mark 15:23

### wine having been mixed with myrrh (ULT)

It may be helpful to explain that **myrrh** is a pain-relieving medicine. Alternate translation: "wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

**23** And they were offering him wine having been mixed with myrrh, but he did not drink it.

## Mark 15:24

*(There are no notes for this verse.)*

### ULT

<sup>24</sup> And they crucified him and divide his garments, casting lots for them, who would take what.

## Mark 15:25

### the third hour (ULT)

Here, **third** here is a ordinal number. This refers to nine o'clock in the morning. Alternate translation: "nine o'clock in the morning" (See: [Ordinal Numbers](#))

#### ULT

<sup>25</sup> Now it was the third hour, and they crucified him.

## Mark 15:26

### of the charge against him having been written (ULT)

“of the crime they were accusing him of doing”

#### ULT

<sup>26</sup> And this was the inscription of the charge against him having been written: “The King of the Jews.”

**Mark 15:27****one on {his} right, and one on his left (ULT)**

This can be written more clearly. Alternate translation: “one on a cross on the right side of him and one on a cross on the left side of him” (See: [Assumed Knowledge and Implicit Information](#))

**ULT**

**27** And they crucify two robbers with him, one on {his} right, and one on his left.

## Mark 15:28

*(There are no notes for this verse.)*

### ULT

<sup>28[1]</sup> [And the scripture was fulfilled that says, 'And he was counted with the lawless ones.']



## Mark 15:29

### shaking their heads (ULT)

This is an action people do to show that they disapproved of Jesus.  
(See: [Symbolic Action](#))

### Aha (ULT)

This is a exclamation of mockery. Use the appropriate exclamation in your language. (See: [Exclamations](#))

#### ULT

**29** And those passing by were blaspheming him, shaking their heads, and saying, "Aha! The one destroying the temple and rebuilding it in three days,

### The one destroying the temple and rebuilding it in three days (ULT)

The people refer to Jesus by what he earlier prophesied that he would do. Alternate translation: "You who said you would destroy the temple and rebuild it in three days" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 15:30

*(There are no notes for this verse.)*

**ULT**

<sup>30</sup> save yourself, having come down  
from the cross!"

## Mark 15:31

### In the same way (ULT)

This refers to the way that the people who were walking by Jesus were mocking him.

### mocking him to each other (ULT)

“were saying mocking things about Jesus among themselves”

#### ULT

**31** In the same way also, the chief priests, mocking him to each other, along with the scribes, were saying, “He saved others; he is not able to save himself.

## Mark 15:32

### Let the Christ, the King of Israel, come down (ULT)

The leaders did not believe that Jesus is **the Christ, the King of Israel**. Alternate translation: “He calls himself the Christ and the King of Israel. So let him come down” or “If he is really the Christ and the King of Israel, he should come down” (See: [Irony](#))

#### ULT

<sup>32</sup> Let the Christ, the King of Israel, come down now from the cross, so that we might see and might believe,” and those who had been crucified with him were taunting him.

### might believe (ULT)

The means to believe in Jesus. Alternate translation: “believe in him” (See: [Assumed Knowledge and Implicit Information](#))

### were taunting (ULT)

mocking, insulting

## Mark 15:33

### Connecting Statement:

At noon darkness covers the whole land until three o'clock, when Jesus cries out with a loud voice and dies. When Jesus dies, the temple curtain rips from the top to the bottom.

### the sixth hour (ULT)

This refers to noon or 12 PM.

### darkness came over the whole land (ULT)

Here the author describes it becoming dark outside as if the **darkness** were a wave that moved over the **land**. Alternate translation: "the whole land became dark" (See: [Metaphor](#))

#### ULT

<sup>33</sup> And the sixth hour having arrived, darkness came over the whole land until the ninth hour.

## Mark 15:34

### at the ninth hour (ULT)

This refers to three o'clock in the afternoon. Alternate translation: "at three o'clock in the afternoon" or "in the middle of the afternoon"

### Eloi, Eloi, lama sabachthani (ULT)

These are Aramaic words that should be copied as is into your language with similar sounds. (See: [Copy or Borrow Words](#))

### is translated (ULT)

"means"

#### ULT

<sup>34</sup> And at the ninth hour, Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, my God, why have you forsaken me?"

## Mark 15:35

### **And some of those who had been standing by, having heard him, were saying (ULT)**

You can state this clearly that they misunderstood what Jesus said.

Alternate translation: "When some of those standing there heard his words, they misunderstood and said" (See: [Assumed Knowledge and Implicit Information](#))

#### **ULT**

<sup>35</sup> And some of those who had been standing by, having heard him, were saying, "Look, he is calling for Elijah."

## Mark 15:36

### with sour wine (ULT)

“with vinegar”

### a reed (ULT)

“a stick.” This was a staff made from a reed.

### was giving it to him to drink (ULT)

“was giving it to Jesus.” The man held up the staff so that Jesus could drink wine from the sponge. Alternate translation: “held it up to Jesus” (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>36</sup> But someone, having run and having filled a sponge with sour wine, having put it on a reed, was giving it to him to drink, saying, “Let him alone! Let us see if Elijah comes to take him down!”



## Mark 15:37

*(There are no notes for this verse.)*

### ULT

<sup>37</sup> But Jesus, having cried out with a loud voice, breathed his last.

## Mark 15:38

### the curtain of the temple was torn in two (ULT)

Mark is showing that God himself split **the curtain of the temple**. You can translate this in active form. Alternate translation: “God split the curtain of the temple in two” (See: [Active or Passive](#))

#### ULT

<sup>38</sup> And the curtain of the temple was torn in two from top to bottom.

## Mark 15:39

### the centurion (ULT)

This is **the centurion** who supervised the soldiers who crucified Jesus.

### the...who had stood...in front of him (ULT)

“who stood in front of Jesus”

### that he had breathed his last in this way (ULT)

“how Jesus had died” or “the way Jesus had died”

### the Son of God (ULT)

This is an important title for Jesus. (See: [Translating Son and Father](#))

#### ULT

<sup>39</sup> Now the centurion who had stood in front of him, having seen that he had breathed his last in this way, said, “Truly this man was the Son of God.”

## Mark 15:40

### looking on from a distance (ULT)

“watching from far away”

### also...Magdalene...mother of James the younger...of Joses (ULT)

This can be written without the parentheses. Alternate translation: “who was the mother of James the younger and of Joses”

### of James the younger (ULT)

“of the younger James.” This man was referred to as **the younger** probably to distinguish him from another man named James.

### of Joses (ULT)

This **Joses** was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3](#). (See: [How to Translate Names](#))

### Salome (ULT)

**Salome** is the name of a woman. (See: [How to Translate Names](#))

#### ULT

<sup>40</sup> Now there were also women looking on from a distance. Among them were Mary Magdalene, and Mary (the mother of James the younger and of Joses), and Salome,

## Mark 15:41

**who, when he was in Galilee, were following him and serving him, and many other women who had come up with him to Jerusalem (ULT)**

“When Jesus was in Galilee these women followed him and served him, along with many other women who had come up with him to Jerusalem.” This is background information about the women who watched the crucifixion from a distance. (See: [Background Information](#))

### ULT

<sup>41</sup> who, when he was in Galilee, were following him and serving him, and many other women who had come up with him to Jerusalem.

**him...who had come up with...to Jerusalem (ULT)**

**Jerusalem** was higher than almost any other place in Israel, so it was normal for people to speak of going **up** to Jerusalem and going down from it.

## Mark 15:42

### Connecting Statement:

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

### when evening had already come (ULT)

Here, **evening** is spoken of as if it were something that is able to **come** from one place to another. Alternate translation: “when it had already become evening” or “when it was evening” (See: [Metaphor](#))

#### ULT

<sup>42</sup> And when evening had already come, because it was the Day of Preparation, that is, the day before the Sabbath,

## Mark 15:43

**Joseph who {was} from Arimathea, a respected member of the council who also was himself waiting for the kingdom of God, having come, he boldly went in to Pilate (ULT)**

The phrase **having come** refers to Joseph coming to Pilate, which is also described after the background information is given, but his coming is referenced before for emphasis and to help introduce him to the story. There may be a different way to do this in your

language. Alternate translation: "Joseph of Arimathea was a respected member of the council who also was himself waiting for the kingdom of God. He boldly came to Pilate" (See: [Introduction of New and Old Participants](#))

### ULT

<sup>43</sup> Joseph who {was} from Arimathea, a respected member of the council who also was himself waiting for the kingdom of God, having come, he boldly went in to Pilate and asked for the body of Jesus.

**Joseph who {was} from Arimathea (ULT)**

"Joseph from Arimathea." **Joseph** is the name of a man, and **Arimathea** is the name of the place his is from. (See: [How to Translate Names](#))

**a respected member of the council who also was himself waiting for the kingdom of God (ULT)**

This is background information about Joseph. (See: [Background Information](#))

**he boldly went in to Pilate (ULT)**

"he boldly went to Pilate" or "he boldly went in to where Pilate was"

**asked for the body of Jesus (ULT)**

You can state this clearly that he wanted to get **the body** so that he could bury it. Alternate translation: "asked for permission to get the body of Jesus in order to bury it" (See: [Assumed Knowledge and Implicit Information](#))

## Mark 15:44

### Now Pilate was wondering if he had already died, and having called the centurion (ULT)

**Pilate** heard people saying that Jesus was dead. This surprised him, so he asked **the centurion** if it was true. This can be made clear. Alternate translation: "Pilate was amazed when he heard that Jesus was already dead, so calling the centurion" (See: [Assumed Knowledge and Implicit Information](#))

#### ULT

<sup>44</sup> Now Pilate was wondering if he had already died, and having called the centurion, he questioned him, whether he had already died.



## Mark 15:45

### he gave the body to Joseph (ULT)

“he permitted Joseph to take Jesus’ body”

#### ULT

<sup>45</sup> And having learned this from the centurion, he gave the body to Joseph.

## Mark 15:46

### a linen cloth (ULT)

Linen is cloth made from the fibers of a flax plant. See how you translated this in [Mark 14:51](#).

### having taken him down...he rolled a stone (ULT)

You may need to make explicit that Joseph probably had help from other people when he took Jesus' body down from the cross, prepared it for the tomb, and closed the tomb.  
Alternate translation: "after he and others took him down ... they rolled a stone" (See: [Metonymy](#))

### a tomb that was cut from a rock (ULT)

You can state this in active form. Alternate translation: "a tomb that someone had previously cut out of solid rock" (See: [Active or Passive](#))

### a stone against (ULT)

"a huge flat stone in front of"

#### ULT

**46** And having bought a linen cloth, having taken him down, he wrapped him in the linen cloth, and laid him in a tomb that was cut from a rock. And he rolled a stone against the entrance of the tomb.

