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Mark

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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 to other religious teachers in Israel. He had students who followed him wherever he went. These students were called disciples. Jesus often taught by telling parables, 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 different than the first 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” 42 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

Often 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 rendering the translated text as close to the original text as possible. In the UST, Sabbath 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?

Some verses found in older versions of the Bible are not included in most modern versions. Translators are advised not to include these verses. However, if there are older versions of the Bible in the translator’s region that include one or more of these verses, the translators can include them. If they are included, they should be surrounded by 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 to 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, words from the Old Testament.

Special Concepts in this Chapter

“You can make me clean”

Leprosy is a disease of the skin. It 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.”

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 12, 21, 30, 37, 40 and 44. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 1:1

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

**This is the beginning of the good news about
Jesus the Messiah, who is the Son of God (UST)**

This verse introduces the reader to the history of Jesus the Messiah as told by Mark. This functions as an introduction to the entire book of Mark. Use the natural form in your language for beginning the telling of something that actually happened. (See: [Introduction of a New Event](#))

ULT

¹ The beginning of the [gospel of Jesus Christ, the Son of God](#).

UST

¹ This is the beginning of the [good news about Jesus the Messiah, who is the Son of God](#).

the Son of God (ULT)
who is the Son of God (UST)

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](#))

Translation Words - ULT

- [of...gospel](#)
- [of Jesus](#)
- [Christ](#)
- [the Son of God](#)

Translation Words - UST

- [good news](#)
- [about Jesus](#)
- [the Messiah](#)
- [who is the Son of God](#)

Mark 1:2

Just as it is written in Isaiah the prophet (ULT)
This good news began just as the prophet
Isaiah said that it would begin when he wrote
{long ago these words that God said to Jesus
(UST)

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](#))

Just as it is written in Isaiah the prophet (ULT)
This good news began just as the prophet
Isaiah said that it would begin when he wrote
{long ago these words that God said to Jesus (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "Just as it is written in Isaiah the prophet, it says," or "Just as it is written in Isaiah the prophet, he wrote," (See: [Quotations and Quote Margins](#))

in Isaiah the prophet (ULT)
This good news began just as...the prophet Isaiah...said that it would begin
when...he...wrote...long ago these words that God said to Jesus (UST)

Mark is leaving out some of the words that this sentence would need in many languages to be complete. If this would be misunderstood in your language, you could supply these words. Alternate translation: "in the scroll of Isaiah the prophet" (See: [Ellipsis](#))

Isaiah (ULT)
Isaiah...he (UST)

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

before your face (ULT)
ahead of you (UST)

Here, **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](#))

Behold (ULT)
See (UST)

The term **Behold** focuses the attention of the listener on what the speaker is about to say. Though it literally means "look" or "see," in this case "seeing" figuratively means giving notice and attention. Alternate translation: "Pay attention!" (See: [Metaphor](#))

ULT

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

UST

² This good news began just as the prophet Isaiah said that it would begin when he wrote {long ago these words that God said to Jesus}, "See, I am sending my messenger ahead of you. He will prepare people for your coming.

your face...your way (ULT)
ahead of...you...for your coming (UST)

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

who will prepare your way (ULT)
He will prepare people for your coming (UST)

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

Translation Words - ULT

- Just as
- it is written
- Isaiah
- prophet
- I am sending
- messenger
- face

Translation Words - UST

- This good news began just as...said that it would begin when...wrote...long ago these words that God said to Jesus
- This good news began just as...said that it would begin when...wrote {long ago these words that God said to Jesus
- I am sending
- messenger
- ahead of
- prophet
- Isaiah...he

Mark 1:3

a voice crying out in the wilderness (ULT)
He will be a voice calling out in the desolate place to anyone who hears him, saying (UST)

Consider natural ways of introducing direct quotations in your language. 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:" (See: [Quotations and Quote Margins](#))

a voice crying out in the wilderness, 'Make ready the way of the Lord; make his paths straight (ULT)

He will be a voice calling out in the desolate place to anyone who hears him, saying 'Make yourselves ready to welcome the Lord. Get everything organized for his coming (UST)

Here there is a direct quotation nested inside a direct quotation as Mark quotes Isaiah who quotes the messenger. If this would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "a voice crying out in the wilderness, telling people to make ready the way of the Lord and to make his paths straight" (See: [Quotes within Quotes](#))

a voice crying out (ULT)

He will be a voice calling out...to anyone who hears him (UST)

Here, **a voice** figuratively refers to the messenger who uses his voice to cry out. If this would be misunderstood in your language, you could use an equivalent expression from your culture or use plain language. Alternate translation: "people will hear his voice as he cries out" (See: [Synecdoche](#))

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

Make yourselves ready to welcome the Lord. Get everything organized for his coming (UST)

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 yourselves ready to welcome the Lord (UST)

Isaiah uses a metaphor here of preparing **paths** or **the way** that someone will travel on to make it walkable. If a person in high authority were coming, the people would make sure the roads were clear of any hazards. This metaphor means that people should prepare themselves to receive the Lord's message when he comes. If this would be misunderstood in your language, you could use an equivalent metaphor from your culture or use plain speech. Alternate translation: "Prepare to hear and obey the Lord's message when he comes" (See: [Metaphor](#))

ULT

³ **a voice crying out** in the **wilderness**, 'Make ready the way **of the Lord**; make his paths straight.'"

UST

³ **He will be a voice calling out** in the **desolate place to anyone who hears him, saying** 'Make yourselves ready to welcome **the Lord**. Get everything organized for his coming.'"

of the Lord (ULT) **the Lord (UST)**

In this quote from Isaiah, **the Lord** refers to God, but Mark is showing how it also refers to Jesus the Messiah. However, do not translate this as “Jesus” here, because this double reference must be maintained. (See: [When to Keep Information Implicit](#))

Make ready the way (ULT) **Make yourselves ready to welcome (UST)**

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 person, the people make the path walkable. If someone in high authority were 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](#))

Make ready...make (ULT) **Make yourselves ready...Get everything organized (UST)**

These words are both plural, addressing people in general. (See: [Forms of ‘You’ — Singular](#))

Translation Words - ULT

- [a voice](#)
- [crying out](#)
- [wilderness](#)
- [of the Lord](#)

Translation Words - UST

- [He will be a voice calling out...to anyone who hears him](#)
- [He will be a voice calling out...to anyone who hears him](#)
- [desolate place...saying](#)
- [the Lord](#)

Mark 1:4

John (ULT) John...He (UST)

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

and preaching a baptism of repentance for the forgiveness of sins (ULT) and telling them, "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you (UST)

The **baptism of repentance** proclaimed by John likely has its origin in baptisms done by Gentiles who were converting to Judaism. This baptism was done one time and showed that these people were converting from their former way of life to the new way of life. If this would be misunderstood, you can express it explicitly. Alternate Translation: "and preaching that he must baptize them to show that they have turned from their former evil ways, accepted God's forgiveness for their sins, and were now following God" (See: [Assumed Knowledge and Implicit Information](#))

and preaching a baptism of repentance for the forgiveness of sins (ULT) and telling them, "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you (UST)

If your language does not use abstract nouns for the ideas behind **repentance**, **forgiveness**, and **sins**, you could express those ideas with verbs. Alternate translation: "and preaching that he must baptize them to show that they have repented of their former evil way of living and that God has forgiven them for sinning against him" (See: [Abstract Nouns](#))

Translation Words - ULT

- [John](#)
- [baptizing](#)
- [a baptism](#)
- [wilderness](#)
- [preaching](#)
- [of repentance](#)
- [the forgiveness](#)
- [of sins](#)

Translation Words - UST

- [John...He](#)
- [People called him...The Baptizer...was baptizing people](#)
- [Then I will baptize you](#)
- [a desolate area near the Jordan River](#)
- [telling them](#)
- [If you want God to forgive your sins](#)
- [If you want God to forgive your sins](#)
- [you must reject wrong ways of living](#)

ULT

⁴ [John](#) came, the one [baptizing](#) in the [wilderness](#) and [preaching a baptism of repentance](#) for [the forgiveness of sins](#).

UST

⁴ The messenger that Isaiah wrote about was [John](#). [People called him "The Baptizer."](#) John was in [a desolate area near the Jordan River](#). He was [baptizing people](#) and [telling them](#), "If you want God to forgive your sins, you must [reject wrong ways of living](#). Then I will [baptize you](#)."

Mark 1:5

the whole region of Judea (ULT)

A great number of people from the region of Judea (UST)

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

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

A great number of people from the region of Judea and the city of Jerusalem...Many of those who heard him (UST)

Here, **the whole region** and **all the inhabitants** are generalizations that refer to a great number of people, not to every single person. If your readers would misunderstand this, you could use an equivalent expression from your language or use plain language. Alternate translation: “many people from Judea and Jerusalem” (See: [Hyperbole](#))

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

agreed that they had sinned. Then John baptized them in the Jordan River (UST)

If it would be more natural in your language, you could say this with an active form. Alternate translation: “and he was baptizing them” (See: [Active or Passive](#))

ULT

⁵ 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.

UST

⁵ A great number of people from the region of Judea and the city of Jerusalem went out to the desolate place to hear John speak. Many of those who heard him agreed that they had sinned. Then John baptized them in the Jordan River.

Translation Words - ULT

- of Judea
- inhabitants of Jerusalem
- were being baptized
- Jordan
- confessing
- sins

Translation Words - UST

- of Judea
- city of Jerusalem
- agreed that
- had sinned
- baptized them
- Jordan

Mark 1:6

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

John wore {rough} clothes made of camel's hair and a leather belt around his waist. His food was grasshoppers and honey that he found in that desolate area (UST)

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

ULT

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

UST

⁶ John wore {rough} clothes made of camel's hair and a leather belt around his waist. His food was grasshoppers and honey that he found in that desolate area.

John was clothed with camel hair (ULT)

John...wore {rough} clothes made of camel's hair (UST)

The camels' hair that John wore had been made into clothing. This would have been a rough, coarse material. If that would not be understood by your readers, you could express that explicitly. Alternate translation: "John wore rough clothing woven from camel's hair" (See: [Assumed Knowledge and Implicit Information](#))

camel (ULT)

camel's (UST)

If your readers would not know what a **camel** is, you could include a description in a footnote or use a more general term. Alternate translation: "animal" (See: [Translate Unknowns](#))

locusts (ULT)

grasshoppers (UST)

If your readers would not know what **locusts** are, you could include a description in a footnote or use a more general term. Alternate translation: "grasshoppers" or "insects" (See: [Translate Unknowns](#))

Translation Words - ULT

- John
- clothed with
- camel
- waist
- locusts
- honey

Translation Words - UST

- John
- wore...rough} clothes
- camel's
- waist
- grasshoppers
- honey

Mark 1:7

he was proclaiming, saying (ULT) John was preaching this message (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: “he announced loudly to the people” or “he proclaimed these things, saying” (See: [Quotations and Quote Margins](#))

he was proclaiming (ULT) John was preaching this message (UST)

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

is coming...I...after (ULT)

Here, **coming after me** means that this mightier person would come at a later time than John came. It does not mean that he is behind John, chasing John, or a disciple of John.

stooping down, to untie the strap of his sandals (ULT) to stoop down and untie his sandals (UST)

Untying the straps of sandals was a duty of a slave. John is saying implicitly that the one who is coming will be so great that John is not even worthy to be his slave. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “I am not even worthy to be his slave” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- he was proclaiming
- mightier than
- worthy
- of...sandals

Translation Words - UST

- John was preaching this message
- is very much greater than I am. He is so great
- worthy
- sandals

ULT

⁷ And **he was proclaiming**, saying, “One **mightier than** I is coming after me, of whom I am not **worthy**, stooping down, to untie the strap of his **sandals**.”

UST

⁷ **John was preaching this message**: “Soon someone else will come who **is very much greater than I am**. **He is so great** that I am not even **worthy** to stoop down and untie his **sandals**.”