## Mark 15:47

### of Joses (ULT)

This **Joses** was not that same person as the younger brother of Jesus. See how you translated the same name in [Mark 6:3](#). (See: [How to Translate Names](#))

#### ULT

**47** Now Mary Magdalene and Mary the {mother} of Joses were watching where he was laid.

### where he was laid (ULT)

You can state this in active form. Alternate translation: “the place where Joseph and the others buried Jesus’ body” (See: [Active or Passive](#))

## Mark 16

### Mark 16 General Notes

### Special concepts in this chapter

#### The tomb

The tomb in which Jesus was buried ([Mark 15:46](#)) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

### Other possible translation difficulties in this chapter

#### A young man dressed in a white robe

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus' tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULT without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

## Mark 16:1

### Connecting Statement:

On the first day of the week, women come early because they expect to use spices to anoint Jesus' body. They are surprised to see a young man who tells them Jesus is alive, but they are afraid and do not tell anyone.

### And the Sabbath having passed (ULT)

That is, after **the Sabbath**, the seventh day of the week, had ended and the first day of the week had begun.

#### ULT

<sup>1</sup> And the Sabbath having passed, Mary Magdalene, and Mary the {mother} of James, and Salome bought spices, so that having come, they might anoint him.

## Mark 16:2

*(There are no notes for this verse.)*

### ULT

<sup>2</sup> And very early on the first of the week, they arrive at the tomb, the sun having come up.

## Mark 16:3

*(There are no notes for this verse.)*

### ULT

<sup>3</sup> And they were saying to one another,  
“Who will roll away the stone for us  
from the entrance of the tomb?”

## Mark 16:4

### the stone has been rolled away (ULT)

You can state this in active form. Alternate translation: “someone had rolled away the stone” (See: [Active or Passive](#))

#### ULT

<sup>4</sup> And having looked up, they see that the stone has been rolled away, for it was extremely large.



## Mark 16:5

*(There are no notes for this verse.)*

### ULT

<sup>5</sup> And having entered into the tomb, they saw a young man dressed in a white robe, sitting on the right side, and they were alarmed.

## Mark 16:6

### He has been raised (ULT)

The angel is emphatically stating that Jesus has risen from the dead. You can translate this in active form. Alternate translation: “He arose!” or “God raised him from the dead!” or “He raised himself from the dead!” (See: [Active or Passive](#))

#### ULT

<sup>6</sup> But he says to them, “Do not be alarmed. You seek Jesus, the Nazarene, who has been crucified. He has been raised! He is not here. See the place where they laid him.”

## Mark 16:7

*(There are no notes for this verse.)*

### ULT

<sup>7</sup> But go, tell his disciples and Peter, ‘He is going ahead of you to Galilee. There you will see him, just as he told you.’”

## Mark 16:8

*(There are no notes for this verse.)*

### ULT

<sup>8</sup> And having gone out, they ran from the tomb, for trembling and amazement was gripping them. And they said nothing to anyone because they were afraid.

## Mark 16:9

*(There are no notes for this verse.)*

### ULT

<sup>9[1]</sup> [Now early on the first {day} of the week, after he arose, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

## Mark 16:10

*(There are no notes for this verse.)*

### ULT

<sup>10</sup> She went and told those who {were}  
with him, while they were mourning  
and weeping.

## Mark 16:11

*(There are no notes for this verse.)*

### ULT

**11** And they heard that he was alive and that he had been seen by her, but they did not believe.

## Mark 16:12

*(There are no notes for this verse.)*

### ULT

<sup>12</sup> Now after these things, he appeared in a different form to two of them as they were walking, going out into the country.



## Mark 16:13

*(There are no notes for this verse.)*

### ULT

**13** And they, having gone, told the rest of the disciples, but they did not believe them.

## Mark 16:14

*(There are no notes for this verse.)*

### ULT

**14** Now later, he appeared to the eleven as they were reclining to eat, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who saw him after he rose from the dead.

## Mark 16:15

*(There are no notes for this verse.)*

### ULT

**15** And he said to them, “Going into all the world, preach the gospel to the entire creation.

## Mark 16:16

*(There are no notes for this verse.)*

### ULT

**16** He who believes and is baptized will be saved, and he who does not believe will be condemned.

## Mark 16:17

*(There are no notes for this verse.)*

### ULT

**17** Now these signs will go with those who believe: In my name they will cast out demons. They will speak in new languages.

## Mark 16:18

*(There are no notes for this verse.)*

### ULT

**18** They will pick up snakes, and if they drink anything deadly, it will not hurt them. They will lay hands on the sick, and they will get well.”

## Mark 16:19

*(There are no notes for this verse.)*

### ULT

**19** After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God.

## Mark 16:20

*(There are no notes for this verse.)*

### ULT

<sup>20</sup> Now those, having gone out,  
preached everywhere, while the Lord  
worked with them {and} confirmed the  
word by the signs that went with them.  
Amen.]





# **unfoldingWord® Translation Academy**

**Version 25**

# Abstract Nouns

## Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]  
[[rc://en/ta/man/translate/figs-sentences]]

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."

But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

## Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

## Examples From the Bible

From **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

## Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

## Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)

Ever since **you were a child** you have known the sacred writings.

But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.

Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...

The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)

The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.

He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

(Go back to: [Mark 1:15](#); [9:1](#); [9:19](#); [10:30](#); [12:38](#))

## Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

## Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

## Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

## Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

## Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

## Examples From the Bible

Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

## Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

- (1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
- (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
- (3) Use a different verb.

## Examples of Translation Strategies Applied

- (1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

**The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

- (2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.

It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

- (3) Use a different verb in an active sentence.

A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

[Abstract Nouns](#)

[[rc://en/ta/man/translate/figs-order]]

(Go back to: [Mark 1:2](#); [1:5](#); [1:9](#); [1:10](#); [1:13](#); [1:14](#); [2:1](#); [2:20](#); [2:27](#); [3:5](#); [4:6](#); [4:11](#); [4:24](#); [4:25](#); [5:4](#); [5:23](#); [5:28](#); [5:29](#); [6:14](#); [6:16](#); [7:2](#); [7:10](#); [7:11](#); [7:27](#); [7:35](#); [8:12](#); [8:25](#); [8:31](#); [9:2](#); [9:4](#); [9:12](#); [9:31](#); [9:45](#); [9:47](#); [9:49](#); [10:33](#); [10:40](#); [10:42](#); [10:45](#); [11:2](#); [11:10](#); [12:25](#); [12:26](#); [12:40](#); [13:2](#); [13:9](#); [13:12](#); [13:13](#); [13:24](#); [13:25](#); [14:5](#); [14:9](#); [14:27](#); [14:28](#); [14:41](#); [15:15](#); [15:38](#); [15:46](#); [15:47](#); [16:4](#); [16:6](#))

# Apostrophe

## Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

## Examples from the Bible

Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

## Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

## Examples of Translation Strategies Applied

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

He said this about the altar: "This is what Yahweh says **about this altar**. 'See, ... they will burn people's bones on **it**.'"

**Mountains of Gilboa**, let there not be dew or rain on **you**. (2 Samuel 1:21a ULT)

**As for these mountains of Gilboa**, let there not be dew or rain on **them**.

(Go back to: [Mark 11:14](#))



## Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

### Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

### Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

### Examples From the Bible

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.  
(Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

## Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
- (2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

## Examples of Translation Strategies Applied

- (1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.

>

At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

the day of judgment, It will be more tolerable for those **wicked cities, Tyre and Sidon**, than for you.

Why do your disciples violate the traditions of the elders? For **they do not wash their hands** when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

Why do your disciples violate the traditions of the elders? For **they do not go through the ceremonial handwashing ritual of righteousness** when they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but **I, the Son of Man**, have **no home to rest in. If you want to follow me, you will live as I live.**"

It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

At the day of judgment, God will **punish Tyre and Sidon**, cities whose people were very wicked, **less severely than he will punish you.**  
or:

At the day of judgment, God will **punish you more severely** than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

(Go back to: [Mark 1:3](#); [1:7](#); [1:13](#); [1:14](#); [1:15](#); [1:16](#); [1:19](#); [1:20](#); [1:23](#); [1:24](#); [1:31](#); [1:44](#); [2:1](#); [2:5](#); [2:8](#); [2:13](#); [2:15](#); [2:18](#); [2:21](#); [2:22](#); [2:23](#); [2:25](#); [2:26](#); [3:2](#); [3:6](#); [3:8](#); [3:9](#); [3:10](#); [3:11](#); [3:16](#); [4:4](#); [4:11](#); [4:17](#); [5:4](#); [5:6](#); [5:13](#); [5:19](#); [5:24](#); [5:27](#); [5:37](#); [5:40](#); [6:11](#); [6:14](#); [6:15](#); [6:17](#); [6:26](#); [6:40](#); [6:44](#); [6:51](#); [6:55](#); [7:12](#); [7:15](#); [7:19](#); [7:29](#); [7:32](#); [7:33](#); [8:8](#); [8:9](#); [8:10](#); [8:11](#); [8:12](#); [8:13](#); [8:16](#); [8:19](#); [8:20](#); [8:22](#); [8:28](#); [8:30](#); [8:32](#); [8:35](#); [9:1](#); [9:13](#); [9:15](#); [9:26](#); [9:31](#); [9:34](#); [9:37](#); [9:38](#); [9:47](#); [9:48](#); [10:1](#); [10:9](#); [10:10](#); [10:12](#); [10:13](#); [10:33](#); [10:34](#); [10:43](#); [10:47](#); [10:52](#); [11:3](#); [11:8](#); [11:9](#); [11:10](#); [11:13](#); [11:15](#); [11:20](#); [11:21](#); [11:24](#); [11:28](#); [11:32](#); [12:1](#); [12:2](#); [12:3](#); [12:4](#); [12:6](#); [12:7](#); [12:9](#); [12:12](#); [12:15](#); [12:17](#); [12:18](#); [12:19](#); [12:21](#); [12:22](#); [12:26](#); [12:27](#); [12:35](#); [12:36](#); [12:38](#); [12:40](#); [13:1](#); [13:2](#); [13:3](#); [13:4](#); [13:7](#); [13:9](#); [13:10](#); [13:13](#); [13:14](#); [13:20](#); [13:23](#); [13:25](#); [13:29](#); [13:32](#); [13:33](#); [14:10](#); [14:11](#); [14:12](#);

14:15; 14:17; 14:21; 14:22; 14:24; 14:35; 14:41; 14:44; 14:54; 14:55; 14:60; 14:64; 14:65; 14:66; 14:69; 15:2; 15:8; 15:10;  
15:12; 15:23; 15:27; 15:29; 15:32; 15:35; 15:36; 15:43; 15:44)

## Background Information

### Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

[Order of Events](#)

[[rc://en/ta/man/translate/writing-intro]]

**Example** — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

### A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story
  - > \* Setting includes:
    - > \* where the story takes place
    - > \* when the story takes place
    - > \* who is present when the story begins
    - > \* what is happening when the story begins

### Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

## Examples From the Bible

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain, rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said ...."

## Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

- (1) Use your language's way of showing that certain information is background information.
- (2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

## Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

**And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

- (2) Reorder the information so that earlier events are mentioned first.

Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael.  
**Abram was 86 years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULT)

**"When Abram was 86 years old,** Hagar gave birth to his son, and Abram named his son Ishmael."

Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

"Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

[Connecting Words and Phrases](#)

[Introduction of a New Event](#)

(Go back to: [Mark 1:6](#); [1:30](#); [1:32](#); [2:18](#); [3:19](#); [4:2](#); [6:16](#); [6:21](#); [7:2](#); [7:26](#); [8:14](#); [9:6](#); [14:43](#); [15:6](#); [15:10](#); [15:21](#); [15:41](#); [15:43](#))

# Biblical Money

## Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

## Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

## Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

- (1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See [Copy or Borrow Words](#).)
- (2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
- (3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
- (4) Use the biblical term and give the equivalent amount in the text or a footnote.



(5) Use the biblical term and explain it in a footnote.

## Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

█ The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See [Copy or Borrow Words](#).)

█ "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

█ "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

█ "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

█ "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

█ [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

█ "The one owed **500 denarii**,<sup>1</sup> and the other, **50**." (Luke 7:41 ULT)

█ <sup>[1]</sup> A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

[Copy or Borrow Words](#)

[Translate Unknowns](#)

(Go back to: [Mark 6:37](#); [12:15](#); [12:42](#); [14:5](#))

## Connect — Background Information

### Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses that give background information?*

### Background Clause

#### Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

#### Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are “now,” “when,” “while,” and “during.” Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are “in those days” and “at that time.”

#### Examples From OBS and the Bible

**When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words “every year.” Going to Jerusalem is the background event. Then an event begins that started during the time “when he was twelve years old.” So the main event is the specific time Jesus and his family traveled to Jerusalem for the Passover festival **when he was twelve years old**.

And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.  
(Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words “while” and “during.” Then the main event happens: “the word of God came to John.”

## Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.

(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

## Examples of Translation Strategies Applied

And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness.  
(Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

**It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

## Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare <b>in those days</b> ;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	<b>At that time, when</b> Eli
Background	<b>whose</b> eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God <b>had not yet</b> gone out,
Simultaneous background	<b>and</b> Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	<b>Yahweh called to Samuel,</b>
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

(Go back to: [Mark 1:14](#); [2:1](#); [2:13](#))

## Connect — Contrast Relationship

### Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a contrast relationship?*

### Contrast Relationship

#### Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

#### Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

#### Examples From OBS and the Bible

You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

#### Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

(3) If your language shows a contrast relationship in a different way, then use that way.

## Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

[David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

(Go back to: [Mark 1:8; 1:22](#))

## Connect — Goal (Purpose) Relationship

### Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a goal (purpose) relationship?*

### Goal (or Purpose) Relationship

#### Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

#### Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

#### Examples From OBS and the Bible

She became angry and falsely accused Joseph **so that he was arrested and sent to prison.**  
(Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian.** (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes.** Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

Even be sure to pull some out from the bundles for her and leave it **for her to glean,** and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened,** which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

But when the vine growers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him **and take over his inheritance**.’ So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with “and.” Then the word “so” marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

## Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

- (1) If the construction of the Goal statement is unclear, change it to one that is more clear.
- (2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

## Examples of Translation Strategies Applied

- (1) If the construction of the goal statement is unclear, change it to one that is more clear.

“Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!” (Ruth 2:16 ULT)

“Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!”

The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The shepherds said to each other, “Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us.”

- (2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

“... if you want **to enter into life**, keep the commandments.” (Matthew 19:17b ULT)

“... keep the commandments if you want **to enter into life**.” or: “... keep the commandments **so that you can enter into life**.”



But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance.**' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance.**' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance.**

(Go back to: [Mark 3:2](#))

## Connect — Reason-and-Result Relationship

### Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate the reason-result relationship?*

### Reason-and-Result Relationships

#### Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

#### Reason This Is a Translation Issue

A reason-and-result relationship can look forward — “I did Y because I wanted X to happen.” But usually it is looking backward — “X happened, and so I did Y.” Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are “because,” “so,” “therefore,” and “for.” Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a [Verse Bridge](#).

#### Examples From OBS and the Bible

The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!  
(Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. “Because” connects the two ideas and indicates that what follows it is a reason.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.  
(Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by “so that.” Notice that the term “so that” often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

“Blessed are the poor, **for** yours is the kingdom of God.” (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

## Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

- (1) If the order of the clauses is confusing for the reader, then change the order.
- (2) If the relationship between the clauses is not clear, then use a more clear connecting word.
- (3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

## Examples of Translation Strategies Applied

God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

- (1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.
- (2) Blessed are the poor, **because** yours is the kingdom of God.
- (3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

- (1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.
- (2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.
- (3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

**Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

- (1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.
- (2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.
- (3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

(Go back to: [Mark 1:16](#); [3:10](#); [4:1](#))

## Connect — Sequential Time Relationship

### Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How do I translate clauses with a sequential time relationship?*

### Sequential Clause

#### Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

#### Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

#### Examples From OBS and the Bible

**When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders.  
(OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter.  
(Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general

connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

## Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

## Examples of Translation Strategies Applied

- (1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

- (2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see [Sequence of Events](#).

(Go back to: [Mark 1:10](#); [1:18](#); [1:20](#); [2:20](#))

## Connect — Simultaneous Time Relationship

### Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

### Simultaneous Clause

#### Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

#### Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as “while,” “as,” and “during.” Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

#### Examples From OBS and the Bible

Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word “**during**” tells us clearly that two things happened at the same time, but one event did not cause the other.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector “**and**” indicates this.

**While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words “**while**” and “**as**” tell us this.

## Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

- (1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
- (2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
- (3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

## Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

- (1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.
- (2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.
- (3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

**While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

- (1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.
- (2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.
- (3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

(Go back to: [Mark 1:10](#); [1:39](#))

## Connecting Words and Phrases

### Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

**Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

### Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

### Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.



## The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- [Background Clause](#) — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- [Exceptional Relationship](#) — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- [Hypothetical Condition](#) — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: [Hypothetical Statements](#).
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

## Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

**Therefore**, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

## General Translation Strategies

### See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

### Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, "Come follow me, and I will make you to become fishers of men." Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word "so."

Jesus said to them, "Come follow me, and I will make you to become fishers of men." **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words "instead" or "then" here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

**Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.  
**And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

(Go back to: [Mark 6:20](#); [11:24](#); [12:9](#))

## Copy or Borrow Words

### Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can “borrow” the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to “borrow” words. (There are also other ways to translate words for things that are not in your language. See [Translate Unknowns](#).)

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

### Examples From the Bible

Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

### Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter “j” the same way that people pronounce the letter “y” when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft “th” sound in the English word “think,” and some languages cannot start a word with a combination of sounds like “st” as in “stop.”

There are several ways to borrow a word.

- (1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
- (2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
- (3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

## Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

.A man's name in Hebrew letters — זְפַנְיָה  
"Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

Zephaniah — This is a man's name.  
"Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."  
"Sefania"  
"Sefanaia"  
"Sefanaya"

(Go back to: [Mark 5 General Notes](#); [5:41](#); [Notes](#); [7:11](#); [7:34](#); [11:9](#); [Notes](#); [14:36](#); [Notes](#); [15:34](#))

## Direct and Indirect Quotations

### Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "I do not know at what time I will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

### Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

### Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."  
(Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming**,
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

[Quotations and Quote Margins](#)

## Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

- (1) If a direct quote would not work well in your language, change it to an indirect quote.
- (2) If an indirect quote would not work well in your language, change it to a direct quote.

## Examples of Translation Strategies Applied

- (1) If a direct quote would not work well in your language, change it to an indirect quote.

And he commanded him to tell no one, but, **“Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.”** (Luke 5:14 ULT)

He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them.**

- (2) If an indirect quote would not work well in your language, change it to a direct quote.

And he commanded him **to tell no one**, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

He commanded him, **“Tell no one.** But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them.”

You may also want to watch the video at [https://ufw.io/figs\\_quotations](https://ufw.io/figs_quotations).

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-quotesinquotes\]\]](#)

(Go back to: [Mark 5:43](#); [8:6](#); [8:30](#); [10:49](#); [12:19](#); [14:14](#))

# Double Negatives

A double negative occurs when a clause has two words that each express the meaning of “not.” Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

## Description

Negative words are words that have in them the meaning “not.” Examples in English are “no,” “not,” “none,” “no one,” “nothing,” “nowhere,” “never,” “nor,” “neither,” and “without.” Also, some words have prefixes or suffixes that mean “not,” such as the bolded parts of these words: “**un**happy,” “**im**possible,” and “**useless**.” Some other kinds of words also have a negative meaning, such as “lack” or “reject,” or even “fight” or “evil.”

A double negative occurs when a clause has two words that each have a negative meaning.

We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)

And this was **not** done **without** an oath! (Hebrews 7:20a ULT)

Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

## Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The Spanish sentence, “No vi a nadie,” literally says “I did not see no one.” It has both the word ‘no’ next to the verb and ‘nadie,’ which means “no one.” The two negatives are seen as in agreement with each other, and the sentence means, “I did not see anyone.”
- In some languages, a second negative cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, “He is not unintelligent” means, “He is somewhat intelligent.”
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, “He is not unintelligent” can mean “He is intelligent” or “He is very intelligent.”

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

## Examples From the Bible

... in order **not** to be **un**fruitful. (Titus 3:14b ULT)

This means “so that they will be fruitful.”

All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

By using a double negative, John emphasized that the Son of God created absolutely everything. The double negative makes a stronger statement than the simple positive.



## Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

- (1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
- (2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely” or “absolutely.”

## Examples of Translation Strategies Applied

- (1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

For we do **not** have a high priest who **cannot** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)

“For we have a high priest who can feel sympathy for our weaknesses.”

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

“... so that they may be fruitful.”

- (2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely” or “absolutely.”

Be sure of this—the wicked person will **not** go **unpunished**. (Proverbs 11:21a ULT)

“Be sure of this—wicked people will **certainly** be punished.”

All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

“All things were made through him. He made **absolutely** everything that has been made.”

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-verbs\]\]](#)

(Go back to: [Mark 6:4](#); [9:29](#); [10:14](#); [10:30](#); [14:29](#))

# Doublet

## Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike [Hendiadys](#), in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

## Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

## Examples From the Bible

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were “much more righteous” than he was.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

Then they approached {and} woke him up, saying, “**Master! Master!** We are perishing!” (Luke 8:24 ULT)

The repetition of “Master” means that the disciples called to Jesus urgently and continually.

## Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as “very” or “great” or “many.”

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

## Translation Strategies Applied

(1) Translate only one of the words.

You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

"You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

"He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

• English can emphasize this with "any" and "at all."

"... like a lamb **without any blemish at all**."

Then they approached {and} woke him up, saying, "**Master! Master!** We are perishing!" (Luke 8:24 ULT)

Then they approached {and} woke him up, **urgently shouting, "Master!**  
We are perishing!"

(Go back to: [Mark 2:25](#); [4:39](#); [7:14](#); [8:15](#); [12:30](#); [12:33](#); [13:20](#); [14:68](#))

# Ellipsis

## Description

An ellipsis<sup>1</sup> occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous.**  
(Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[<sup>1</sup>] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

## Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.

An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

## Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

## Examples From the Bible

### Relative Ellipsis

He makes Lebanon skip like a calf **and Sirion like a young ox.** (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

This page answers the question: *What is ellipsis ?* ([^1])

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

[[rc://en/ta/man/translate/figs-sentences]]

He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.

Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

## Absolute Ellipsis

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

“Lord, **I want you to heal me so** that I might receive my sight.”

To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

## Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

## Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

So the wicked will not stand in the judgment, nor **sinner in the assembly** of the righteous. (Psalm 1:5 ULT)

So the wicked will not stand in the judgment, and **sinner will not stand in the assembly** of the righteous.

Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”

He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

(Go back to: [Mark 1:22](#); [1:40](#); [1:41](#); [2:17](#); [2:22](#); [2:27](#); [3:4](#); [4:5](#); [4:8](#); [4:20](#); [4:37](#); [5:14](#); [5:20](#); [5:21](#); [5:33](#); [6:12](#); [6:13](#); [6:45](#); [7:14](#); [7:23](#); [7:36](#); [8:28](#); [9:18](#); [9:21](#); [9:23](#); [9:28](#); [9:29](#); [9:32](#); [10:27](#); [10:31](#); [10:39](#); [10:47](#); [11:31](#); [11:32](#); [11:33](#); [12:5](#); [12:16](#); [12:17](#); [12:21](#); [12:22](#); [12:27](#); [12:32](#); [13:8](#); [13:11](#); [13:12](#); [13:16](#); [13:22](#); [13:32](#); [14:2](#); [14:5](#); [14:29](#); [14:36](#); [14:58](#); [15:11](#))

# Euphemism

## Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

... they found Saul and his sons **fallen** on Mount Gilboa.  
(1 Chronicles 10:8b ULT)

This means that Saul and his sons “were dead.” It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

## Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

## Examples From the Bible

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

## Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Use a euphemism from your own culture.
- (2) State the information plainly without a euphemism if it would not be offensive.

## Examples of Translation Strategies Applied

- (1) Use a euphemism from your own culture.

... where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:

“... where there was a cave. Saul went into the cave to **dig a hole**”

“... where there was a cave. Saul went into the cave to **have some time alone**”

But Mary said to the angel, “How will this be, since I have not **known a man**?” (Luke 1:34 ULT)

But Mary said to the angel, “How will this be, since I have not **slept with a man?**”

(2) State the information plainly without a euphemism if it would not be offensive.

They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

“They found Saul and his sons **dead** on Mount Gilboa.”

(Go back to: [Mark 5:25](#); [13:17](#); [13:30](#))



# Exclamations

## Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

Save us, Lord; we are about to die! (Matthew 8:25b ULT)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

## Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

## Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

**Oh**, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

**How** unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22b ULT)

## Translation Strategies

- (1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
- (2) Use an exclamation word from your language that shows the strong feeling.
- (3) Translate the exclamation word with a sentence that shows the feeling.
- (4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

## Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

You worthless person! (Matthew 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, ‘**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.’”

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**Oh no**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

“**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“Lord Yahweh, **what will happen to me?** For I have seen the angel of Yahweh face to face!”

“**Help**, Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

“His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas**, Lord Yahweh! I have seen the angel of Yahweh face to face!”

(Go back to: [Mark 2:24](#); [15:29](#))

# Exclusive and Inclusive 'We'

## Description

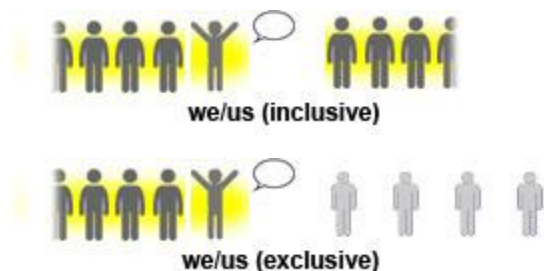
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



## Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

## Examples From the Bible

### Exclusive

They said, "There are not more than five loaves of bread and two fish with **us**—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

**We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

## Inclusive

The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [Mark 1:38](#); [4:38](#); [9:5](#); [10:35](#); [14:58](#))

## First, Second or Third Person

Normally a speaker refers to himself as “I” and the person he is speaking to as “you.” Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than “I” or “you.”

### Description

- First person — This is how a speaker normally refers to himself. English uses the pronouns “I” and “we.” (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun “you.” (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns “he,” “she,” “it,” and “they.” (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like “the man” or “the woman” are also third person.

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-explicitinfo\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

### Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant “I” or “you.”

### Examples From the Bible

Sometimes people used the third person instead of “I” or “me” to refer to themselves.

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34 ULT)

David referred to himself in the third person as “your servant” and used “his.” He was calling himself Saul’s servant in order to show his humility before Saul.

Then Yahweh answered Job out of a fierce storm and said,  
“... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

God referred to himself in the third person with the words “God’s” and “his.” He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of “you” or “your” to refer to the person or people they are speaking to.

Abraham answered and said, “Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!” (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

## Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the third person phrase along with the pronoun “I” or “you.”
- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

## Examples of Translation Strategies Applied

- (1) Use the third person phrase along with the pronoun “I” or “you.”

But David said to Saul, “**Your servant** used to keep **his** father’s sheep.” (1 Samuel 17:34)

But David said to Saul, “**I, your servant**, used to keep **my** father’s sheep.”

- (2) Simply use the first person (“I”) or second person (“you”) instead of the third person.

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **God’s**? Can you thunder with a voice like **his**?” (Job 40:6, 9 ULT)

Then Yahweh answered Job out of a fierce storm and said, “... Do you have an arm like **mine**? Can you thunder with a voice like **mine**?”

So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-you\]\]](#)

(Go back to: [Mark 2:10](#); [4:9](#); [4:23](#); [Notes](#); [Notes](#))

## Forms of 'You' — Singular

### Description

Some languages have a singular form of “you” for when the word “you” refers to just one person, and a **plural** form for when the word “you” refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for “you” in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-you\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of “you” and a plural form of “you.” When we read the Bible in those languages, the pronouns and verb forms show us whether the word “you” refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

### Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of “you” will always need to know what the speaker meant so they can choose the right word for “you” in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning “you,” translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word “you” refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of “you” even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

### Examples From the Bible

But he said, “All these things I have kept from my youth.” But when he heard this, Jesus said to him, “One thing is still lacking to **you**. All things, as much as **you** have, sell all and distribute to the poor, and **you** will have treasure in heaven—and come, follow me.” (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said “I.” This shows us that when Jesus said “you” he was referring only to the ruler. So languages that have singular and plural forms of “you” need the singular form here.

The angel said to him, “Dress **yourself** and put on **your** sandals.” So he did that. He said to him, “Put on **your** outer garment and follow me.” (Acts 12:8 ULT)

The context makes it clear that the angel was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of “you” would need the singular form here for “yourself” and “your.” Also, if verbs have different forms for singular and plural subjects, then the verbs “dress” and “put on” need the form that indicates a singular subject.

To Titus, a true son in our common faith. For this purpose I left **you** in Crete, that **you** might set in order things not yet complete and ordain elders in every city as I directed **you**. But **you**, say what fits with sound teaching. (Titus 1:4a, 5; 2:1 ULT)

Paul wrote this letter to one person, Titus. Most of the time the word “you” in this letter refers only to Titus.

## Strategies for finding out how many people “you” refers to

- (1) Look at the notes to see if they tell whether “you” refers to one person or more than one person.
- (2) Look at the UST to see if it says anything that would show you whether the word “you” refers to one person or more than one person.
- (3) If you have a Bible that is written in a language that distinguishes “you” singular from “you” plural, see which form of “you” that Bible has in that sentence.
- (4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at [https://ufw.io/figs\\_younum](https://ufw.io/figs_younum).

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-youdual]]

(Go back to: [Mark 1:2](#); [9:1](#); [9:7](#))



## Generic Noun Phrases

### Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

Can **a man** walk on hot coals without scorching his feet?  
So is **the man who goes in to his neighbor's wife;**  
**the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

### Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

### Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

### Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word "the" in the noun phrase.
- (2) Use the word "a" in the noun phrase.
- (3) Use the word "any," as in "any person" or "anyone."
- (4) Use the plural form, as in "people."

(5) Use any other way that is natural in your language.

## Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

“Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **whoever** refuses to sell grain.”

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [Mark 2:27](#); [3:27](#); [3:29](#); [3:35](#))

# Go and Come

## Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

Different languages have different ways of determining whether to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

## Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

## Examples From the Bible

Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

But you will be free from my oath if you **come** to my relatives and they will not give her to you.  
Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land ..."

They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

## Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.
- (2) Use another word that expresses the right meaning.

## Examples of Translation Strategies Applied

- (1) Use the word “go,” “come,” “take,” or “bring” that would be natural in your language.

But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)

But you will be free from my oath if you **go** to my relatives and they will not give her to you.

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you come out into the desert to see? A reed shaken by the wind?

- (2) Use another word that expresses the right meaning.

When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ... (Deuteronomy 17:14 ULT)

“When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it ...”

Yahweh said to Noah, “**Come**, you and all your household, into the ark ...” (Genesis 7:1 ULT)

Yahweh said to Noah, “**Enter**, you and all your household, into the ark ...”

What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

What did you travel out into the desert to see? A reed shaken by the wind?

(Go back to: [Mark 1:9](#); [1:29](#); [2:13](#))

# Hendiadys

## Description

When a speaker expresses a single idea by using two words that are connected with “and,” it is called a hendiadys. In a hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

... his own **kingdom and glory**. (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

while we look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

## Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

## Examples From the Bible

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

If you are willing and obedient ... (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

## Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Substitute the describing noun with an adjective that means the same thing.
- (2) Substitute the describing noun with a phrase that means the same thing.
- (3) Substitute the describing adjective with an adverb that means the same thing.

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

## Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

For I will give you **wise words** ...

Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

for I will give you **words of wisdom**.

You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)

You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

If you are willing and obedient ... (Isaiah 1:19a ULT)

If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

We look forward to receiving **the blessed hope and appearing of the glory of our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

We look forward to receiving **what we are longing for, the blessed and glorious appearing of Jesus Christ, who is our great God and Savior**.

(Go back to: [Mark 2:15](#))

## How to Translate Names

### Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

This page answers the question: *How can I translate names that are new to my culture?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

### Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

### Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see [Borrow Words](#).
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

### Examples From the Bible

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)



Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

**Saul** was in agreement with his execution. (Acts 8:1a ULT)

But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

## Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.

(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

## Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites**.