Mark 1:8

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

but {when this person does remove your sin,} it will be like he is baptizing you, but with the Holy Spirit (UST)

This metaphor compares John's baptism with water to the baptism with the Holy Spirit, which Jesus will give. The point of the comparison is how people are made clean from sin. John baptized people to show that they wanted to be cleansed of their sin, and Jesus will enable them to be fully cleansed of sin by the Holy Spirit. If possible, use the same word for **baptize** here as you used for John's baptism to aid the comparison between the two. If this is not possible, you could use a simile or plain language. Alternate translation: "but he will join you to the Holy Spirit" (See: [Metaphor](#))

ULT

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

UST

⁸ I baptized you with water {to show that you want God to remove your sin}, but {when this person does remove your sin,} it will be like he is baptizing you, but with the Holy Spirit."

but (ULT)

but {when (UST)

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](#))

Translation Words - ULT

- baptized
- will baptize
- with water
- the Holy Spirit

Translation Words - UST

- baptized
- is baptizing
- with water {to show that you want God to remove your sin
- the Holy Spirit

Mark 1:9

And it happened that in those days (ULT) Later during the time when John was preaching (UST)

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

in those days (ULT) Later during the time when John was preaching (UST)

The phrase **those days** refers to the time period when John was preaching and baptizing people at the Jordan River. If this is not clear in your language, you can express it more clearly. Alternate translation: "John was preaching and baptizing people when" (See: [Pronouns — When to Use Them](#))

he was baptized...by John (ULT) baptized him...John (UST)

If your language does not use the passive form in this way, you could express this idea in active form or in another way that is natural in your language. Alternate translation: "John baptized him" (See: [Active or Passive](#))

Jesus came from Nazareth in Galilee (ULT) Jesus came from Nazareth, a town in the Galilee region (UST)

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](#))

Translation Words - ULT

- days
- Jesus
- Nazareth
- in Galilee
- he was baptized
- John
- Jordan

Translation Words - UST

- Later during the time when John was preaching
- Jesus
- Nazareth, a town
- in the Galilee region
- John
- baptized him
- Jordan River

ULT

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

UST

⁹ Later during the time when John was preaching, Jesus came from Nazareth, a town in the Galilee region. Jesus went to where John was preaching, and John baptized him in the Jordan River.

Mark 1:10

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

the Spirit of God descending {from there} on himself. The Spirit of God came down from heaven {looking} like a dove (UST)

The phrase **like a dove** could mean: (1) the Spirit looked like a dove as he descended upon Jesus. Alternate translation: “the Spirit came down from heaven, looking like a dove” (2) the Spirit descended upon Jesus as a dove descends from the sky toward the ground. Alternate translation: “the Spirit of God came down from heaven as a dove comes down” (See: [Simile](#))

immediately (ULT)

As soon as (UST)

The word **immediately** occurs often throughout the book of Mark. As used here, it usually means that the event it introduces occurs directly after the previous event. Use a natural way in your language that communicates this. (See: [Connect — Sequential Time Relationship](#))

he saw the heavens being split open (ULT)

he saw heaven tear open (UST)

If your language does not use the passive form in this way, you could express this idea in active form or in another way that is natural in your language. Alternate translation: “he saw the heavens bursting open” or “he saw that God was tearing heaven open” (See: [Active or Passive](#))

ULT

¹⁰ 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](#).

UST

¹⁰ As soon as Jesus was coming up out of the [water](#), he saw [heaven](#) tear open and the [Spirit of God](#) descending {from there} on himself. The [Spirit of God](#) came down from heaven {[looking](#)} [like a dove](#).

Translation Words - ULT

- [of...water](#)
- [heavens](#)
- [Spirit](#)
- [like](#)
- [a dove](#)

Translation Words - UST

- [water](#)
- [heaven](#)
- [Spirit of God...Spirit of God](#)
- [looking](#)} [like](#)
- [a dove](#)

Mark 1:11

And a voice came out of the heavens (ULT) Then, God spoke from heaven and said (UST)

Mark speaks figuratively of this voice as if it were a living thing that could come from heaven to earth. Alternate translation: "And God spoke from heaven and said" (See: [Personification](#))

my beloved Son (ULT) my Son, whom I love dearly (UST)

Son is an important title for Jesus. The title **Son** describes Jesus' relationship with God the Father. (See: [Translating Son and Father](#))

Translation Words - ULT

- a voice
- of...heavens
- beloved
- Son
- I am well-pleased

Translation Words - UST

- Then, God spoke...and said
- heaven
- Son
- whom I love dearly
- I am very pleased

ULT

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

UST

¹¹ Then, God spoke from heaven and said, "You are my Son, whom I love dearly. I am very pleased with you."

Mark 1:12

immediately (ULT)

Right after that (UST)

See how you translated the word **immediately** in [Mark 1:10](#)

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

the Spirit of God sent Jesus out into the desolate area (UST)

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

Translation Words - ULT

- [Spirit](#)
- [wilderness](#)

Translation Words - UST

- [Spirit of God](#)
- [desolate area](#)

ULT

¹² And immediately, the [Spirit](#) compelled him to go out into the [wilderness](#).

UST

¹² Right after that, the [Spirit of God](#) sent Jesus out into the [desolate area](#).

Mark 1:13

being tempted by Satan (ULT)

During that time, Satan was tempting him (UST)

If your language does not use the passive form in this way, you could express this idea in active form or in another way that is natural in your language. Alternate translation: “while Satan tempted him” or “during which Satan kept trying to persuade him to disobey God” (See: [Active or Passive](#))

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

Jesus was...There were...wild animals...in that place (UST)

Alternate Translation: “Jesus was living among the wild animals”

the angels were serving him (ULT)

angels were taking care of him (UST)

Comparing this account with the one in Matthew 4:1-11, we see that Mark is only listing a brief summary of the events here. So the phrase **the angels were serving him** could mean: (1) the angels were taking care of Jesus during this time to keep him safe or (2) the angels came to give him food and water at the end of the 40 days.

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.

UST

¹³ Jesus was in the desolate area for 40 days. During that time, Satan was tempting him. There were wild animals in that place, and angels were taking care of him.

Translation Words - ULT

- wilderness
- days
- being tempted
- Satan
- wild animals
- angels
- were serving

Translation Words - UST

- in the desolate area
- for 40 days
- During that time...was tempting him
- Satan
- wild animals
- angels
- were taking care of

Mark 1:14

But after John was arrested (ULT)
Later, after the governor Herod Antipas had put John the Baptizer in prison (UST)

If your language does not use the passive form in this way, you could express this idea in active form or in another way that is natural in your language. Alternate translation: "But after the governor Herod had John arrested" or "But after Herod's soldiers arrested John" (See: [Active or Passive](#))

But after John was arrested (ULT)
Later, after the governor Herod Antipas had put John the Baptizer in prison (UST)

The governor Herod Antipas had **John arrested** and put into prison because John continually rebuked Herod Antipas for his sins. See 6:14-29. If it would be helpful to your readers, you could put this information in a footnote.

But after John was arrested (ULT)
Later, after the governor Herod Antipas had put John the Baptizer in prison (UST)

This phrase provides background information that sets the time period for Jesus' ministry. Jesus did not begin his ministry until John had been arrested. Use the natural form in your language for expressing this information. Alternate translation: "Later, John was arrested. After that" (See: [Connect — Background Information](#))

Jesus came to Galilee (ULT)
Jesus went to the region of Galilee. In Galilee (UST)

Your language may say "went" rather than **came** in contexts such as this. Use whichever is more natural. Also, it might be more natural to indicate that Jesus was returning to Galilee. Alternate translation: "Jesus went back to Galilee" or "Jesus returned to Galilee" (See: [Go and Come](#))

was arrested...proclaiming...gospel (ULT)
the governor Herod Antipas had put...in prison...he was preaching...good news (UST)

Alternate Translation: "telling the people there about the good news"

Translation Words - ULT

- [John](#)
- [Jesus](#)
- [Galilee](#)
- [proclaiming](#)
- [gospel](#)
- [of God](#)

ULT

¹⁴ But after [John](#) was arrested, [Jesus](#) came to [Galilee](#), [proclaiming](#) the [gospel](#) of [God](#)

UST

¹⁴ Later, after the governor Herod Antipas had put [John the Baptizer](#) in prison, [Jesus](#) went to [the region of Galilee](#). [In Galilee](#), [he was preaching](#) [God's good news](#).

Translation Words - UST

- John the Baptizer
- Jesus
- the region of Galilee. In Galilee
- he was preaching
- God's
- good news

Mark 1:15

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

The time {that God set for this} has come {at last}. God is now making it possible for you to be a part of his kingdom (UST)

The phrase **The time has been fulfilled** is an idiom that means that something which God said would happen has finally happened. Often, this refers to prophecy of the Old Testament being fulfilled in the New Testament. If this would be misunderstood in your language, you can state this plainly. Alternate translation: "God said that his rule would come near, and now it has come near" (See: [Idiom](#))

and saying (ULT)

He preached this message (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "and he said" or "and informing them" (See: [Quotations and Quote Margins](#))

The time has been fulfilled (ULT)

The time {that God set for this} has come {at last (UST)}

If your language does not use the passive form in this way, you could express this idea in active form or in another way that is natural in your language. Alternate translation: "The time has come" or "What God promised is now happening" (See: [Active or Passive](#))

The phrase **has come near** could mean: (1) has begun. Alternate translation: "God is now creating his kingdom among you" or (2) will soon begin. Alternate translation: "God will soon bring people into his kingdom"

Translation Words - ULT

- [time](#)
- [has been fulfilled](#)
- [kingdom of God](#)
- [Repent](#)
- [believe](#)
- [gospel](#)

Translation Words - UST

- [time {that God set for this](#)
- [has come {at last](#)
- [God...kingdom](#)
- [Be done with your sinful way of living](#)
- [Believe](#)
- [this good news](#)

ULT

¹⁵ and saying, "The [time has been fulfilled](#), and the [kingdom of God](#) has come near. [Repent](#) and [believe](#) in the [gospel](#)."

UST

¹⁵ He preached this message: "The [time {that God set for this} has come {at last}](#). [God](#) is now making it possible for you to be a part of his [kingdom](#). [Be done with your sinful way of living](#). [Believe this good news](#)."

Mark 1:16

And...Simon...Andrew (ULT)

One day...One man was Simon...the other was Andrew (UST)

The phrase **has come near** could mean: (1) has begun. Alternate translation: "God is now creating his kingdom among you" or (2) will soon begin. Alternate translation: "God will soon bring people into his kingdom"

were net-casting into the sea (ULT)

were casting their fishing nets into the lake {to catch fish in them} (UST)

The purpose of throwing the net was to catch fish in it. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "were throwing a net into the water to catch fish" (See: [Assumed Knowledge and Implicit Information](#))

for they were fishermen (ULT)

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. You may also wish to start a new sentence here. Alternate translation: "Because they were fishermen, they were casting a net into the sea" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- Sea of Galilee
- sea
- of Galilee
- Simon
- of Simon
- Andrew
- brother
- fishermen

Translation Words - UST

- the lake of Galilee
- the lake of Galilee
- lake {to catch fish in them}
- One man was Simon
- s
- the other was Andrew
- Simon...brother
- fishermen, fishers

ULT

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

UST

¹⁶ One day, while Jesus was walking along the shore of the lake of Galilee, he saw two fishermen there. One man was Simon and the other was Andrew, Simon's brother. As Jesus watched, they were casting their fishing nets into the lake {to catch fish in them}.

Mark 1:17

Come after me (ULT) but come with me (UST)

Come after me is an idiom which means to become a disciple of someone. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Join the group of my followers" or "Become my disciples" (See: [Idiom](#))

I will make you to become fishers of men (ULT) I will teach you how to gather people (UST)

fishers of men means Simon and Andrew will teach people God's message so others will also follow Jesus. If your readers would not understand, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul's meaning in a non-figurative way. Alternate translation: "I will teach you to gather men to me like you gather fish" (See: [Metaphor](#))

of men (ULT) people (UST)

Here, **men** refers not just to men but to people in general. Alternate translation: "of people" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Jesus](#)
- [fishers](#)

Translation Words - UST

- [Jesus...You know how to gather fish](#)
- [gather](#)

ULT

¹⁷ and [Jesus](#) said to them, "Come after me, and I will make you to become [fishers](#) of men."

UST

¹⁷ Then [Jesus](#) said to them, "[You know how to gather fish](#), but come with me and I will teach you how to [gather](#) people."

Mark 1:18

And immediately (ULT)

As soon as Jesus said this (UST)

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

they followed him (ULT)

and went with Jesus (UST)

Here, **they followed him** means that they went with Jesus and intended to remain with him as his disciples. Make sure that you use a phrase that does not imply that they followed him with any evil intention or followed far behind him. Alternate translation: “they walked away with Jesus to learn from him”

ULT

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

UST

¹⁸ As soon as Jesus said this, Simon and Andrew dropped their fishing nets and went with Jesus.

Mark 1:19

are mending the nets (ULT) fixing their fishing nets (UST)

Here, **mending** refers to restoring something, usually by sewing, to make it ready to use. Since a net is made of ropes, this probably meant stitching, weaving, or tying it together. Alternate translation: “repairing their nets”

Translation Words - ULT

- James
- of Zebedee
- John
- brother

Translation Words - UST

- James
- younger} brother
- John
- a man named Zebedee

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.

UST

¹⁹ After they had gone on a little farther, Jesus saw two other men, James and James' {younger} brother, John. They were the sons of a man named Zebedee. They were all in a boat fixing their fishing nets.

Mark 1:20

having called them (ULT) he told them to come with him (UST)

If it would be helpful to your readers, you could express explicitly what Jesus **called** James and John to do. Alternate translation: “having called them to come with him” (See: [Assumed Knowledge and Implicit Information](#))

they went away after him (ULT) and they went away with Jesus (UST)

Here, **they** refers to James and John. It does not refer to the servants, who stayed in the boat. If this is not clear in your language, you can express it more clearly. Alternate translation: “James and John followed Jesus” (See: [Pronouns — When to Use Them](#))

they went away after him (ULT) and they went away with Jesus (UST)

The phrase, **they went away after him** means the same as “they followed him” in [verse 18](#). Alternate translation: “James and John followed Jesus”

Translation Words - ULT

- [having called](#)
- [father](#)
- [Zebedee](#)
- [hired servants](#)

Translation Words - UST

- [he told...to come with him](#)
- [father](#)
- [Zebedee](#)
- [servants](#)

ULT

²⁰ And immediately, [having called](#) them and they having left their [father](#), [Zebedee](#), in the boat with the [hired servants](#), they went away after him.

UST

²⁰ As soon as Jesus saw them, [he told](#) them [to come with him](#). Right away, they left their [father Zebedee](#) in the boat with his [servants](#), and they went away with Jesus.

Mark 1:21

(There are no notes for this verse.)

Translation Words - ULT

- Capernaum
- on...Sabbaths
- synagogue
- he began to teach

Translation Words - UST

- went into a nearby town called Capernaum
- There...on the Sabbath
- Jesus began teaching
- the

ULT

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

UST

²¹ Jesus, along with Peter, Andrew, James and John went into a nearby town called Capernaum. There, Jesus began teaching in the Jewish meeting place on the Sabbath.

Mark 1:22

for he was teaching them as having authority and not as the scribes (ULT)
He taught like a teacher who relies on what he himself knows. He did not teach like those who taught the Jewish laws, who repeated the different things that other men had taught (UST)

The author intentionally leaves out the repeated information in this sentence. If this would be misunderstood in your 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

²² And [they were astonished](#) at his [teaching](#), for he was [teaching](#) them [as](#) having [authority](#) and not [as](#) the [scribes](#).

UST

²² [Those who were listening were amazed](#) at the [way](#) he [taught](#). He [taught like a teacher who relies on what he himself knows](#). He did not [teach like those who taught the Jewish laws, who repeated the different things that other men had taught](#).

for he was teaching them as having authority and not as the scribes (ULT)
He taught like a teacher who relies on what he himself knows. He did not teach like those who taught the Jewish laws, who repeated the different things that other men had taught (UST)

Here, Jesus’ teaching is being contrasted with the way that the Jewish teachers taught. Use a natural way in your language for introducing a contrast. (See: [Connect — Contrast Relationship](#))

they were astonished (ULT)
Those who were listening were amazed (UST)

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

Translation Words - ULT

- [they were astonished](#)
- [teaching](#)
- [teaching](#)
- [as](#)
- [as \(2\)](#)
- [authority](#)
- [scribes](#)

Translation Words - UST

- [Those who were listening were amazed](#)
- [way...taught](#)
- [taught...did...teach](#)
- [like](#)
- [like \(2\)](#)
- [a teacher who relies on what he himself knows](#)
- [taught the Jewish laws, who repeated the different things that other men had taught](#)

Mark 1:23

And immediately there was a man in their synagogue with an unclean spirit (ULT)
In the Jewish preaching place where Jesus taught, there was a man that an evil spirit controlled (UST)

The person with the **unclean spirit** enters the **synagogue** while Jesus is preaching. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "While Jesus was teaching, a man who was controlled by an evil spirit entered the synagogue" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [synagogue](#)
- [an unclean spirit](#)
- [unclean](#)
- [he cried out](#)

Translation Words - UST

- [preaching place where Jesus taught](#)
- [an evil spirit](#)
- [evil](#)
- [The man with the evil spirit began shouting](#)

ULT

²³ And immediately there was a man in their [synagogue](#) with [an unclean](#) spirit, and [he cried out](#),

UST

²³ In the Jewish [preaching place where Jesus taught](#), there was a man that [an evil](#) spirit controlled. [The man with the evil spirit began shouting](#),

Mark 1:24

What to us and to you, Jesus of Nazareth (ULT) Hey...Jesus, from Nazareth...We evil spirits have nothing to do with you (UST)

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 alone. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us." (See: [Rhetorical Question](#))

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

Here, **us** 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 it would be helpful to your readers, you could indicate that explicitly. 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) Have you come to destroy us (UST)

The demons ask this rhetorical question to urge Jesus not to harm them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Do not destroy us!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [of Nazareth](#)
- [I know](#)
- [Holy One](#)
- [of God](#)

Translation Words - UST

- [Jesus](#)
- [from Nazareth](#)
- [I know](#)
- [Holy One](#)
- [from God](#)

ULT

²⁴ 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](#)!"

UST

²⁴ "Hey! [Jesus, from Nazareth](#)! We evil spirits have nothing to do with you! Have you come to destroy us? [I know](#) who you are. You are the [Holy One from God](#)!"

Mark 1:25

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- rebuked

Translation Words - UST

- Jesus
- rebuked

ULT

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

UST

²⁵ Jesus rebuked the evil spirit, saying, "Be quiet and come out of that man!"

Mark 1:26

(There are no notes for this verse.)

Translation Words - ULT

- having cried out
- with a...voice
- unclean spirit
- unclean

Translation Words - UST

- evil spirit
- evil
- It screamed
- It screamed

ULT

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

UST

²⁶ The evil spirit shook the man violently. It screamed loudly, and then he came out of the man and left.

Mark 1:27

(There are no notes for this verse.)

Translation Words - ULT

- were amazed
- A...teaching
- authority
- He...commands
- unclean spirits
- unclean
- they obey

Translation Words - UST

- were amazed
- does he teach
- authoritative way
- he...commands
- evil spirits
- evil
- they obey

ULT

²⁷ 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!"

UST

²⁷ All the people who were in the synagogue **were amazed**. As a result, they discussed this among themselves, saying, "This is something we have never seen before! Not only **does he teach** in a new and **authoritative way**, but **he** also **commands** the **evil** 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)

The people very soon told many others throughout the entire Galilee region what Jesus had done (UST)

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 your readers would not understand what it means, you could use an equivalent metaphor from your culture. Alternate translation: "The story about Jesus quickly spread from person to person throughout all of Galilee" (See: [Metaphor](#))

ULT

²⁸ And the [news](#) of him immediately went out everywhere into the whole surrounding region [of Galilee](#).

UST

²⁸ [The people](#) very soon [told many others](#) throughout the entire [Galilee](#) region what Jesus had done.

Translation Words - ULT

- [news](#)
- [of Galilee](#)

Translation Words - UST

- [The people...told many others](#)
- [Galilee](#)

Mark 1:29

they came (ULT)

Jesus, Simon and Andrew...went (UST)

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

Translation Words - ULT

- [synagogue](#)
- [house](#)
- [of Simon](#)
- [Andrew](#)
- [James](#)
- [John](#)

Translation Words - UST

- [Jewish preaching place](#)
- [James](#)
- [John](#)
- [house](#)
- [of Simon](#)
- [Andrew](#)

ULT

²⁹ And immediately, having come out from the [synagogue](#), they came into the [house of Simon](#) and [Andrew](#), along with [James](#) and [John](#).

UST

²⁹ After they left the [Jewish preaching place](#), Jesus, Simon and Andrew, along with [James](#) and [John](#), went directly to the [house of Simon](#) and [Andrew](#).

Mark 1:30

**the...mother-in-law of Simon was lying down,
being sick with a fever (ULT)
mother-in-law...Simon's...mother-in-law...was
lying in bed because she was feeling sick due
to having a fever (UST)**

This phrase gives background information about Peter's mother-in-law. Use the natural form in your language for expressing background information. (See: [Background Information](#))

**being sick with a fever (ULT)
due to having a fever (UST)**

A **fever** is a symptom of an illness in which the temperature of the body temporarily increases. This results in the need to lie down in bed and rest as Peter's mother-in-law was doing. If your reader would not be familiar with this, you could use a general expression. Alternate Translation: "being feverish from illness" or "being ill with an elevated temperature" (See: [Translate Unknowns](#))

Translation Words - ULT

- of Simon

Translation Words - UST

- Simon's

ULT

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

UST

³⁰ Simon's mother-in-law was lying in bed because she was feeling sick due to having a fever. Right away someone told Jesus about her being sick.

Mark 1:31

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

took her by the hand, and helped her up (UST)

Here, the author mentions Jesus helping her up before mentioning that Jesus took her by the hand, even though it happened in the opposite order. If this is confusing in your language, you could make the order of events clear. Alternate translation: "Jesus took her hand and helped her up out of bed" (See: [Order of Events](#))

the fever left her (ULT)

Right away she recovered from the fever (UST)

This is a metaphor meaning that Jesus healed her of the fever. If your readers would not understand, you could use an equivalent metaphor from your culture. Alternate translation: "Jesus healed her of the fever" (See: [Metaphor](#))

she began to serve them (ULT)

If it would be helpful to your readers, you could express explicitly that she likely served them food. Alternate translation: "she provided them with food and drinks" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- he raised...up
- of...hand
- she began to serve

Translation Words - UST

- hand
- and helped...up
- began serving

ULT

³¹ 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.

UST

³¹ Jesus went to her, took her by the hand, and helped her up. Right away she recovered from the fever and began serving Jesus and his disciples.

Mark 1:32

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

That evening, after the sun had gone down (UST)

Now when it became evening, after the sun had set gives background information which helps the reader know the time in the day when this was occurring. Use the natural form in your language for expressing background information. (See: [Background Information](#))

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

many others who were sick and those that evil spirits controlled (UST)

The word **all** is an exaggeration to emphasize the great number of people who came. It is not likely that every single sick person was brought to Jesus. If this would be misunderstood in your language, you could use an equivalent expression from your language. Alternate translation: "a great number who were sick or possessed by demons" (See: [Hyperbole](#))

Translation Words - ULT

- [possessed by demons](#)

Translation Words - UST

- [that evil spirits controlled](#)

ULT

³² Now when it became evening, after the sun had set, they were bringing to him all those having sickness and those [possessed by demons](#).

UST

³² That evening, after the sun had gone down, people from the surrounding area brought to Jesus many others who were sick and those [that evil spirits controlled](#).

Mark 1:33

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

It seemed as though everyone...who lived in the town had gathered at the doorway of Simon's house (UST)

The word **city** is a metonym for the people who lived in the city. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "many people from that city gathered outside of Simon's house" (See: [Metonymy](#))

ULT

³³ And the whole city was [gathered together](#) at the door.

UST

³³ It seemed as though everyone who lived in the town [had gathered](#) at the doorway of Simon's house.

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

It seemed as though everyone who lived in the town had gathered at the doorway of Simon's house (UST)

The entire city did not gather at his door. This expression, **the whole city**, is used to express that a large number of people came to him. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "Many people from the city gathered at Simon's door" (See: [Hyperbole](#))

Translation Words - ULT

- [gathered together](#)

Translation Words - UST

- [had gathered](#)

Mark 1:34

(There are no notes for this verse.)

Translation Words - ULT

- he healed
- cast out
- demons
- demons (2)
- they knew

Translation Words - UST

- Jesus healed
- He...forced...to come out from people
- evil spirits
- evil spirits (2)
- they knew that

ULT

³⁴ 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.

UST

³⁴ Jesus healed many people who were sick with various diseases. He also forced many evil spirits to come out from people. He did not allow the evil spirits to tell people about him, because they knew that he was the Holy One from God.

Mark 1:35

(There are no notes for this verse.)

Translation Words - ULT

- solitary
- he began to pray

Translation Words - UST

- where there were no people
- he prayed

ULT

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

UST

³⁵ Jesus got up very early the next morning while it was still dark. He left the house and went away from the town to a place where there were no people. Then he prayed.

Mark 1:36

(There are no notes for this verse.)

Translation Words - ULT

- [Simon](#)

Translation Words - UST

- [Simon](#)

ULT

³⁶ And [Simon](#) and those who {were} with him searched for him,

UST

³⁶ [Simon](#) and his companions searched for him.

Mark 1:37

Everyone is seeking you (ULT)

Everyone in town is looking for you (UST)

The word **Everyone** is an exaggeration to emphasize that many people were looking for Jesus. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "Many people are looking for you" (See: [Hyperbole](#))

Translation Words - ULT

- [is seeking](#)

Translation Words - UST

- [is looking for](#)

ULT

³⁷ and found him, and say to him,
"Everyone [is seeking](#) you."

UST

³⁷ When they found him they said,
"Everyone in town [is looking for](#) you."

Mark 1:38

Let us go elsewhere (ULT)

We need to go...other towns in this region (UST)

Here, Jesus uses the word **us** to refer to himself, along with Simon, Andrew, James, and John. (See: [Exclusive and Inclusive 'We'](#))

into the surrounding towns (ULT)

to the...other towns in this region (UST)

Which towns the **surrounding towns** are is clarified in the following passages. Since the expression is explained in the next verse, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [I may preach](#)

Translation Words - UST

- [I can preach](#)

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."

UST

³⁸ Jesus said to them, "We need to go to the other towns in this region so that [I can preach](#) there as well. This is the reason I came here."