At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)

At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

She called his name **Moses (which sounds like 'drawn out')**, and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

She said, "Do I really continue to see, even after he has seen me?"  
Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

... a young man named **Saul**. (Acts 7:58b ULT)

... a young man named **Paul** <sup>1</sup>

The footnote would look like:

<sup>[1]</sup> Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

a young man named **Saul** (Acts 7:58 ULT)

a young man named **Saul**

The footnote would look like:

<sup>[1]</sup> This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

It came about in Iconium that **Paul**<sup>1</sup> and Barnabas entered together into the synagogue

The footnote would look like:

<sup>[1]</sup> This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

[Copy or Borrow Words](#)

(Go back to: [Introduction to the Gospel of Mark](#); [Mark 1:2](#); [1:4](#); [1:44](#); [2:14](#); [3:16](#); [5:1](#); [5:20](#); [5:22](#); [6:3](#); [6:17](#); [6:45](#); [6:53](#); [7:26](#); [7:31](#); [8:10](#); [8:22](#); [9:4](#); [9:5](#); [9:11](#); [10:46](#); [11:1](#); [14:3](#); [15:21](#); [15:22](#); [15:40](#); [15:43](#); [15:47](#))

# Hyperbole

## Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.

The speaker means this as a **generalization** if he means that it rains here most nights.

The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

They will not leave **stone upon stone in you**. (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Moses was educated in **all the wisdom of the Egyptians**. (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

## Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

The one who ignores instruction **will have poverty and shame**, but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words**. (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarily mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most,” “most of the time,” “hardly any,” or “rarely.”

## Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.

If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

## Examples From the Bible

### Examples of Hyperbole

If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed ... (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

### Examples of Generalization

Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

**A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

## Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word “all” is always a generalization that means “most.”
  - > Yahweh is righteous in **all** his ways
  - > and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

## Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

- (1) Express the meaning without the exaggeration.
- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.
- (4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

## Examples of Translation Strategies Applied

- (1) Express the meaning without the exaggeration.

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

- (2) For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”

**The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)

**In general**, the one who ignores instruction will have poverty and shame

When you pray, do not make useless repetitions as the **Gentiles do**, for they think that they will be heard because of their many words. (Matthew 6:7 ULT)

And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

- (3) For a hyperbole or a generalization, add a word like “many” or “almost” to show that the hyperbole or generalization is not meant to be exact.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

**Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.  
or:

**Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like “all,” “always,” “none,” or “never,” consider deleting that word.

The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)

The country of Judea and the people of Jerusalem went out to him.

(Go back to: [Mark 1:5](#); [1:32](#); [1:37](#); [1:39](#); [1:45](#); [4:17](#); [4:34](#); [8:3](#); [8:16](#); [8:36](#); [10:25](#); [14:34](#))

## Hypothetical Situations

Consider these phrases: “If the sun stopped shining ...” “What if the sun stopped shining ...” “Suppose the sun stopped shining ...” and “If only the sun had not stopped shining.” We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

## Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with “if.”)

- If he had lived to be 100 years old, he would have seen his grandson’s grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson’s grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

## Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language’s ways of talking about different kinds of hypothetical situations.

## Examples From the Bible

### Hypothetical Situations in the Past

“Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes.” (Matthew 11:21 ULT)



Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

Martha then said to Jesus, “Lord, **if you had been here, my brother would not have died.**” (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

## Hypothetical Situations in the Present

And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed.** (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

Jesus said to them, “What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out?**” (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

## Hypothetical Situation in the Future

**Unless those days are shortened, no flesh would be saved.** But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

## Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

The Israelites said to them, “**If only we had died by Yahweh’s hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger.” (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

## Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at [https://ufw.io/figs\\_hypo](https://ufw.io/figs_hypo).

(Go back to: [Mark 10:25](#); [Notes](#); [12:20](#))

## Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, “You are teasing me by telling me something that is not true.”)
- Do not push the envelope. (This means, “Do not take a matter to its extreme.”)
- This house is under water. (This means, “The debt owed for this house is greater than its actual value.”)
- We are painting the town red. (This means, “We are going around town tonight celebrating very intensely.”)

This page answers the question: *What are idioms and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

He **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase “come under my roof” is an idiom that means “enter my house.”

Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means “Listen carefully and remember what I say.”

**Purpose:** An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

## Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

## Examples From the Bible

Then all Israel came to David at Hebron and said, “Look, we are your **flesh and bone**.” (1 Chronicles 11:1 ULT)

This means, “We and you belong to the same race, the same family.”

■ The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

■ the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

## Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

- (1) Translate the meaning plainly without using an idiom.
- (2) Use a different idiom that people use in your own language that has the same meaning.

## Examples of Translation Strategies Applied

- (1) Translate the meaning plainly without using an idiom.

■ Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

■ Look, we all **belong to the same nation**.

■ Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

■ He started to travel to Jerusalem, **determined to reach it**.

■ I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)

■ I am not worthy that you should enter **my house**.

- (2) Use an idiom that people use in your own language that has the same meaning.

■ Put these words **into your ears**. (Luke 9:44a ULT)

■ **Be all ears** when I say these words to you.

■ My **eyes grow dim** from grief. (Psalm 6:7a ULT)

■ I am crying my **eyes out**

(Go back to: [Mark 1:2](#); [1:3](#); [1:17](#); [1:41](#); [3:13](#); [3:21](#); [3:28](#); [3:30](#); [4:6](#); [4:29](#); [5:2](#); [5:15](#); [6:14](#); [6:35](#); [7:6](#); [7:25](#); [7:35](#); [9:1](#); [9:17](#); [9:27](#); [9:37](#); [9:38](#); [11:6](#); [12:14](#); [12:32](#); [12:33](#); [12:36](#); [13:8](#); [13:9](#); [13:11](#); [13:12](#); [13:29](#); [14:27](#); [14:28](#); [14:71](#); [14:72](#))

## Introduction of a New Event

### Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[Order of Events](#)

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

### Examples From the Bible

**In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

**And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

**The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

**Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

**Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

**Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**.  
This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

## Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

- (1) Put the information that introduces the event in the order that your people put it.
- (2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
- (3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
- (4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

## Examples of Translation Strategies Applied

- (1) Put the information that introduces the event in the order that your people put it.

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**.  
This man came to Jesus at night. (John 3:1-2a ULT)

There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)

As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and said to him ...

As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.

**After that**, when Noah was 600 years old, the flood came upon the earth.

**Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.

**Another time** Jesus began to teach people again beside the sea.

Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

**Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

**This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

**Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come.**

Next we recommend you learn about:

[Background Information](#)

[Introduction of New and Old Participants](#)

(Go back to: [Mark 1:1](#); [1:9](#); [8:1](#); [9:33](#); [10:13](#))

## Introduction of New and Old Participants

### Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

Now **there was a man from the Pharisees whose name was Nicodemus** ... **This man** came to Jesus at night ... Jesus replied and said to **him** ... (John 3:1, 2a, 3a)

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]  
[[rc://en/ta/man/translate/writing-intro]]

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as “This man” and “him” when he has become an old participant.

### Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

## Examples From the Bible

### New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who his family was, and what his name was.

**Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

Now there was one man from Zorah, of the families of the Danites, and his name was Manoah.  
**His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)



## Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she.”

His wife was barren and she had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah’s wife is referred to by the noun phrase “the wife.”

The angel of Yahweh appeared to the wife and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant’s name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

Then Manoah prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

## Translation Strategies

- (1) If the participant is new, use one of your language’s ways of introducing new participants.
- (2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
- (3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

## Examples of Translation Strategies Applied

- (1) If the participant is new, use one of your language’s ways of introducing new participants.

Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph’s name when he has not been introduced yet might be confusing in some languages.

There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

- (2) If it is not clear who a pronoun refers to, use a noun phrase or name.

And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who “he” refers to.

It happened when Jesus finished praying in a certain place, that one of his disciples said, “Lord, teach us to pray just as John taught his disciples.”

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

[Pronouns — When to Use Them](#)

(Go back to: [Mark 5:25; 15:43](#))

# Irony

## Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance."  
(Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

## Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

## Examples From the Bible

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

Can you lead light and darkness to their places of work?  
Can you find the way back to their houses for them?  
**Undoubtedly you know, for you were born then; "the number of your days is so large!"** (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They

emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

## Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.
- (2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

## Examples of Translation Strategies Applied

- (1) Translate it in a way that shows that the speaker is saying what someone else believes.

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

**You think that you are doing well when you reject God's commandment** so you may keep your tradition!  
**You act like it is good to reject God's commandment** so you may keep your tradition!

I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

- (2) Translate the actual, intended meaning of the statement of irony.

**How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

**You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULT)

'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

Can you lead light and darkness to their places of work?

Can you find the way back to their houses for them?

**Undoubtedly you know, for you were born then;  
the number of your days is so large!** (Job 38:20-21 ULT)

Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!**

Next we recommend you learn about:

[Litotes](#)

(Go back to: [Mark 2:17](#); [7:9](#); [Notes](#); [15:18](#); [15:32](#))

# Kinship

## Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

## Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

## Examples from the Bible

Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

## Translation Strategies

- (1) Find out the exact relationship specified and translate using the term your language uses.
- (2) If the text does not specify the relationship as clearly as your language would, either:
  - (a) settle on a more general term.
  - (b) use a specific term if required by your language, choosing the one that is most likely to be correct.

## Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on [biblegateway.com](http://biblegateway.com)

Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.

Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.

Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).

Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevěstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.”

Examples from the Russian Synodal Version.

Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.

Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

(Go back to: [Mark 2:5](#); [3:33](#))

# Litotes

## Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

## Examples From the Bible

For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

But you, Bethlehem, in the land of Judah,  
are **not the least** among the leaders of Judah,  
for from you will come a ruler  
who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

## Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

## Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

“For you yourselves know, brothers, our visit to you **did much good**.”



Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

“Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter.”

or:

“Now when it became day, the soldiers were **very concerned** because of what had happened to Peter.”

(Go back to: [Mark 3:24](#); [4:22](#); [8:14](#); [9:41](#); [10:29](#); [11:13](#); [12:14](#); [12:34](#))

## Merism

### Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

"I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

I am **the alpha and the omega, the first and the last, the beginning and the end**. (Revelation 22:13, ULT)

**Alpha and omega** are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

**Heaven and earth** is a merism that includes everything that exists.

### Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

### Examples From the Bible

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

### Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

- (1) Identify what the merism refers to without mentioning the parts.
- (2) Identify what the merism refers to and include the parts.

### Examples of Translation Strategies Applied

- (1) Identify what the merism refers to without mentioning the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything**.

**From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

**In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)

I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.

He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)

He will bless **all those** who honor him, regardless of whether they are **young or old**.

(Go back to: [Mark 13:27](#); [13:31](#))

# Metaphor

## Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Simile](#)

## The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about “the girl I love.” This is the **Topic**. The speaker wants the hearer to think about what is similar between her and “a red rose.” The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

- The **Topic**, the item being immediately discussed by the writer/speaker.
- The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
- The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker’s **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison (Idea)** between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a “passive” metaphor, in contrast to uncommon metaphors, which we describe as being “active.” Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

## Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these “dead metaphors.” Passive metaphors are extremely common. Examples in English include the terms “table **leg**,” “family **tree**,” “book **leaf**” (meaning a page

in a book), or the word “crane” (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word “hand” to represent “power,” using the word “face” to represent “presence,” and speaking of emotions or moral qualities as if they were “clothing.”

## Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction “up” (the Image) often represents the concepts of “more” or “better” (the Idea). Because of this pair of underlying concepts, we can make sentences such as “The price of gasoline is going **up**,” “A **highly** intelligent man,” and also the opposite kind of idea: “The temperature is going **down**,” and “I am feeling very **low**.”

Patterned pairs of concepts are constantly used for metaphorical purposes in the world’s languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- “Turn the heat **up**.” More is spoken of as up.
- “Let us **go ahead** with our debate.” Doing what was planned is spoken of as walking or advancing.
- “You **defend** your theory well.” Argument is spoken of as war.
- “A **flow** of words.” Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

## Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

But for you who fear my name, the sun of righteousness will rise with healing in its wings.  
(Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun’s rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

And he said to them, “Go and tell that fox ...” (Luke 13:32a ULT)

Here, “that fox” refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

## Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

## Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

## Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

## Examples From the Bible

Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

Yet, Yahweh, you are our father; **we are the clay. You are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are “we” and “you,” and the Image(s) are “clay” and “potter.” The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter’s clay and “us” is that **neither the clay nor God’s people have a right to complain about what they are becoming**.

Jesus said to them, “Take heed and beware of **the yeast of the Pharisees and Sadducees**.” The disciples reasoned among themselves and said, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said “yeast,” they thought he was talking about bread, but “yeast” was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

## Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

- (1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.
- (2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.
- (3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as “like” or “as.” See [Simile](#).
- (4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.
- (5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
- (6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)
- (7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.
- (8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

## Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)

Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart**." (Mark 10:5 ULT)

It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

Yet, Yahweh, you are our father; we **are the clay**. You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see [Translate Unknowns](#) for ideas on how to translate that image.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)

Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)

"And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."

"And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)



Yahweh lives; **He is my rock**. May he be praised. May the God of my salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it clearly.

Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

Yahweh lives; may he be praised because he is the rock **under which I can hide from my enemies**. May the God of my salvation be exalted.

Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14 ULT)

Saul, Saul, why do you persecute me? You **fight against me and hurt yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

I will make you to become **fishers of men**. (Mark 1:17b ULT)

I will make you to become **people who gather men**.  
Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

(Go back to: [Mark 1:2](#); [1:3](#); [1:8](#); [1:17](#); [1:28](#); [1:31](#); [1:45](#); [2:19](#); [2:26](#); [3:5](#); [3:10](#); [3:17](#); [3:24](#); [3:26](#); [3:35](#); [4:12](#); [4:14](#); [4:16](#); [4:17](#); [4:18](#); [4:19](#); [4:20](#); [4:24](#); [5:9](#); [6:52](#); [7:5](#); [7:27](#); [Notes](#); [8:15](#); [8:17](#); [8:33](#); [8:34](#); [8:38](#); [9:35](#); [9:41](#); [9:43](#); [9:45](#); [9:49](#); [9:50](#); [10:5](#); [10:8](#); [10:14](#); [10:17](#); [10:21](#); [10:24](#); [10:31](#); [10:38](#); [10:44](#); [11:10](#); [11:17](#); [12:11](#); [12:13](#); [12:25](#); [12:34](#); [12:36](#); [12:40](#); [13:5](#); [13:6](#); [13:8](#); [13:14](#); [13:27](#); [13:31](#); [13:36](#); [14:33](#); [14:38](#); [14:40](#); [14:62](#); [15:11](#); [15:19](#); [15:33](#); [15:42](#))

# Metonymy

## Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

## Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

## Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

## Examples From the Bible

The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

## Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

- (1) Use the metonym along with the name of the thing it represents.
- (2) Use only the name of the thing the metonym represents.

## Examples of Translation Strategies Applied

- (1) Use the metonym along with the name of the thing it represents.

And he took the cup in the same way after the supper, saying, “**This cup** is the new covenant in my blood, which is poured out for you.” (Luke 22:20 ULT)

He took the cup in the same way after supper, saying, “**The wine in this cup** is the new covenant in my blood, which is poured out for you.”

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

- (2) Use the name of the thing the metonym represents.

The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)

“The Lord God will give him **the kingly authority** of his father, David.”

or:

“The Lord God will **make him king** like his ancestor, King David.”

Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

“Who warned you to flee from God’s coming **punishment**?”

To learn about some common metonymies, see [Biblical Imagery — Common Metonymies](#).

(Go back to: [Mark 1:33](#); [2:6](#); [2:8](#); [3:4](#); [3:25](#); [4:9](#); [4:14](#); [4:23](#); [4:29](#); [6:10](#); [6:16](#); [6:19](#); [6:21](#); [6:52](#); [7:6](#); [7:19](#); [7:21](#); [7:37](#); [8:11](#); [8:17](#); [8:19](#); [8:20](#); [8:34](#); [9:9](#); [9:10](#); [9:19](#); [9:31](#); [9:38](#); [9:43](#); [9:45](#); [9:47](#); [10:5](#); [10:21](#); [10:37](#); [11:9](#); [11:10](#); [11:23](#); [11:30](#); [11:31](#); [12:17](#); [12:30](#); [12:33](#); [13:6](#); [13:13](#); [13:27](#); [14:12](#); [14:36](#); [14:38](#); [14:55](#); [14:62](#); [15:1](#); [15:46](#))

## Nominal Adjectives

### Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

**The rich man** had huge numbers of flocks and herds.  
(2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

**He will not be rich;** his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

**The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

This page answers the question: *How do I translate adjectives that act like nouns?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

### Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

### Examples From the Bible

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

“The righteous” here are people who are righteous, not one particular righteous person.

Blessed are **the meek**. (Matthew 5:5a ULT)

“The meek” here are all people who are meek, not one particular meek person.

### Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

- (1) Use the adjective with a plural form of the noun that the adjective describes.

### Examples of Translation Strategies Applied

- (1) Use the adjective with a plural form of the noun that the adjective describes.

The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

The scepter of wickedness must not rule in the land of **righteous people**.

Blessed are **the meek**. (Matthew 5:5a ULT)

Blessed are **people who are meek**.

(Go back to: [Mark 6:55](#); [6:56](#); [10:21](#); [10:31](#); [12:27](#); [12:29](#); [14:5](#); [14:7](#); [14:61](#))

# Numbers

## Description

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

This page answers the question: *How do I translate numbers?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

Some numbers are exact and others are rounded.

■ Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

■ That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

## Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

## Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

## Examples From the Bible

■ When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

■ Our sister, may you be the mother of **thousands of ten thousands**. (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

## Translation Strategies

- (1) Write numbers using numerals.
- (2) Write numbers using your language’s words or the Gateway Language words for those numbers.
- (3) Write numbers using words, and put the numerals in parentheses after them.

(4) Combine words for large numbers.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

## Examples of Translation Strategies Applied

We will use the following verse in our examples:

Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

I have prepared for Yahweh's house **a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

## Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

## Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died.  
(Genesis 5:3-5 ULT)

Next we recommend you learn about:

[Ordinal Numbers](#)

[[rc://en/ta/man/translate/translate-fraction]]

(Go back to: [Mark 4:8](#); [4:20](#); [5:13](#); [5:25](#); [5:42](#); [6:7](#); [6:37](#); [6:43](#); [6:44](#); [8:19](#); [8:20](#); [14:5](#))



## Order of Events

### Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]

[[rc://en/ta/man/translate/figs-verbs]]

### Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

### Examples From the Bible

He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

### Translation Strategies

- (1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
- (2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
- (3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they are in that order. This may require putting two or more verses together (like 5-6). (See [Verse Bridges](#).)

### Examples of Translation Strategies Applied

- (1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

20 But then Herod ... had John locked up in prison. 21 **Before John was put in prison**, while all the people were being baptized by John, Jesus also was baptized.

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...

Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

Who is worthy to break the seals and open the scroll?

You may also want to watch the video at [https://ufw.io/figs\\_events](https://ufw.io/figs_events).

Next we recommend you learn about:

[Background Information](#)

[Connecting Words and Phrases](#)

[Introduction of a New Event](#)

[Verse Bridges](#)

(Go back to: [Mark 1:31](#); [5:7](#))

# Ordinal Numbers

## Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

[Numbers](#)

This is a list of workers that God gave to the church in their order.

## Ordinal Numbers in English

Most ordinal numbers in English simply have “-th” added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

## Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

## Examples From the Bible

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

## Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

- (1) Use “one” with the first item and “another” or “the next” with the rest.
- (2) Tell the total number of items and then list them or the things associated with them.

## Examples of Translation Strategies Applied

- (1) Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.

The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)

There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim ... **another** to Delaiah, **and the last** went to Maaziah.

There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim ... **the next** to Delaiah, **and the last** went to Maaziah.

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)

A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

- (2) Tell the total number of items and then list them or the things associated with them.

The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim ... the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim ... Delaiah, and Maaziah.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-fraction]]

(Go back to: [Mark 6:48](#); [14:72](#); [15:25](#))

## Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

## Description

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as [simile](#) and [metaphor](#).

Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

## Examples From the Bible

Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

>

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

## Translation Strategies

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

## Examples of Translation Strategies Applied

(1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**"

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

**Jesus also said to them,** "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

**Jesus told them a parable about why they should witness openly.** Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?" (Mark 4:21 ULT)

**Then Jesus presented another parable to them.** He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

**Then Jesus presented another parable to them about how the kingdom of God grows.** He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

(Go back to: [Mark 2:21](#); [3:24](#); [3:25](#); [3:27](#); [4:3](#); [4:26](#); [7:14](#); [12:1](#); [13:28](#))

# Parallelism

## Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

## Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

## Examples From the Bible

Your word is a lamp to my feet  
and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

You make him to rule over the works of your hands;  
you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]



Yahweh sees everything a person does  
and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything...does” corresponds to “all the paths...takes,” and “a person” corresponds to “he.”

Praise Yahweh, all you nations;  
exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

For Yahweh has a lawsuit with his people,  
and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

## Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

- (1) Combine the ideas of both clauses into one.
- (2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
- (3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

## Examples of Translation Strategies Applied

- (1) Combine the ideas of both clauses into one.

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

Until now you have deceived me with your lies.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

Yahweh pays attention to everything a person does.

For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh truly sees everything a person does.

You make him to rule over the works of your hands; you have put all things under his feet  
(Psalm 8:6 ULT)

You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

All you have done is lie to me.

Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

[Personification](#)

(Go back to: [Mark 1:3](#); [3:4](#); [3:25](#); [3:26](#); [4:22](#); [6:50](#); [8:17](#); [9:19](#); [10:14](#); [11:28](#); [14:46](#))

# Personification

## Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

## Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

## Examples From the Bible

You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

## Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

- (1) Add words or phrases to make the human (or animal) characteristic clear.
- (2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
- (3) Find a way to translate it without the personification.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

## Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

**Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

**Sin** is at your door, **waiting to attack you**.

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”

Sin is crouching at the door, **just as a wild animal does as it waits to attack a person..**

(3) Find a way to translate it without the personification.

Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

He even **controls the winds and the sea**.

**NOTE:** We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

[Apostrophe](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Mark 4:32](#); [9:7](#); [13:24](#); [13:28](#))

# Possession

## Description

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word “**of**,” by using **an apostrophe and the letter “s”**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather’s house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
  - My clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
  - my mother — the woman who gave birth to me, or the woman who cared for me
  - my teacher — the person who teaches me
- Association — A particular thing is associated with a particular person, place, or thing.
  - David’s sickness — the sickness that David is experiencing
  - the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
  - a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
  - my head — the head that is part of my body
  - the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession**. This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language.

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]  
 [[rc://en/ta/man/translate/figs-sentences]]

## Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

## Examples From the Bible

**Ownership** — In the example below, the son owned the money.

█ The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

**Social Relationship** — In the example below, the disciples were people who learned from John.

█ Then **the disciples of John** came to him. (Matthew 9:14a ULT)

**Association** — In the example below, the gospel is the message associated with Paul because he preaches it.

█ Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

**Material** — In the example below, the material used for making the crowns was gold.

█ On their heads were something like **crowns of gold**. (Revelation 9:7b)

**Contents** — In the example below, the cup has water in it.

█ For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

**Part of a whole** — In the example below, the door was a part of the palace.

█ But Uriah slept at **the door of the king's palace**. (2 Samuel 11:9a ULT)

**Part of a group** — In the example below, “us” refers to the whole group and “each one” refers to the individual members.

█ Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

## Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

**Subject** — Sometimes the word after “of” tells who would do the action named by the first noun. In the example below, **John baptized people**.

█ The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

█ Who will separate us from the **love of Christ**? (Romans 8:35)

**Object** — Sometimes the word after “of” tells who or what something would happen to. In the example below, **people love money**.

For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

**Instrument** — Sometimes the word after “of” tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

**Representation** — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

## Strategies for learning what the relationship is between the two nouns

- (1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
- (2) Read the verse in the UST. Sometimes it shows the relationship clearly.
- (3) See what the notes say about it.

## Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

- (1) Use an adjective to show that one noun describes the other.
- (2) Use a verb to show how the two are related.
- (3) If one of the nouns refers to an event, translate it as a verb.

## Examples of Translation Strategies Applied

- (1) Use an adjective to show that one noun describes the other.

On their heads were something like **crowns of gold**. (Revelation 9:7b)

“On their heads were **gold crowns**”

- (2) Use a verb to show how the two are related.

Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.

Wealth is worthless on **the day of wrath**. (Proverbs 11:4a ULT)

Wealth is worthless on **the day when God shows his wrath**.  
or:

Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God**. (Deuteronomy 11:2a ULT)

Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.

You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)

You will only observe and see **how Yahweh punishes the wicked**.

You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)

You will receive the **Holy Spirit, whom God will give to you**.

(Go back to: [Mark 2:16](#))



# Pronouns — When to Use Them

## Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

## Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

## Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

## Translation Strategies

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

## Examples of Translation Strategies Applied

- (1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

- (2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

(Go back to: [Mark 1:7](#); [9:1](#); [9:4](#); [9:9](#); [9:11](#); [9:12](#))

# Proverbs

## Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

[Metaphor](#)

[Parallelism](#)

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

## Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

## Examples From the Bible

A good name is to be chosen over great riches,  
and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,  
so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

The way of Yahweh protects those who have integrity,  
but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

## Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

- (1) Find out how people say proverbs in your language, and use one of those ways.
- (2) If certain objects in the proverb are not known to many people in your language group, consider replacing

them with objects that people know and that function in the same way in your language.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

(4) Give the same teaching but not in a form of a proverb.

## Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

A good name is to be chosen over great riches,  
and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

It is better to have a good name than to have great riches,  
and to be favored by people than to have silver and gold.  
Wise people choose a good name over great riches,  
and favor over silver and gold.  
Try to have a good reputation rather than great riches.  
Will riches really help you?  
I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

Like **snow in summer** or rain in harvest,  
so a fool does not deserve honor. (Proverbs 26:1 ULT)  
It is not natural for **a cold wind to blow in the hot season** or for it to rain  
in the harvest season;  
And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

Do not boast about tomorrow,  
for you do not know what a day may bring. (Proverbs 27:1a ULT)  
Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

There is a generation that curses their father  
and does not bless their mother.  
There is a generation that is pure in their own eyes,

and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

People who do not respect their parents think that they are righteous,  
and they do not turn away from their sin.

(Go back to: [Mark 2:17](#))

# Quotations and Quote Margins

## Description

This page answers the question: *What are quote margins and where should I put them?*

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, "The food is ready. Come and eat."
- "The food is ready. Come and eat," **she said**.
- "The food is ready," **she said**. "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said."

But his mother **answered** and **said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (" "). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

## Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning "said."
- Translators need to decide which marks to use around the quotation.

## Examples From the Bible

### Quote margin before the quote

**Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)

Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)

So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

### Quote margin after the quote

Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

### Quote margin between two parts of the quote

"I will hide my face from them," **he said**, "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULT)

For look, days are coming—**this is Yahweh’s declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

## Translation Strategies

- (1) Decide where to put the quote margin.
- (2) Decide whether to use one or two words meaning “said.”

## Examples of Translation Strategies Applied

- (1) Decide where to put the quote margin.

**He said**, “Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him.” (Acts 25:5 ULT)

“Therefore, those who can should go there with us,” **he said**. “If there is something wrong with the man, you should accuse him.”

“Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” **he said**.

“Therefore, those who can,” **he said**, “should go there with us. If there is something wrong with the man, you should accuse him.”

- (2) Decide whether to use one or two words meaning “said.”

But his mother **answered and said**, “No. Rather, he will be called John.” (Luke 1:60 ULT)

But his mother **replied**, “No. Rather, he will be called John.”

But his mother **said**, “No. Rather, he will be called John.”

But his mother **answered** like this. “No. Rather, he will be called John,” she **said**.

Next we recommend you learn about:

[Direct and Indirect Quotations](#)

(Go back to: [Mark 10:5](#))

# Reflexive Pronouns

## Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” Other languages may have other ways to show this.

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

## Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

## Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

## Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

**Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)



## Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

- (1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
- (4) In some languages people show that someone did something alone by using a word like “alone.”
- (5) In some languages people show that something was alone by using a phrase that tells about where it was.

## Examples of Translation Strategies Applied

- (1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

If I should testify about **myself** alone, my testimony would not be true. (John 5:31)

“If I should **self-testify** alone, my testimony would not be true.”

Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)

“Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**.”

- (2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

**He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)

“**It was he who** took our sickness and bore our diseases.”

**Jesus himself** was not baptizing, but his disciples were. (John 4:2)

“**It was not Jesus who** was baptizing, but his disciples were.”

- (3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

- (4) In some languages people show that someone did something alone by using a word like “alone.”

When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)

“When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

- (5) In some languages people show that something was alone by using a phrase that tells about where it was.

He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

“He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place.**”

(Go back to: [Mark 3:26](#); [6:22](#); [9:2](#); [12:36](#))

## Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

This page answers the question: *What are rhetorical questions and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

## Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

But those who stood by said, **“Are you insulting the high priest of God?”** (Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

## Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

## Examples From the Bible

Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden ... (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

## Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, “Does the person asking the question already know the answer to the question?” If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

- (1) Add the answer after the question.
- (2) Change the rhetorical question to a statement or exclamation.
- (3) Change the rhetorical question to a statement, and then follow it with a short question.
- (4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

## Examples of Translation Strategies Applied

- (1) Add the answer after the question.

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

**What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

**This is what the kingdom of God is like.** It is like a mustard seed ...

**Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

**You should not insult God's high priest!**

**Why did I not die when I came out from the womb?** (Job 3:11a ULT)

**I wish I had died when I came out from the womb!**

**And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

**How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

**Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

If your son asks you for a loaf of bread, **would you give him a stone?**

**Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

**What virgin would forget her jewelry, and what bride would forget her veils?** Yet my people have forgotten me for days without number

(Go back to: [Mark 1:24](#); [Notes](#); [2:7](#); [2:8](#); [2:9](#); [2:16](#); [2:19](#); [2:24](#); [2:25](#); [3:4](#); [3:23](#); [3:33](#); [4:13](#); [4:21](#); [4:30](#); [4:38](#); [4:40](#); [4:41](#); [5:7](#); [5:35](#); [5:39](#); [6:3](#); [6:37](#); [7:5](#); [7:18](#); [7:19](#); [Notes](#); [8:4](#); [8:12](#); [8:17](#); [8:18](#); [8:21](#); [8:36](#); [8:37](#); [9:12](#); [9:19](#); [9:23](#); [9:50](#); [10:18](#); [10:26](#); [11:17](#); [12:9](#); [12:10](#); [12:15](#); [12:23](#); [12:24](#); [12:35](#); [12:37](#); [13:2](#); [14:4](#); [14:6](#); [14:19](#); [14:37](#); [14:41](#); [14:48](#); [14:63](#))

# Simile

## Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

## Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

## Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

## Examples From the Bible

Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

## Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
- (3) Simply describe the item without comparing it to another.

## Examples of Translation Strategies Applied

- (1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.

See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.

For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

- (2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

See, I send you out **as chickens in the midst of wild dogs**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!

If you have faith **as a grain of mustard** ... (Matthew 17:20)

If you have faith even as small **as a tiny seed**,

- (3) Simply describe the item without comparing it to another.

See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)

See, I send you out among **people who will want to harm you**.

How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

[Metaphor](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Mark 1:10](#); [4:26](#); [6:34](#); [8:24](#); [9:26](#); [10:15](#); [12:31](#); [12:33](#))



# Symbolic Action

## Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

This page answers the question: *What is a symbolic action and how do I translate it?*

In order to understand this topic, it would be good to read:

[Translate Unknowns](#)

## Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

## Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means “I am surprised” or “What did you say?” In other cultures it means “yes.”

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

## Examples From the Bible

And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

## Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

- (1) Tell what the person did and why he did it.
- (2) Do not tell what the person did, but tell what he meant.

(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

## Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus fell down at Jesus' feet in order to show that he greatly respected him.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

And **falling at the feet of Jesus** (Luke 8:41 ULT)

Jairus showed Jesus great respect.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)

Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.

Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.

Look, I stand at the door and clear my throat.

(Go back to: [Mark 12:36](#); [14:62](#); [15:29](#))

# Symbolic Language

## Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

This page answers the question: *What is symbolic language and how do I translate it?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

■ Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

## Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

## Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

## Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

## Examples From the Bible

■ After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

■ This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

■ I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man ... He had **seven**

**stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

## Translation Strategies

- (1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.
- (2) Translate the text with the symbols. Then explain the symbols in footnotes.

## Examples of Translation Strategies Applied

- (1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

- (2) Translate the text with the symbols. Then explain the symbols in footnotes.