Mark 1:39

**in all Galilee, preaching in their synagogues and casting out the demons (ULT)
throughout Galilee region...Jesus would preach in the Jewish preaching places and forced evil spirits to come out from people (UST)**

Jesus' was both **preaching** and **casting out demons**. Jesus was not necessarily doing these in any order. Use the appropriate connecting word or phrase to show that Jesus was doing both of these things together. (See: [Connect — Simultaneous Time Relationship](#))

ULT

³⁹ And he went in all [Galilee](#), [preaching](#) in their [synagogues](#) and [casting out](#) the [demons](#).

UST

³⁹ So they went throughout [Galilee region](#). As they went, [Jesus would preach](#) in the [Jewish preaching places](#) and [forced evil spirits to come out from people](#).

**he went...in all Galilee (ULT)
they went...they went...throughout Galilee region (UST)**

The words **in all** are an exaggeration used to emphasize that Jesus went to many locations during his ministry. If this would be misunderstood in your language, you could use an equivalent expression from your language that conveys this idea. Alternate translation: "he went to many places in Galilee" (See: [Hyperbole](#))

Translation Words - ULT

- [Galilee](#)
- [preaching](#)
- [synagogues](#)
- [casting out](#)
- [demons](#)

Translation Words - UST

- [Galilee region](#)
- [Jesus would preach](#)
- [Jewish preaching places](#)
- [forced...to come out from people](#)
- [evil spirits](#)

Mark 1:40

(There are no notes for this verse.)

Translation Words - ULT

- a leper
- begging
- to make...clean

Translation Words - UST

- a man who had a bad skin disease called leprosy
- and pleaded...Please make me clean
- to make me clean

ULT

⁴⁰ And a leper comes to him, begging him and kneeling down, saying to him, "If you are willing, you are able to make me clean."

UST

⁴⁰ One day a man who had a bad skin disease called leprosy came to Jesus. He knelt down in front of Jesus and pleaded with him, saying, "Please make me clean, because you are able to make me clean if it is your will!"

Mark 1:41

having been moved with compassion (ULT) Jesus felt compassion for him (UST)

Here, the word **moved** is an idiom meaning to feel emotion about another person's need. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: "Jesus, having felt compassion for him" (See: [Idiom](#))

having been moved with compassion (ULT) Jesus felt compassion for him (UST)

If your language does not use an abstract noun for this idea, you could express the idea behind the abstract noun **compassion** in another way. Alternate translation: "Jesus felt compassionate" (See: [Abstract Nouns](#))

I am willing (ULT)

It is my will to heal you (UST)

If **I am willing** would be misunderstood in your language, you could supply what Jesus is willing to do from the context. Alternate translation: "I am willing to make you clean" (See: [Ellipsis](#))

Translation Words - ULT

- [having been moved with compassion](#)
- [hand](#)
- [Be cleansed](#)

Translation Words - UST

- [Jesus felt compassion for him](#)
- [hand](#)
- [so be healed](#)

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](#)."

UST

⁴¹ [Jesus felt compassion for him](#). He reached out his [hand](#) and touched the man. Then he said to him, "It is my will to heal you, [so be healed](#)!"

Mark 1:42

(There are no notes for this verse.)

Translation Words - ULT

- leprosy
- he was made clean

Translation Words - UST

- the man was healed
- a leper

ULT

⁴² And immediately the leprosy departed from him, and he was made clean.

UST

⁴² Right away the man was healed! He was no longer a leper!

Mark 1:43

General Information:

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

Translation Words - ULT

- he...sent...away

Translation Words - UST

- he was sending...away

ULT

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

UST

⁴³ Jesus gave the man a warning as **he** **was sending** him **away**,

Mark 1:44

**show yourself to the priest (ULT)
a priest and show yourself to him in order
that he may examine you and see that you no
longer have leprosy (UST)**

Jesus told the man to **show** himself **to the priest** so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest for inspection if they had been unclean but were now clean. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “get inspected by the priest to confirm that you are healed of the leprosy” (See: [Assumed Knowledge and Implicit Information](#))

**show yourself (ULT)
and show yourself...in order that...may
examine you and see that you no longer have
leprosy (UST)**

Here, the word **yourself** represents the skin of the leper. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: “show your skin” (See: [Synecdoche](#))

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.”

UST

⁴⁴ saying, “Do not tell anyone what just happened. Instead, go to [a priest](#) and show yourself to [him](#) in order that [he](#) may examine you and see that you no longer have leprosy. Then make the offering that [Moses commanded](#) for [people whom God has healed from leprosy](#). This will be [the testimony](#) to the community [that you no longer have leprosy](#).”

Translation Words - ULT

- [to...priest](#)
- [cleansing](#)
- [Moses](#)
- [commanded](#)
- [a testimony](#)

Translation Words - UST

- [a priest...him...he](#)
- [Moses](#)
- [commanded](#)
- [people whom God has healed from leprosy](#)
- [the testimony...that you no longer have leprosy](#)

Mark 1:45

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

He began telling many people about how Jesus had healed him (UST)

Here, **spread the word widely** is a metaphor for telling people in many places about what had happened. If your readers would not understand what it means, you could use an equivalent metaphor from your culture. Alternate translation: “began to tell people in many places about what Jesus had done” (See: [Metaphor](#))

from all sides (ULT)

from all over that region (UST)

The word **all sides** is a hyperbole used to emphasize from how very many places the people came. If this would be misunderstood in your language, you could use an equivalent expression from your language. Alternate translation: “from all over the region” (See: [Hyperbole](#))

Translation Words - ULT

- [to proclaim](#)
- [desolate](#)

Translation Words - UST

- [telling many people about](#)
- [where no one lived](#)

ULT

⁴⁵ 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.

UST

⁴⁵ The man did not follow Jesus' instruction. He began [telling many people about](#) how Jesus had healed him. As a result, Jesus was no longer able to enter towns publicly because the crowds of people would surround him. Instead, he remained outside the towns in places [where no one lived](#). But people kept coming to him from all over that region.

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 to show 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](#))

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 3, 7, 14, 15, 18, 25. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 2:1

it was heard that he is in a house (ULT)
People spread the news quickly to others that
Jesus had returned and was in a certain house
(UST)

If it would be more natural in your language, you could say this with an active form. Alternate translation: “the people there heard that he was staying at his home” (See: [Active or Passive](#))

And having entered again into Capernaum
(ULT)
Jesus returned to the town called Capernaum
(UST)

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

he is in a house (ULT)
Jesus had returned and was in a certain house (UST)

There is some debate over whose **house** this is. It could possibly be: (1) Peter’s house. Peter’s house functioned as the place to which Jesus always returned 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](#))

Translation Words - ULT

- [Capernaum](#)
- [some} days](#)
- [a house](#)

Translation Words - UST

- [some days had passed](#)
- [the town called Capernaum](#)
- [a certain house](#)

ULT

¹ And having entered again into [Capernaum](#) after {[some](#)} [days](#), it was heard that he is in [a house](#).

UST

¹ After [some days had passed](#), Jesus returned to [the town called Capernaum](#). People spread the news quickly to others that Jesus had returned and was in [a certain house](#).

Mark 2:2

(There are no notes for this verse.)

Translation Words - ULT

- gathered

Translation Words - UST

- gathered where Jesus was staying

ULT

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

UST

² Soon a great number of people gathered where Jesus was staying. The number was so great that the house was full. There was no longer space to stand, not even around the doorway. Jesus spoke God's message to them.

Mark 2:3

a paralytic (ULT)

a man who was paralyzed...him (UST)

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

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

UST

³ Some people came to the house, who were bringing to Jesus a man who was paralyzed. Four men carried him on a sleeping pad.

Mark 2:4

they removed the roof where he was, and having dug an opening, they lower (ULT) So, they went up on the roof of the house and made a big hole in the roof above Jesus. They lowered...through the hole in front of Jesus (UST)

Houses where Jesus lived had flat roofs made of clay covered with tiles. If it would be helpful to your readers, you could express that explicitly. 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” (See: [Translate Unknowns](#))

**mat (ULT)
on his sleeping pad (UST)**

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

ULT

⁴ 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.

UST

⁴ They were not able to bring the man close to Jesus because of the crowd that had gathered. So, they went up on the roof of the house and made a big hole in the roof above Jesus. They lowered the paralyzed man on his sleeping pad through the hole in front of Jesus.

Mark 2:5

having seen...their faith (ULT)
perceived that...the men believed that he could heal this man (UST)

The implication is that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “when he recognized that the man’s friends were convinced that he could heal him” (See: [Assumed Knowledge and Implicit Information](#))

Child (ULT)

My child (UST)

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 your language has a term like this, you can clarify. Alternate translation: “Beloved” (See: [Kinship](#))

Translation Words - ULT

- [Jesus](#)
- [faith](#)
- [Child](#)
- [sins](#)
- [are forgiven](#)

Translation Words - UST

- [Jesus](#)
- [believed that he could heal this man](#)
- [My child](#)
- [I have forgiven](#)
- [sins](#)

ULT

⁵ And [Jesus](#), having seen their [faith](#), says to the paralytic, “[Child](#), your [sins are forgiven](#).”

UST

⁵ After [Jesus](#) perceived that the men [believed that he could heal this man](#), he said to the paralyzed man, “[My child](#), I [have forgiven](#) your [sins](#)!”

Mark 2:6

reasoning in their hearts (ULT)

They started thinking...to themselves (UST)

Here, **hearts** is a metonym for the people's thoughts. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "were thinking to themselves" (See: [Metonymy](#))

Translation Words - ULT

- [of...scribes](#)
- [hearts](#)

Translation Words - UST

- [men who taught the Jewish laws](#)
- [to themselves](#)

ULT

⁶ But some of the [scribes](#) were sitting there and reasoning in their [hearts](#),

UST

⁶ Some [men who taught the Jewish laws](#) were sitting there. They started thinking [to themselves](#),

Mark 2:7

Why does this man speak this way (ULT) Who does this man think he is talking like that...by saying that (UST)

These religious leaders do not expect someone to tell them who Jesus is. Instead, they are using the question form to emphasize how inappropriate they think it is for Jesus to tell someone that he forgives their sins. As the next sentence explains, they think this means Jesus is claiming to be God, and so in their view, he is speaking blasphemies. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: "This man is speaking blasphemies!" (See: [Rhetorical Question](#))

ULT

⁷ "Why does this man speak this way? [He is blaspheming](#)! Who is able [to forgive sins](#) except [God](#) alone?"

UST

⁷ "Who does this man think he is talking like that? [He insults God](#) by saying that! No person can [forgive sins](#)—only [God](#) can!"

Who is able to forgive sins except God alone (ULT) No person can forgive sins—only God can (UST)

The scribes used this question to say that since no one **is able to forgive sins except God alone**, then Jesus should not say, "Your sins are forgiven." If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Only God can forgive sins, not a man!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [He is blaspheming](#)
- [to forgive](#)
- [sins](#)
- [God](#)

Translation Words - UST

- [He insults God](#)
- [forgive](#)
- [sins](#)
- [God](#)

Mark 2:8

in his spirit (ULT) within himself (UST)

Here, **his spirit** is a metonym for his inner thoughts and desires. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: “in his inner being” or “within himself” (See: [Metonymy](#))

Jesus, having perceived in his spirit (ULT) Jesus knew...within himself (UST)

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 express 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

⁸ 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](#)?”

UST

⁸ [Jesus knew](#) right away [within himself](#) what they were thinking. He said to them, “Why [are you thinking](#) that I don’t have the right to forgive sins?”

Why are you thinking these things in your hearts (ULT) Why are you thinking that I don’t have the right to forgive sins (UST)

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. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. 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) that I don’t have the right to forgive sins...are you thinking (UST)

The word **hearts** is a metonym for their inner thoughts and desires. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: “this inside yourselves” or “these things” (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [having perceived](#)
- [in...spirit](#)
- [hearts](#)

Translation Words - UST

- [Jesus](#)
- [knew](#)
- [within himself](#)
- [are you thinking](#)

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)

Which would be easier for me to say to the paralyzed man, ‘I have forgiven your sins’ or to say, ‘Stand up! Take your sleeping pad and walk (UST)

Jesus is using the form of a question in order to teach. He wants to make the scribes and Pharisees reflect on the situation and realize something. There are many implications. For example, these religious leaders may take the question in the sense, “Which is easier to get away with saying?” The answer would be, “Your sins are forgiven,” because people don’t expect visual proof of that, whereas if someone says, “Get up and walk,” and nothing happens, that proves the speaker doesn’t have the power to heal. Jesus likely intends the question in a different sense: “Which is the easier way to deal with a situation like this?” It appears that the man’s sickness has something to do with his sins, because Jesus forgives them. In such a situation, it would not be sufficient to say, “Get up and walk,” since that would address the effect but not the cause. To say, “Your sins are forgiven,” would deal with both the cause and the effect, so that would be the easier way to deal with the situation. There are many other implications that could also be drawn out as well—too many to include in the text of a translation. Since the question form is intrinsic to Jesus’ teaching method, you may wish simply to retain it in your translation. However, to show that he is teaching, not asking for information, you could introduce his question with a phrase that indicates its purpose. Alternate translation: “Think about this. Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk?’” (See: [Rhetorical Question](#))

ULT

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](#)’?