After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

After this I saw in my dream at night a fourth animal, <sup>1</sup> terrifying, frightening, and very strong. It had large iron teeth; <sup>2</sup> it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. <sup>3</sup>

The footnotes would look like:

[1] The animal is a symbol for a kingdom.

[2] The iron teeth is a symbol for the kingdom's powerful army.

[3] The horns are a symbol of powerful kings.

(Go back to: [Mark 14:22](#); [14:24](#))

# Synecdoche

## Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was very happy about what the Lord was doing, so she said “my soul,” which means the inner, emotional part of herself, to refer to her whole self.

■ So **the Pharisees** said to him, “Look, why are they doing that which is not lawful?” (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

## Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

## Example From the Bible

■ Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

“My hands” is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person’s accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

## Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

## Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

■ **“My soul** magnifies the Lord.” (Luke 1:46b ULT)

■ **“I** magnify the Lord.”

So **the Pharisees** said to him ... (Mark 2:24a ULT)

■ **A representative of the Pharisees** said to him ...

Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

I looked on all the deeds that I had accomplished

Next we recommend you learn about:

[Metonymy](#)

[[rc://en/ta/man/translate/bita-part2]]

(Go back to: [Mark 1:3](#); [1:5](#); [1:44](#); [3:20](#); [3:23](#); [3:24](#); [4:33](#); [6:8](#); [7:5](#); [7:27](#); [12:7](#); [12:40](#); [13:20](#); [14:23](#); [14:34](#); [14:58](#))

## Textual Variants

### Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

### Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

<sup>10</sup> See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup> <sup>[1]</sup>

[1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

53 [Then everyone went to his own house ... 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] <sup>[2]</sup>

[2] Some ancient manuscripts include John 7:53-8:11

### Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

- (1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.
- (2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

## Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." <sup>16</sup> <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

<sup>14</sup> He called the crowd again and said to them, "Listen to me, all of you, and understand. <sup>15</sup> There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. <sup>16</sup> If any man has ears to hear, let him hear." <sup>[1]</sup>

<sup>[1]</sup> Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-terms\]\]](#)  
[\[\[rc://en/ta/man/translate/translate-original\]\]](#)

(Go back to: [Introduction to the Gospel of Mark; Mark 3:16](#))



## Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: “How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?”

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

## Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

They said to him, “We have nothing here except five loaves of **bread** and two fish.” (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

## Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

## Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God’s commands and historical facts accurately.

## Examples From the Bible

So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

## Translation Strategies

Here are ways you might translate a term that is not known in your language:

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
- (4) Use a word that is more general in meaning.
- (5) Use a word or phrase that is more specific in meaning.

## Examples of Translation Strategies Applied

- (1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)

Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See [Translating Metaphors](#).)

"We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked grain seeds** and two fish.

- (2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

Your sins ... will be white like **snow**. (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

Your sins ... will be white like **milk**.

Your sins ... will be white like **the moon**.

- (3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word “medicine.”

Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

“We have nothing here except five **loaves of bread** and two fish.” (Matthew 14:17 ULT)

We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

... to him who made **great lights** ... (Psalm 136:7a ULT)

to him who made **the sun and the moon**

Next we recommend you learn about:

[Copy or Borrow Words](#)

[How to Translate Names](#)

(Go back to: [Mark 2:3](#); [2:4](#); [9:2](#); [9:3](#); [14:3](#))

# Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

## Biblical Witness

**“Father” and “Son” are names that God calls himself in the Bible.**

The Bible shows that God called Jesus his Son:

After he was baptized, Jesus came up immediately from the water, and ... a voice came out of the heavens saying, **“This is my beloved Son.** I am very pleased with him.” (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

Jesus ... said, “I praise you **Father**, Lord of heaven and earth ... no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**.” (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that “Father” and “Son” are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit.** (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

**I love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

**No one knows who the Son is except the Father, and who the Father is except the Son.** (Luke 10:22b ULT)

The terms “Father” and “Son” also communicate that the Father and the Son are of the same essence; they are both eternal God.

Jesus said, “Father, ... glorify your Son so that the Son will glorify you ... I glorified you on the earth ... Now Father, glorify me ... with the glory that **I had with you before the world was made.**” (John 17:1, 4a, 5 ULT)

But in these last days, he [God the Father] has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God’s glory and **the very exact representation of his being.** He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

Jesus said to him, “I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father.** How can you say, ‘Show us the Father?’” (John 14:9 ULT)

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/guidelines-faithful]]  
[[rc://en/ta/man/translate/guidelines-sonofgod]]

## Human Relationships

**Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.**

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human “father” and “son.” In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

## Translation Strategies

(1) Think through all the possibilities within your language to translate the words “son” and “father.” Determine which words in your language best represent the divine “Son” and “Father.”

(2) If your language has more than one word for “son,” use the word that has the closest meaning to “only son” (or “first son” if necessary).

(3) If your language has more than one word for “father,” use the word that has the closest meaning to “birth father,” rather than “adoptive father.”

(See *God the Father* and *Son of God* pages in [unfoldingWord® Translation Words](#) for help translating “Father” and “Son.”)

(Go back to: [Mark 1:1](#); [1:11](#); [3:11](#); [5:7](#); [8:31](#); [8:38](#); [9:7](#); [9:31](#); [14:36](#); [14:61](#); [15:39](#))

# Verse Bridges

## Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-bibleorg\]\]](https://en.ta/man/translate/translate-bibleorg)

29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

## Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

<sup>4-5</sup> Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

<sup>4</sup> However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), <sup>5</sup> if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

<sup>16-17</sup> But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

<sup>16</sup> Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. <sup>17</sup> But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

## Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in [translationStudio](#).

## Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-chapverse\]\]](#)

(Go back to: [Mark 5:36](#); [6:7](#); [7:2](#); [7:12](#); [12:43](#); [13:21](#))

## When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[Generic Noun Phrases](#)

### Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

A wise son makes **his** father rejoice  
but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

### Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

### Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

### Examples From the Bible

Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

**Caution:** Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)



## Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

- (1) Use a noun that can be used for both men and women.
- (2) Use a word that refers to men and a word that refers to women.
- (3) Use pronouns that can be used for both men and women.

## Examples of Translation Strategies Applied

- (1) Use nouns that can be used for both men and women.

The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

“The wise **person** dies just like the fool dies.”

“Wise **people** die just like fools die.”

- (2) Use a word that refers to men and a word that refers to women.

For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

“For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

- (3) Use pronouns that can be used for both men and women.

“If anyone wants to follow me, he must deny himself, take up his cross, and follow me.”  
(Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

>

“If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

(Go back to: [Mark 2:27; 13:12](#))

# When to Keep Information Implicit

## Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)  
[[rc://en/ta/man/translate/figs-explicitinfo]]

## Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

## Examples From the Bible

From the eater came forth food;  
and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

## Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

## Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

(Go back to: [Mark 1:3](#); [1:6](#); [1:14](#); [1:38](#); [2:18](#); [2:19](#); [9:19](#))



# **unfoldingWord® Translation Words**

**Version 28**

## blasphemy, blaspheme, blasphemous

### Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

### Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

### Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

### Word Data:

- Strong’s: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

(Go back to: [Mark 3 General Notes](#))

## brother

### Definition:

The term “brother” refers to a male sibling who shares at least one biological parent.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives or associates, such as members of the same tribe, clan, occupation, or people group. When used in this way, the term can refer to both men and women.
- In the New Testament, the apostles often use the term “brothers” to refer to fellow Christians, including both men and women.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

### Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

### Bible References:

- Acts 7:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 3:1
- Philippians 4:21
- Revelation 1:9

### Word Data:

- Strong’s: H0251, H0252, H0264, H1730, H2992, H2993, H2994, H7453, G00800, G00810, G23850, G24550, G25000, G46130, G53600, G55690

(Go back to: [Mark 3 General Notes](#))

## clean, wash

### Definition:

The term “clean” generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term “wash” refers specifically to action of removing dirt or stains from someone/something.

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity, meaning to be “clean” from sin.

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

### Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.
- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

### Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

## Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

(Go back to: [Mark 1 General Notes](#); [Notes](#))



## disciple

### Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

### Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

### Bible References:

- Acts 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

### Examples from the Bible stories:

- **30:8** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.
- **42:10** Jesus said to his **disciples**, “All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you.”

## Word Data:

- Strong's: H3928, G31000, G31010, G31020

(Go back to: [Introduction to the Gospel of Mark](#))

## faithful, faithfulness, trustworthy

### Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

### Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: believe, faith, believe)

### Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:7
- Joshua 2:14
- Judges 2:16-17
- 1 Samuel 2:9
- Psalm 12:1
- Proverbs 11:12-13
- Isaiah 1:26
- Jeremiah 9:7-9
- Hosea 5:7
- Luke 12:46
- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

### Examples from the Bible stories:

- **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **35:12** “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:4** “If you remain **faithful** to me to the end, then God will save you.”

## Word Data:

- Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

(Go back to: [Mark 8 General Notes](#))

## fast, fasting

### Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

### Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

### Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** ““For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.””
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

### Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G35210, G35220

(Go back to: [Mark 2 General Notes](#))

## fear, afraid, frighten

### Definition:

The terms “fear” refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

### Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect;” or “deep respect;” “revere;” or “reverence;” or perhaps “be in awe of.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”

(See also: awe, Yahweh, Lord, marvel, power)

### Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

### Word Data:

- Strong’s: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

(Go back to: [Mark 9 General Notes](#))

## glory, glorious, glorify

### Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

### Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

### New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

### Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: honor, majesty, exalt, obey, praise)

### Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2

- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

## Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glorify** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

## Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

(Go back to: [Mark 9 General Notes](#))



## Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

### Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

### Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

### Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

### Examples from the Bible stories:

- **1:1** But **God’s Spirit** was there over the water.
- **24:8** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **42:10** “So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you.”
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:8** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”
- **43:11** Peter answered them, “Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit.**”
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

## Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

(Go back to: [Mark 3 General Notes](#))

## law, law of Moses, law of Yahweh, law of God

### Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

### Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

### Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

### Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God’s law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God’s laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

## Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

(Go back to: [Introduction to the Gospel of Mark](#); [Mark 3 General Notes](#); [Notes](#))

## mock, mocker, mockery, ridicule, scoff at, laughingstock

### Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

### Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

### Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

### Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

(Go back to: [Mark 15 General Notes](#))

## parable

### Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: Samaria)

### Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

### Word Data:

- Strong’s: H1819, H4912, G38500, G39420

(Go back to: [Introduction to the Gospel of Mark](#))

## people of God

### Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

### Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: Israel, people group)

### Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5
- Revelation 13:7-8

### Word Data:

- Strong’s: H0430, H5971, G23160, G29920

(Go back to: [Mark 8 General Notes](#))

## sin, sinful, sinner, sinning

### Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

### Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebellious against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

### Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31



- Romans 6:23
- Romans 8:4

## Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

## Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [Mark 2 General Notes](#))

## Son of Man, son of man

### Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

### Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: heaven, son, Son of God, Yahweh)

### Bible References:

- Acts 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

### Word Data:

- Strong’s: H0120, H0606, H1121, H1247, G04440, G52070

(Go back to: [Mark 9 General Notes](#); [Notes](#))

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