UST

⁹ Which would be easier for me to say to the paralyzed man, ‘[I have forgiven](#) your [sins](#)’ or to say, ‘Stand up! Take your sleeping pad and [walk](#)’?

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)

Which would be easier for me to say to the paralyzed man, ‘I have forgiven your sins’ or to say, ‘Stand up! Take your sleeping pad and walk (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Is it easier to tell someone that his sins are forgiven or to tell him to get up, take his mat, and walk?” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [sins](#)
- [are forgiven](#)
- [walk](#)

Translation Words - UST

- [I have forgiven](#)
- [sins](#)
- [walk](#)

Mark 2:10

you may know (ULT)

I will demonstrate to you (UST)

The word **you** refers to the scribes and the crowd. If this would be misunderstood, you can express this explicitly.

that the Son of Man has authority (ULT) that God has given the Son of Man authority (UST)

Jesus refers to himself as the "Son of Man." If this is confusing in your language, you can use the second person and convey the respect in another way. Alternate translation: "that I am the Son of Man and I have authority" (See: [First, Second or Third Person](#))

the Son of Man (ULT)

the Son of Man (UST)

Son of Man is an important title referring to Jesus. [Translating Son and Father](#))

Translation Words - ULT

- [you may know](#)
- [Son of Man](#)
- [authority](#)
- [earth](#)
- [to forgive](#)
- [sins](#)

Translation Words - UST

- [I will demonstrate to you](#)
- [Son of Man](#)
- [authority](#)
- [earth](#)
- [to forgive](#)
- [sins](#)

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,

UST

¹⁰ [I will demonstrate to you](#) that God has given the [Son of Man authority](#) on [earth to forgive sins](#)." Then he said to the paralyzed man,

Mark 2:11

get up, take up your mat, and go away to your house (ULT)

Stand up! Pick up your sleeping pad and go home (UST)

Here, **get up, take up your mat, and go** are not commands that the man was able to obey. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I heal you, so you can rise up and return home" (See: [Imperatives — Other Uses](#))

ULT

¹¹ "I say to you, get up, take up your mat, and go away to your [house](#)."

UST

¹¹ "Stand up! Pick up your sleeping pad and go [home](#)!"

Translation Words - ULT

- [house](#)

Translation Words - UST

- [home](#)

Mark 2:12

**in front of everyone (ULT)
while all the people there were watching (UST)**

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

having gotten up and immediately having taken up the mat, he went out in front of everyone (ULT)

The man stood up...right away. He picked up the sleeping pad, and he walked out of the house while all the people there were watching (UST)

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "all at once the man was healed, so he got up and left the house with everyone watching" (See: [Assumed Knowledge and Implicit Information](#))

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."

UST

¹² [The man stood up](#) right away. He picked up the sleeping pad, and he walked out of the house while all the people there were watching. [They were](#) all [amazed](#), and [they praised God](#) and said, "We have never before seen anything like what happened just now!"

Translation Words - ULT

- [having gotten up](#)
- [they are...amazed](#)
- [glorify](#)
- [God](#)

Translation Words - UST

- [The man stood up](#)
- [They were...amazed](#)
- [they praised](#)
- [God](#)

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. Use a natural way in your language for introducing background information. (See: [Connect — Background Information](#))

all the crowd was coming to him (ULT)
A large crowd came to him (UST)

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

Translation Words - ULT

- [sea](#)
- [he was teaching](#)

Translation Words - UST

- [of the Sea of Galilee](#)
- [he taught](#)

ULT

¹³ And he went out again beside the [sea](#), and all the crowd was coming to him, and [he was teaching](#) them.

UST

¹³ Jesus left the town of Capernaum and walked again along the shore [of the Sea of Galilee](#). A large crowd came to him and [he taught](#) them.

Mark 2:14

Levi the {son} of Alphaeus (ULT)
a man named Levi whose father's name was
Alpheus (UST)

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

Follow me (ULT)
Come with me and be my disciple (UST)

In this context, to **Follow** someone means to become that person's disciple. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Become my disciple" or "Come, follow me as your teacher" (See: [Idiom](#))

Translation Words - ULT

- [Levi](#)
- [tax collector's tent](#)

Translation Words - UST

- [a man named Levi](#)
- [office where he collected taxes](#)

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.

UST

¹⁴ As he was walking, he saw [a man named Levi](#) whose father's name was Alphaeus. He was sitting in his [office where he collected taxes](#). Jesus said to him, "Come with me and be my disciple." He got up and went with Jesus.

Mark 2:15

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

Alternate translation: "for 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, **tax collectors and sinners**, are used to express that Jesus and his students were eating with many people upon whom the religious leaders looked down. (See: [Hendiadys](#))

Translation Words - ULT

- [house](#)
- [tax collectors](#)
- [sinners](#)
- [with Jesus](#)
- [disciples](#)

Translation Words - UST

- [house](#)
- [men who collected taxes](#)
- [others who the religious leaders considered to be sinners](#)
- [with Jesus](#)
- [disciples](#)

ULT

¹⁵ 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.

UST

¹⁵ Later, Jesus was eating a meal in Levi's [house](#). Many [men who collected taxes](#) and [others who the religious leaders considered to be sinners](#) were eating [with Jesus](#) and his [disciples](#). There were many people like this who were going everywhere with Jesus.

Mark 2:16

the scribes of the Pharisees (ULT) Men who taught the Jewish laws and who were members of the Pharisee sect (UST)

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) Why does he eat and drink with sinners and men who collect taxes (UST)

The Pharisees and scribes are using the question form to express their disapproval. They believed that religious people should separate themselves from people whom they considered to be sinners. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: "He should not eat and drink with sinful 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](#)?"

UST

¹⁶ [Men who taught the Jewish laws and who were members of the Pharisee sect](#) saw that Jesus was eating with [sinners](#) and [men who collected taxes](#). They asked Jesus' [disciples](#), "Why does he eat and drink with [sinners](#) and [men who collect taxes](#)?"

Translation Words - ULT

- [scribes](#)
- [of...Pharisees](#)
- [sinners](#)
- [sinners](#) (2)
- [tax collectors](#)
- [tax collectors](#) (2)
- [to...disciples](#)

Translation Words - UST

- [Men who taught the Jewish laws](#)
- [and who were members of the Pharisee sect](#)
- [sinners](#)
- [sinners](#) (2)
- [men who collected taxes](#)
- [men who collect taxes](#) (2)
- [disciples](#)

Mark 2:17

**The ones being healthy do not have need of a physician, but the ones having sickness (ULT)
Healthy people do not need a doctor. On the contrary, it is those who are sick who need a doctor (UST)**

Jesus begins his response with a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so do sinners need to see Jesus to be forgiven and restored. Since Jesus explains the comparison in the next verse, you do not need to explain it here. Translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: "People who are well do not need to see a doctor; people who are sick do need medical care" (See: [Proverbs](#))

Here, **the ones having sickness** are equated with those wanting to be saved by Jesus. The **ones being 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 sick. He says this because those people think they are healthy and do not need Jesus. If this would be confusing in your language, you could 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](#))

**The ones being healthy do not have need of a physician, but the ones having sickness (ULT)
Healthy people do not need a doctor. On the contrary, it is those who are sick who need a doctor (UST)**

The words **have a need of a physician** are assumed in the second phrase. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "Those who are healthy do not need a doctor, but those who are sick need a doctor" (See: [Ellipsis](#))

**I came not to call...but sinners (ULT)
I did not come to invite...to come to me...but those who know that they have sinned (UST)**

The words **I came ... to call** are understood from the phrase before this. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "but I came to call sinners" (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)
- [to call](#)
- [the righteous](#)
- [sinners](#)

ULT

¹⁷ 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](#)."

UST

¹⁷ After [Jesus](#) heard what they were asking, he said to the men who taught the Jewish laws, "Healthy people do not need a doctor. On the contrary, it is those who are sick who need a doctor. I did not come [to invite those who think they are righteous to come to me](#), but [those who know that they have sinned](#)."

Translation Words - UST

- Jesus
- to invite...to come to me
- those who think they are righteous
- those who know that they have sinned

Mark 2:18

they come (ULT)

Some men came to Jesus (UST)

Here, **they come** refers to an unknown group of people. It is best to leave this unknown, as it is not clear who is being talked about here. 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)

Now at this time, the students of John the Baptizer and some men who belonged to the Pharisee sect were abstaining from food, as they often did (UST)

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 biweekly fast" (See: [Assumed Knowledge and Implicit Information](#))

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

Now at this time, the students of John the Baptizer and some men who belonged to the Pharisee sect were abstaining from food, as they often did (UST)

The phrase **were fasting** 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](#))

Translation Words - ULT

- [disciples](#)
- [disciples](#) (2)
- [disciples](#) (3)
- [disciples](#) (4)
- [of John](#)
- [of John](#) (2)
- [Pharisees](#)
- [of...Pharisees](#)
- [fasting](#)
- [are...fasting](#)
- [are...fasting](#) (2)

Translation Words - UST

- [students](#)
- [The...of John and of the Pharisees...students](#) (2)

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](#)?"

UST

¹⁸ Now at this time, the [students of John the Baptizer](#) and some men who belonged to the [Pharisee sect](#) were [abstaining from food, as they often did](#). Some men came to Jesus and asked him, "The [disciples of John and of the Pharisees often abstain from food](#). Why do your [students](#) not [abstain from food](#)?"

- The...of John and of the Pharisees...students (3)
- disciples (4)
- of John the Baptizer
- The...of John and of the Pharisees...students (2)
- Pharisee sect
- The...of John and of the Pharisees...students
- abstaining from food, as they often did
- often abstain from food
- do...abstain from food (2)

Mark 2:19

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

When a man is marrying a woman, his friends will certainly not abstain from food while he is still with them (UST)

Jesus is using the question form to teach. He wants the scribes and Pharisees to reflect on the actions of his disciples in light of a situation with which they are already familiar. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "No one tells the groom's party at a wedding to fast while the groom is still with them!" (See: [Rhetorical Question](#))

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

When a man is marrying a woman, his friends will certainly not abstain from food while he is still with them (UST)

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](#))

The sons...the (ULT)
his friends (UST)

The expression **sons of** is a Hebrew idiom that means that a person shares the qualities of something else that is mentioned. In this case, Jesus is describing people, **sons of the wedding chamber**, who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: "the groom's party" (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [sons](#)
- [to fast](#)
- [to fast \(2\)](#)
- [bridegroom](#)
- [bridegroom](#)
- [time](#)

Translation Words - UST

- [Jesus](#)
- [a man is marrying a woman...he](#)
- [groom...groom](#)
- [his friends](#)

ULT

¹⁹ 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](#)."

UST

¹⁹ [Jesus](#) said to them, "When [a man is marrying a woman](#), [his friends](#) will certainly not [abstain from food](#) while [he](#) is still with them. [The wedding is a time of feasting and celebrating](#) with the groom. It is not a time for [abstaining from food](#), especially while the [groom](#) is with them."

- will...abstain from food
- The wedding is a time of feasting and celebrating...It is not a time for abstaining from food (2)
- especially while

Mark 2:20

may be taken away...the bridegroom (ULT) will be taken away...the groom (UST)

If it would be more natural in your language, you could say **the bridegroom may be taken away** with an active form. Alternate translation: "the bridegroom will leave" (See: [Active or Passive](#))

then (ULT)

Then (UST)

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

Translation Words - ULT

- days
- days
- bridegroom
- they will fast

Translation Words - UST

- some day
- days
- groom
- they will abstain from food

ULT

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

UST

²⁰ But **some day**, the **groom** will be taken away from his friends. Then in those **days**, **they will abstain from food**."

Mark 2:21

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

Jesus went on to say to them, “People do not sew a patch of unshrunk cloth on an old garment in order to mend a hole...the garment (UST)

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 at first. (See: [Assumed Knowledge and Implicit Information](#))

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 and verse 22 are both a parable. (See: [Parables](#))

ULT

²¹ 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.

UST

²¹ Jesus went on to say to them, “People do not sew a patch of unshrunk cloth on an old garment in order to mend a hole. If they did, when they washed the garment, the patch would shrink and the new piece of cloth would tear off more of the old cloth. As a result, the hole would become even bigger!

Mark 2:22

wineskins (ULT) animal skin bags (UST)

Wine was stored in **wineskins**, which were bags made out of animal skins. If the **wineskins** were old and used when someone put new wine in them, they could tear. This would happen because the new wine expands as it sits, and the old, previously stretched wineskins could not stretch more with the new wine. (See: [Assumed Knowledge and Implicit Information](#))

but new wine into fresh wineskins (ULT) On the contrary...new wine into new skin bags (UST)

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](#))

Translation Words - ULT

- wine
- wineskins
- wine
- wineskins
- wine (2)
- wineskins
- wine (2)
- wineskins (2)
- will be destroyed

Translation Words - UST

- wine
- animal skin bags
- new wine
- skin bags
- wine (2)
- skin bags
- wine (2)
- skin bags (2)
- would be

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](#)."

UST

²² Similarly, people do not put new [wine](#) into old [animal skin bags](#) to store it. If they did, the [new wine](#) will burst the [skin bags](#) because they would not stretch when the wine ferments and expands. As a result both the [wine](#) and the [skin bags would be](#) ruined! On the contrary, people must put new [wine](#) into new [skin bags](#)!"

Mark 2:23

picking the heads of grain (ULT) were plucking...some of the heads of grain (UST)

Plucking grain in others' fields to eat 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 issue would be misunderstood In your culture, you can clarify. Alternate translation: harvesting the heads of grain by hand, as the law permitted" (See: [Assumed Knowledge and Implicit Information](#))

the heads of grain (ULT) some of the heads of grain (UST)

The **heads** are the topmost part of the grain plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant. 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](#))

Translation Words - ULT

- [Sabbaths](#)
- [disciples](#)
- [heads of grain](#)

Translation Words - UST

- [Jewish day of rest](#)
- [students](#)
- [heads of grain](#)

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](#).

UST

²³ On one [Jewish day of rest](#), Jesus was walking through some grain fields with his [students](#). As they were walking along through the grain fields, Jesus' disciples were plucking some of the [heads of grain](#).

Mark 2:24

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

Look at this! They are breaking the Jewish law concerning the day of rest. Why are they doing that (UST)

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](#))

why are they doing what is not lawful on the sabbaths (ULT)

They are breaking the Jewish law concerning the day of rest. Why are they doing that (UST)

The Pharisees considered even the small action of plucking and rubbing heads of grain to be harvesting and therefore work. You could express this explicitly. Alternate translation: "You are harvesting grain, and that is work that the law does not permit you to do on the Sabbaths!" (See: [Assumed Knowledge and Implicit Information](#))

Look (ULT)

Look at this (UST)

"Look at this" or "Listen." This is a word that is 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](#))

Translation Words - ULT

- [Pharisees](#)
- [is...lawful](#)
- [on...sabbaths](#)

Translation Words - UST

- [Pharisees](#)
- [They are breaking the Jewish law concerning](#)
- [day of rest](#)

ULT

²⁴ And the [Pharisees](#) were saying to him, "Look, why are they doing what is not [lawful](#) on the [sabbaths](#)?"

UST

²⁴ Some of the [Pharisees](#) saw what they were doing and said to Jesus, "Look at this! [They are breaking the Jewish law concerning the day of rest](#). Why are they doing that?"

Mark 2:25

Have you never read what David did (ULT) Have you never read the scriptures concerning King David (UST)

Jesus does not expect the Pharisees to tell him whether they have read this passage in the scriptures. Instead, he is using the question form to emphasize that the Pharisees should have learned a principle from that passage that indicates that they are wrong to criticize the disciples. 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" (See: [Rhetorical Question](#))

ULT

²⁵ 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—

UST

²⁵ Jesus said to them, "Have you never read the scriptures concerning [King David](#) and the men who were with him when they were hungry?

Have you never read what David did (ULT) Have you never read the scriptures concerning King David (UST)

Jesus refers to reading about David in the Old Testament. You can translate this to show 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) when...were hungry (UST)

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

Translation Words - ULT

- [David](#)

Translation Words - UST

- [King David](#)

Mark 2:26

the bread of the presence (ULT) some of the bread that had been on display before God (UST)

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) King David entered the house of God and asked for some bread (UST)

Jesus is figuratively describing the tabernacle as the house of God. He is speaking of it 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

²⁶ 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?"

UST

²⁶ During the time [Abiathar was high priest](#), King David entered the [house of God](#) and asked for some bread. [The high priest](#) gave him some of the [bread](#) that had been on display before God. [According to our laws, only the priests could eat that bread!](#) But David ate some of it. Then he also gave some of it to the men who were with him."

Translation Words - ULT

- [house](#)
- [house of God](#)
- [of God](#)
- [Abiathar](#)
- [the high priest](#)
- [bread](#)
- [is...lawful](#)
- [for...priests](#)

Translation Words - UST

- [Abiathar](#)
- [was high priest...The high priest](#)
- [house](#)
- [house of God](#)
- [of God](#)
- [bread](#)
- [According to our laws, only the priests could eat that bread](#)
- [According to our laws, only the priests could eat that bread](#)

Mark 2:27

The sabbath was made for man (ULT) God made the day of rest for the sake of mankind (UST)

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](#))

man (ULT) for the sake of...mankind (UST)

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

man (ULT) for the sake of...mankind (UST)

Here, **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) He did not make the day of rest...to be a burden on mankind (UST)

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](#))

Translation Words - ULT

- [sabbath](#)
- [sabbath](#) (2)

Translation Words - UST

- [the day of rest](#)
- [He did not make the day of rest](#) (2)

ULT

²⁷ And he said to them, "The [sabbath](#) was made for man, and not man for the [sabbath](#)."

UST

²⁷ Jesus said to them further, "God made [the day of rest](#) for the sake of mankind. [He did not make the day of rest](#) to be a burden on mankind."

Mark 2:28

the Son of Man (ULT)

the Son of Man (UST)

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

²⁸ Therefore, the [Son of Man](#) is [Lord](#), even of the [sabbath](#).”

UST

²⁸ So, to be clear, the [Son of Man](#) is [Lord](#), even of the [day of rest](#)!”

Translation Words - ULT

- [Son of Man](#)
- [Lord](#)
- [of...sabbath](#)

Translation Words - UST

- [Son of Man](#)
- [Lord](#)
- [day of rest](#)

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](#))

Important Figures of Speech in this Chapter

The Historic Present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 3, 13, 20, 31, 32, 33, and 34. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 3:1

And he entered into the synagogue again, and there was a man having a withered hand (ULT)

Luke uses this phrase to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: [Introduction of a New Event](#))

and there was a man (ULT)

This expression introduces a new character into the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

having a withered hand (ULT) whose hand was shriveled (UST)

This phrase **having a withered hand** means that the man's hand was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Alternate translation: "whose hand was shriveled" or "whose hand was atrophied" (See: [Translate Unknowns](#))

Translation Words - ULT

- [the synagogue](#)
- [a...hand](#)

Translation Words - UST

- [a Jewish meeting place](#)
- [whose hand](#)

ULT

¹ And he entered into [the synagogue](#) again, and there was a man having a withered [hand](#).

UST

¹ On another Jewish day of rest, Jesus again went into [a Jewish meeting place](#). There was a man there [whose hand](#) was shriveled.

Mark 3:2

so that they might accuse him (ULT)
For they wanted to be able to accuse him of
doing something wrong (UST)

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](#))

so that they might accuse him (ULT)
For they wanted to be able to accuse him of
doing something wrong (UST)

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](#))

Translation Words - ULT

- they were watching...closely
- he will heal
- on...Sabbaths
- they might accuse

Translation Words - UST

- Some men of the Pharisee sect watched...carefully
- he would heal
- day of rest
- they wanted to be able to accuse...of doing something wrong

ULT

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

UST

² Some men of the Pharisee sect watched him carefully to see whether he would heal the man on the day of rest. For they wanted to be able to accuse him of doing something wrong.

Mark 3:3

Stand up in the midst (ULT)

Stand up here in front of everyone!" {So the man stood up (UST)

Here, **midst** is referring to Jesus and the man being present with the group of 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"

Translation Words - ULT

- hand

Translation Words - UST

- hand

ULT

³ And he says to the man having the withered **hand**, "Stand up in the midst."

UST

³ Jesus said to the man whose **hand** was shriveled, "Stand up here in front of everyone!" {So the man stood up.}

Mark 3:4

Is it lawful on the Sabbaths 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? 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 (UST)

Jesus asks 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](#))

to do good, or to do harm; to save a life, or to kill (ULT)
to do good...or to do evil...to save a person's life...or...to refuse to help a person and let them die (UST)

The phrases **Is it lawful on the Sabbaths to do good or to do harm; to save a life or to kill** 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)
to save a person's life...or...to refuse to help a person and let them die (UST)

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)
a person's life (UST)

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

Translation Words - ULT

- [Is it lawful](#)
- [on...Sabbaths](#)
- [to do good](#)
- [to save](#)
- [a life](#)

Translation Words - UST

- [Do the laws that God gave Moses permit people...Do the laws permit us...permit us](#)

ULT

⁴ 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.

UST

⁴ Then Jesus said to the people, "[Do the laws that God gave Moses permit people to do good](#) on the [day of rest](#), or to do evil? [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?" But they did not reply.

- to do good
- day of rest...day of rest
- to save
- a person's life

Mark 3:5

the hardness of their heart (ULT)
that...they...were stubborn...and not willing to help the man (UST)

Here, **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: "their stubbornness" (See: [Metaphor](#))

his hand was restored (ULT)
it became healthy again (UST)

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

Translation Words - ULT

- [hardness](#)
- [of...heart](#)
- [hand](#)
- [hand](#)

Translation Words - UST

- [that...were stubborn...and not willing to help the man](#)
- [that...were stubborn...and not willing to help the man](#)
- [hand](#)
- [it](#)

ULT

⁵ 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.

UST

⁵ He looked around at them angrily. He was very disappointed that they [were stubborn](#) {[and not willing to help the man](#)}. So he said to the man, "Extend your [hand](#)!" When the man extended his shriveled hand, [it](#) became healthy again!

Mark 3:6

the Herodians (ULT)
some of the Jews who supported Herod
Antipas, who ruled the region of Galilee (UST)

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

Translation Words - ULT

- [Pharisees](#)
- [counsel](#)

Translation Words - UST

- [Pharisees](#)
- [they met...Together they planned](#)

ULT

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

UST

⁶ The [Pharisees](#) left the meeting place. Right away [they met](#) with some of the Jews who supported Herod Antipas, who ruled the region of Galilee. [Together they planned](#) how they could kill Jesus.

Mark 3:7

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- disciples
- sea
- Galilee
- Judea

Translation Words - UST

- Jesus
- disciples
- sea of Galilee
- the regions of Galilee and Judea
- the regions of Galilee and Judea

ULT

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

UST

⁷ Jesus and his disciples left that town and went to an area further along the sea of Galilee. A great crowd of people followed him. The people that followed him came from the regions of Galilee and Judea,

Mark 3:8

Idumea (ULT)

the region of Idumea (UST)

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

how much he was doing (ULT)

about what he was doing (UST)

Here, **how much he was doing** refers to the miracles Jesus was performing. Alternate translation: “of the great miracles that Jesus had performed” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jerusalem](#)
- [Idumea](#)
- [Jordan](#)
- [Tyre](#)
- [Sidon](#)

Translation Words - UST

- [the city of Jerusalem](#)
- [of Idumea](#)
- [Jordan River](#)
- [the region around the cities of Tyre](#)
- [Sidon](#)

ULT

⁸ 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.

UST

⁸ from [the city of Jerusalem](#), from the region [of Idumea](#), from the region on the east side of the [Jordan River](#), and from [the region around the cities of Tyre](#) and [Sidon](#). They all came to Jesus because they had heard about what he was doing.

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, but because there were so many people eager to be healed by his touch. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to...disciples](#)

Translation Words - UST

- [disciple](#)

ULT

⁹ 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.

UST

⁹⁻¹⁰ Because he had healed many people, many other people who had various illnesses pushed forward in order to touch him. They believed that if only they touched him, it would make them well. So he told his disciples that they should get a small boat ready for him in order that the crowd would not crush him when they pushed forward to touch 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](#))

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

They **pressed against him** 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 the first person approaches very closely to the second person. Usually this has to do with crowds surrounding someone. If this would be misunderstood, think of a way in your language in which this could be expressed. Alternate translation: “so a large number of people surrounded him closely” (See: [Metaphor](#))

Translation Words - ULT

- [he healed](#)

Translation Words - UST

- [cure, cured, heal, healed, healing, healer, health, healthy, unhealthy](#)

ULT

¹⁰ For [he healed](#) many, so then as many as had diseases pressed against him so that they might touch him.

UST

⁹⁻¹⁰ Because he had healed many people, many other people who had various illnesses pushed forward in order to touch him. They believed that if only they touched him, it would make them well. So he told his disciples that they should get a small boat ready for him in order that the crowd would not crush him when they pushed forward to touch him.

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](#))

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

The spirits know 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)

the Son of God (UST)

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

Translation Words - ULT

- unclean spirits
- unclean
- they were falling down before
- crying out
- Son of God

Translation Words - UST

- evil spirits
- evil
- they caused the people whom they controlled to fall down in front of
- call out to him
- Son of God

ULT

¹¹ And whenever the [unclean](#) spirits saw him, [they were falling down before](#) him and [crying out](#), saying, "You are the [Son of God](#)."

UST

¹¹ Whenever the [evil](#) spirits saw Jesus, [they caused the people whom they controlled to fall down in front of](#) Jesus and [call out to him](#), "You are the [Son of God](#)!"

Mark 3:12

(There are no notes for this verse.)

Translation Words - ULT

- he was...rebuking
- known

Translation Words - UST

- Jesus commanded
- tell anyone who...was

ULT

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

UST

¹² Jesus commanded the evil spirits strongly that they must not tell anyone who he was.

Mark 3:13

he goes up on the mountain (ULT)

Jesus went up into the hills (UST)

Here, **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 express it explicitly. Alternate Translation: "Jesus went up into the mountainous regions" or "Jesus went up into an area with many hills" (See: [Idiom](#))

Translation Words - ULT

- [summons](#)

Translation Words - UST

- [he summoned](#)

ULT

¹³ And he goes up on the mountain and [summons](#) those whom he himself wanted, and they went to him.

UST

¹³ Jesus went up into the hills. There, [he summoned](#) those that he wanted to go with him and they followed him.

Mark 3:14

(There are no notes for this verse.)

Translation Words - ULT

- 12
- he...named
- apostles
- he might send
- to preach

Translation Words - UST

- twelve men
- he would send out
- to preach
- He called them
- his representatives

ULT

¹⁴ 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,

UST

¹⁴ He appointed twelve men to travel with him, whom also he would send out to preach. He called them his representatives.

Mark 3:15

(There are no notes for this verse.)

Translation Words - ULT

- authority
- to cast out
- demons

Translation Words - UST

- power
- to be able to force...to come out from people
- evil spirits

ULT

¹⁵ and to have authority to cast out the demons.

UST

¹⁵ He also gave them power to be able to force evil spirits to come out from people.

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](#))

the Twelve (ULT)

These were the twelve men (UST)

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people. Your language may use adjectives in the same way.

If not, you can translate this word with an equivalent phrase. Alternate translation: “his 12 apostles” or “the 12 men whom he had appointed to be apostles” (See: [Nominal Adjectives](#))

and he added to Simon the name Peter (ULT)

Simon (and Jesus gave him the new name Peter) (UST)

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)

Simon...Jesus gave him the new name Peter (UST)

In ancient times, people changed their names to show that they were changing something about themselves. 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](#))

Translation Words - ULT

- he appointed
- Twelve
- to Simon
- Peter
- the name

Translation Words - UST

- twelve men
- he appointed
- Simon
- Peter
- the...name

ULT

¹⁶ And he appointed the Twelve ^[1], and he added to Simon the name Peter;

UST

¹⁶ These were the twelve men he appointed: Simon (and Jesus gave him the new name Peter).

Mark 3:17

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

Jesus called them **Boanerges** 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: [[rc://en/ta/man/translate/translate-metaphor]])

Translation Words - ULT

- James the {son} of Zebedee
- of James
- of Zebedee
- John
- brother
- the name
- sons

Translation Words - UST

- James the son of Zebedee
- of James
- of Zebedee
- John
- brother
- the new name
- Men who are like

ULT

¹⁷ 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;

UST

¹⁷ And along with Peter, Jesus also appointed James the son of Zebedee, and John the brother of James. He gave both of them the new name, ‘Men who are like Thunder’ because of their fiery zeal;

Mark 3:18

(There are no notes for this verse.)

Translation Words - ULT

- Andrew
- Philip
- Bartholomew
- Matthew
- Thomas
- James the {son} of Alphaeus
- Simon the Zealot

Translation Words - UST

- Andrew
- Philip
- Bartholomew
- Matthew
- Thomas
- James who was the son of Alphaeus
- Simon the Zealot

ULT

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

UST

¹⁸ and he appointed Andrew, Philip, Bartholomew, Matthew, Thomas, and James who was the son of Alphaeus; and he appointed Thaddaeus, Simon the Zealot,

Mark 3:19

who also betrayed him (ULT) who later caused him to get arrested (UST)

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

Translation Words - ULT

- [Judas Iscariot](#)
- [betrayed](#)

Translation Words - UST

- [Judas Iscariot](#)
- [caused...to get arrested](#)

ULT

¹⁹ and [Judas Iscariot](#), who also [betrayed](#) him.

UST

¹⁹ and [Judas Iscariot](#) (who later [caused](#) him [to get arrested](#)).

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](#))

Translation Words - ULT

- [a house](#)
- [gathers together](#)
- [bread](#)

Translation Words - UST

- [a house](#)
- [gathered where he was staying...crowded around him](#)
- [bread](#)

ULT

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

UST

²⁰ Jesus and his disciples went to [a house](#). Again a crowd [gathered where he was staying](#). Many people [crowded around him](#). He and his apprentices did not even have time to eat.

Mark 3:21

for they were saying (ULT) because some people were saying (UST)

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

He is out of his mind (ULT) he was insane (UST)

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

Translation Words - ULT

- [to seize](#)
- [He is out of his mind](#)

Translation Words - UST

- [to take...home with them](#)
- [he was insane](#)

ULT

²¹ And those beside him, having heard about it, went out [to seize](#) him, for they were saying, "[He is out of his mind.](#)"

UST

²¹ When his relatives heard about this, they went [to take](#) him [home with them](#) because some people were saying that [he was insane.](#)

Mark 3:22

(There are no notes for this verse.)

Translation Words - ULT

- scribes
- Jerusalem
- Beelzebul
- ruler
- of...demons
- demons
- he casts out

Translation Words - UST

- Some men who taught the Jewish laws
- the city of Jerusalem
- Beelzebul...He
- who rules
- evil spirits
- evil spirits
- to force...out from people

ULT

²² 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."

UST

²² Some men who taught the Jewish laws came downhill from the city of Jerusalem. They heard that Jesus was forcing evil spirits to come out of people. So they were telling people, "Beelzebul, who rules the evil spirits, controls Jesus. He is the one who gives Jesus the power to force evil spirits out from people!"

Mark 3:23

How is Satan able to cast out Satan (ULT)

How can Satan expel Satan (UST)

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](#))

Satan (ULT)

Satan (UST)

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](#))

ULT

²³ But [having called](#) them [to himself](#), in [parables](#) he was saying to them, "How is [Satan](#) able [to cast out Satan](#)?"

UST

²³ So [Jesus summoned](#) those men [over to himself](#). Jesus spoke to them in [parables](#) and said, "How can [Satan expel Satan](#)?"

Translation Words - ULT

- [having called...to himself](#)
- [parables](#)
- [Satan](#)
- [Satan](#)
- [to cast out](#)

Translation Words - UST

- [Jesus summoned...over to himself](#)
- [parables](#)
- [Satan](#)
- [Satan](#)
- [expel](#)

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 people in a group are not united, they will not be able to exist together. (See: [Parables](#))

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

If people who live in the same country are fighting against one another (UST)

The word **kingdom** here refers to the people or citizens 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)

will cease to be a united country (UST)

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)

will cease to be a united country (UST)

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

Translation Words - ULT

- [a kingdom](#)
- [kingdom](#) (2)

Translation Words - UST

- [people who live in the same country](#)
- [country](#) (2)

ULT

²⁴ And if [a kingdom](#) might have been divided against itself, that [kingdom](#) is not able to stand.

UST

²⁴ If [people who live in the same country](#) are fighting against one another, their [country](#) will cease to be a united country.

Mark 3:25

a house (ULT)

people who live in the same house (UST)

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

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

And if people who live in the same house fight each other, they will certainly not remain united as one family (UST)

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)

And if people who live in the same house fight each other, they will certainly not remain united as one family (UST)

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

Translation Words - ULT

- a house
- house (2)

Translation Words - UST

- people who live in the same house
- they (2)

ULT

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

UST

²⁵ And if **people who live in the same house** fight each other, **they** will certainly not remain united as one family.

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](#))

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

Translation Words - ULT

- Satan
- rose up

Translation Words - UST

- Satan and his evil spirits
- were fighting

ULT

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

UST

²⁶ Similarly, if Satan and his evil spirits were fighting one another, instead of remaining strong, he would become powerless.

Mark 3:27

he will plunder

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

no one (ULT)

Here, **no one** does not refer to a specific person, but to people in general. (See: [Generic Noun Phrases](#))

Translation Words - ULT

- [house](#)
- [house](#) (2)
- [of...strong man](#)
- [strong man](#)
- [possessions](#)
- [he would tie up](#)

Translation Words - UST

- [house](#)
- [in...house](#) (2)
- [a strong man...him](#)
- [strong man](#)
- [possessions](#)
- [he...ties up](#)

ULT

²⁷ 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](#).

UST

²⁷ No one can go into the [house](#) of a [strong man](#) and take his [possessions](#) away from [him](#) unless [he](#) first [ties up](#) the [strong man](#). Only then will he be able to steal the things in that man's [house](#)."

Mark 3:28

Truly I say to you (ULT)

Jesus also said, "Consider this carefully (UST)

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)

People...them (UST)

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

Translation Words - ULT

- Truly
- sins
- of...sons
- will be forgiven
- blasphemies
- they may blaspheme

Translation Words - UST

- Jesus also said, "Consider this carefully
- People...them
- may sin in many ways
- they may speak evil about God
- they may speak evil about God
- Yet God can still forgive

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,

UST

²⁸ Jesus also said, "Consider this carefully! People may sin in many ways and they may speak evil about God. Yet God can still forgive them,

Mark 3:29

but whoever (ULT)

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

Translation Words - ULT

- might have blasphemed
- Holy Spirit
- forgiveness
- guilty
- of an...sin
- everlasting

Translation Words - UST

- speaks evil words
- Holy Spirit
- God will...forgive them
- eternally
- guilty
- of sin

ULT

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

UST

²⁹ but if anyone speaks evil words about the Holy Spirit, God will never forgive them. That person is eternally guilty of sin.”

Mark 3:30

He has an unclean spirit (ULT) An evil spirit is controlling him (UST)

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

Translation Words - ULT

- [an unclean spirit](#)
- [unclean](#)

Translation Words - UST

- [An evil spirit](#)
- [evil](#)

ULT

³⁰ because they were saying, "He has [an unclean](#) spirit."

UST

³⁰ Jesus told them this because they were saying, "[An evil](#) spirit is controlling him!"

Mark 3:31

Then his mother and his brothers come

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

Translation Words - ULT

- brothers
- they sent
- summoning

Translation Words - UST

- younger siblings
- they sent someone
- to tell...to come to them

ULT

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

UST

³¹ Jesus' mother and younger siblings came to where Jesus was teaching. While they stood outside, they sent someone inside to tell Jesus to come to them.

Mark 3:32

(There are no notes for this verse.)

Translation Words - ULT

- brothers
- seek

Translation Words - UST

- younger siblings
- They want to see

ULT

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

UST

³² A crowd was sitting around Jesus. Some of them said to him, "Listen! Your mother and younger siblings are outside. They want to see you."

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

³³ And answering them, he says, "Who are my mother and my [brothers](#)?"

UST

³³ Jesus asked them, "Who is my mother? Who are my [siblings](#)?"

my mother and my brothers (ULT)

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

Translation Words - ULT

- [brothers](#)

Translation Words - UST

- [siblings](#)

Mark 3:34

(There are no notes for this verse.)

Translation Words - ULT

- brothers

Translation Words - UST

- siblings

ULT

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

UST

³⁴ After he looked around at those who sat with him, he said, "Look here! You are my mother and my siblings.

Mark 3:35

whoever (ULT)

those (UST)

Here, **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 that 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](#))

Translation Words - ULT

- will of God
- of God
- brother
- sister

Translation Words - UST

- what...God...wants
- God
- brother
- my sister

ULT

³⁵ For whoever may do the [will of God](#), this is my [brother](#), and [sister](#), and mother."
3:16 ^[1]

UST

³⁵ For those who do [what God wants](#) are my [brother](#), [my sister](#), or my 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 comprises 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.

Important Figures of Speech in this Chapter

The Historic Present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 13, 35, 36, 37 and 38. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 4:1

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

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

Translation Words - ULT

- to teach
- sea
- sea
- sea (2)
- is gathered

Translation Words - UST

- to teach people
- the sea of Galilee
- so...water
- of the sea (2)
- gathered

ULT

¹ 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.

UST

¹ Another time Jesus began to teach people alongside the sea of Galilee. As he was teaching, a very large crowd gathered around him. Because {the crowd was so big}, he got into a boat and pushed out onto the water. The crowd listened to his teaching from the shore of the sea.

Mark 4:2

And he was teaching them many things in parables, and was saying to them in his teaching (ULT)

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](#))

Translation Words - ULT

- he was teaching
- teaching
- parables

Translation Words - UST

- he taught
- was teaching...this
- parables

ULT

² And he was teaching them many things in parables, and was saying to them in his teaching,

UST

² Then he taught them many parables. While he was teaching them, he told them this:

Mark 4:3

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

Listen to this: A man went out to his field to plant some seeds (UST)

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

Listen (ULT)

Listen to this (UST)

Listen! is an imperative which Jesus speaks to get his listeners to hear what he is about to say. Use a form in your language that would be used in this type of situation. Alternate translation: "Listen to what I am about to say!" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [sower](#)
- [to sow](#)

Translation Words - UST

- [to plant some seeds](#)
- [to plant some seeds](#)

ULT

³ "Listen! Behold, the [sower](#) went out [to sow](#).

UST

³ "Listen to this: A man went out to his field [to plant some seeds](#).

Mark 4:4

as he sowed, some fell beside the road

Many cultures, when they plant seeds, bury them after planting them to protect the seeds from animals that eat seeds. The seeds on the path did not have a chance to be hidden from the birds, so the birds ate them. If this would be misunderstood in your language, you can express this explicitly. Alternate translation: “as we were scattering the seeds, some of them fell unto the path, where they were unprotected from animals (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- he sowed
- devoured

Translation Words - UST

- he was scattering them over the soil
- ate

ULT

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

UST

⁴ As he was scattering them over the soil, some of the seeds fell on the path. Then some birds came and ate those seeds.

Mark 4:5

And other fell on the rocky ground (ULT)

In this verse and in the following four verses, the word **other** is referring to seeds that fell in different areas as the sower was planting. If this would be misunderstood, see the UST. (See: [Ellipsis](#))

ULT

⁵ 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.

UST

⁵ Other seeds fell on ground where there was little soil, and it was filled with rocks. Very soon the seeds appeared through the soil because the soil was not very deep.

Mark 4:6

the sun rose (ULT)

the sun shone on those young plants (UST)

Here, **the sun rose** is an idiom which means when the sun got to its highest and hottest point in the sky. If this would be misunderstood, you express it explicitly. Alternate translation: “when the hottest time of the day came” (See: [Idiom](#))

it was scorched (ULT)

it scorched them (UST)

If it would be more natural in your language, you could say this with an active form. Alternate translation: “it scorched the plants” (See: [Active or Passive](#))

ULT

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

UST

⁶ Later that day, after the sun shone on those young plants, it scorched them. Then they withered because their roots were not deep enough in the ground.

Mark 4:7

other fell (ULT)

other seeds fell...The seeds (UST)

See the note on [4:5](#)

Translation Words - ULT

- [thorns](#)
- [thorns](#)
- [a crop](#)

Translation Words - UST

- [ground that contained roots of thorny plants](#)
- [thorny plants also grew](#)
- [grain](#)

ULT

⁷ And other fell into the [thorns](#), and the [thorns](#) grew up and choked it, and it did not produce [a crop](#).

UST

⁷ As he sowed, other seeds fell on [ground that contained roots of thorny plants](#). The seeds grew, but the [thorny plants also grew](#) up and crowded out the good plants. So the plants produced no [grain](#).

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 grain, some produced 60 times as much grain, and some produced 100 times as much grain" (See: [Ellipsis](#))

30...60...100 (ULT) thirty times as much as the seed that the man had planted...Some bore sixty times as much... Some bore one hundred times as much (UST)

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

Translation Words - ULT

- [good](#)
- [a crop](#)

Translation Words - UST

- [good](#)
- [plenty of grain](#)

ULT

⁸ And other fell into the [good](#) soil, and it was producing [a crop](#), growing up and being increased and yielding one, 30, and one, 60, and one, 100."

UST

⁸ But as he sowed, other seeds fell on [good](#) soil. As a result, they sprouted, grew large, and then they produced [plenty of grain](#). Some plants bore thirty times as much as the seed that the man had planted. Some bore sixty times as much. Some bore one hundred times as much."

Mark 4:9

Whoever has ears to hear, let him hear (ULT)
Whoever is willing to listen, listen to what I say (UST)

The phrase **has ears** here is a metonym for the willingness to understand and obey. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: "Whoever is willing to understand, let him understand and obey" (See: [Metonymy](#))

ULT

⁹ And he said, "Whoever has ears to hear, let him hear!"

UST

⁹ Then Jesus said, "Whoever is willing to listen, listen to what I say."

Whoever has ears to hear, let him hear (ULT)
Whoever is willing to listen, listen to what I say (UST)

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.

the Twelve (ULT)

the twelve disciples (UST)

See how you translated the phrase **the Twelve** in 11:7. (See: [Nominal Adjectives](#))

Translation Words - ULT

- [Twelve](#)
- [parables](#)

Translation Words - UST

- [twelve disciples](#)
- [parables](#)

ULT

¹⁰ And when he was alone, those around him with the [Twelve](#) were asking him about the [parables](#).

UST

¹⁰ Later, when only the [twelve disciples](#) and other close followers were with him, they asked him about the [parables](#).

Mark 4:11

To you has been given the mystery of the kingdom of God (ULT)

To you I have explained the message about how God reveals himself as king (UST)

If it would be more natural in your language, you could say this with an active form. Alternate translation: "I have given you the mystery of the kingdom of God" (See: [Active or Passive](#))

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

to the others...to the others (UST)

Here, **to those who are outside** refers to the people who are not a part of Jesus' group of disciples. If this would be misunderstood, you can express 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](#),

UST

¹¹ He said to them, "To you [I have explained the message about how God reveals himself as king](#), but to the others I have spoken in [parables](#)."

Translation Words - ULT

- [mystery](#)
- [of...kingdom of God](#)
- [parables](#)

Translation Words - UST

- [I have explained the message about how...reveals](#)
- [God...himself as king](#)
- [parables](#)

Mark 4:12

they may look but may not see (ULT)

Here, **see** is a metaphor for being spiritually blind. Alternate translation: "When they see my works, they will not know why I am doing them" (See: [Metaphor](#))

so that looking, they may look but may not see, and hearing, they may hear but may not understand (ULT)

Mark is quoting Jesus, and Jesus is quoting the prophet Isaiah. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. For clarity, you could also indicate the source of the words that Jesus is quoting. Alternate translation: "so that as the prophet Isaiah said, though they see, they will not perceive, and though they hear, they will not understand" (See: [Quotes within Quotes](#))

so that they might not turn (ULT)

This is so that they would not repent...not (UST)

Here, **turn** is a metaphor for "repent." If your readers would not understand this, you could use an equivalent metaphor from your culture or state it in plain language. Alternate translation: "so that they would not repent" (See: [Metaphor](#))

Translation Words - ULT

- may...understand
- they might...turn
- it might be forgiven

Translation Words - UST

- they will...understand what it means
- This is so that they would...repent
- God would...forgive

ULT

¹² 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."

UST

¹² When they see what I am doing, they will not learn {why I do it}. When they hear what I say, [they will](#) not [understand what it means](#). [This is so that they would](#) not [repent](#), and [God would](#) not [forgive](#) them."

Mark 4:13

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

Do you not understand this parable? How then will you understand when I teach you other parables (UST)

Jesus used **Do you not understand this parable?** and **how will you understand all the parables?** to show how disappointed he was that his disciples could not understand his parable. If this would be misunderstood in your language, you could use an equivalent comparison or express this meaning in a non-figurative way.

Alternate translation: "If you cannot understand this parable, think about how hard it will be for you to understand all of the other parables" (See: [Rhetorical Question](#))

ULT

¹³ And he says to them, "[Do you](#) not [understand](#) this [parable](#)? And how [will you understand](#) all the [parables](#)?"

UST

¹³ Jesus also said to his disciples, "[Do you](#) not [understand](#) this [parable](#)? How then [will you understand](#) when I teach you other [parables](#)?"

Translation Words - ULT

- [Do you...understand](#)
- [will you understand](#)
- [parable](#)
- [parables](#)

Translation Words - UST

- [Do you...understand](#)
- [will you understand](#)
- [parable](#)
- [parables](#)

Mark 4:14

The sower sows the word (ULT)

In the parable that I told you, the man who sows seeds represents someone who teaches God's message to others (UST)

If your readers would not understand this, you could use an equivalent metaphor from your culture. Alternatively, you could express Marks's meaning in a non-figurative way. Alternative translation, "The one sowing the seed represents a person who proclaims God's message to others" (See: [Metaphor](#))

ULT

¹⁴ The [sower sows](#) the word.

UST

¹⁴ In the parable that I told you, the man [who sows seeds](#) represents [someone who teaches](#) God's message [to others](#).

sows the word (ULT)

someone who teaches God's message to others (UST)

Here, **the word** means the gospel which Jesus was proclaiming. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "sows the message which Jesus was proclaiming" or "sows the gospel message" (See: [Assumed Knowledge and Implicit Information](#))

sows the word (ULT)

someone who teaches God's message to others (UST)

Sowing the message represents teaching it. If your readers would not understand this, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul's meaning in a non-figurative way. Alternate translation: "the one who teaches people God's message" (See: [Metaphor](#))

Translation Words - ULT

- [sower](#)
- [sows](#)

Translation Words - UST

- [who sows seeds](#)
- [someone who teaches...to others](#)

Mark 4:15

Now these are the ones beside the road (ULT)

If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternative translation, "Some people represent the instance when the seeds fell along the path." (See: [Metaphor](#))

these (ULT)

Some people (UST)

These is a generic noun for people. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "certain people" (See: [Generic Noun Phrases](#))

Translation Words - ULT

- [word](#)
- [word](#)
- [is being sown](#)
- [was sown](#)
- [Satan](#)

Translation Words - UST

- [the seeds fell](#)
- [what...have heard](#)
- [God's message](#)
- [what...have heard](#)
- [Satan](#)

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.

UST

¹⁵ Some people are like the instance when [the seeds fell](#) along the path. When they hear [God's message](#), [Satan](#) comes at once and causes them to forget [what](#) they [have heard](#).

Mark 4:16

And in the same manner, these are the ones being sown on the rocky ground (ULT)

If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternative translation, "Some people represent the seeds which the farmer sowed upon the rocky soil." (See: [Metaphor](#))

these (ULT)

Some people (UST)

See the note on **these** in the previous verse. (See: [Generic Noun Phrases](#))

the ones being sown on the rocky ground (ULT) the seed which the farmer sows upon the rocky soil (UST)

If it would be more natural in your language, you could say this with an active form. Alternate translation: "the ones which the sower sowed on the rocky soil" (See: [Active or Passive](#))

Translation Words - ULT

- [in the same manner](#)
- [being sown](#)
- [word](#)
- [receive](#)
- [joy](#)

Translation Words - UST

- [the seed which the farmer sows upon the rocky soil](#)
- [the seed which the farmer sows upon the rocky soil](#)
- [God's message](#)
- [they accept](#)
- [joy](#)

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](#),

UST

¹⁶ Some people are like [the seed which the farmer sows upon the rocky soil](#). As soon as they hear [God's message](#), they [accept](#) it with [joy](#).

Mark 4:17

they have no root in themselves (ULT) they did not have their own strong roots (UST)

This is a comparison to young plants that have very shallow roots. This metaphor means that the people were at first outwardly excited when they received the word, but they were not strongly devoted to it. If your readers would not understand what **they have no root in themselves** means, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul's meaning in a non-figurative way. Alternate translation: "they did not fully grasp the message" (See: [Metaphor](#))

no...root (ULT) not...they did...have their own strong roots (UST)

Here, **no root** is an exaggeration to emphasize how little they interacted with the gospel message. If this would be misunderstood in your language, you could use an equivalent expression from your language. Alternate translation: "no lasting change" (See: [Hyperbole](#))

they are caused to stumble (ULT) they...stop believing (UST)

Here, **to stumble** is an idiom which means to stop believing. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: "they stop believing in God's message" (See: [Idiom](#)) (See: [Metaphor](#))

Translation Words - ULT

- [tribulation](#)
- [persecution](#)
- [word](#)

Translation Words - UST

- [people cause them to suffer](#)
- [people cause them to suffer](#)
- [the message of God](#)

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.

UST

¹⁷ But, they did not have their own strong roots, but their roots were weak. Because of this, when [people cause them to suffer](#) because of [the message of God](#), they quickly stop believing.

Mark 4:18

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

Some people are like the soil that has thorny weeds in it (UST)

If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternative translation, "some people represent the seeds which the farmer sowed among the thorny plants." (See: [Metaphor](#))

others (ULT)

Some people (UST)

See note about **others** on [4:15](#) (See: [Generic Noun Phrases](#))

Translation Words - ULT

- [being sown](#)
- [thorns](#)
- [word](#)

Translation Words - UST

- [the soil that has thorny weeds in it](#)
- [the soil that has thorny weeds in it](#)
- [God's message](#)

ULT

¹⁸ And others are the ones [being sown](#) into the [thorns](#). These are the ones who have heard the [word](#),

UST

¹⁸ Some people are like [the soil that has thorny weeds in it](#). Those people hear [God's message](#),

Mark 4:19

the cares of the age (ULT) only care about earthly things (UST)

Alternate translation: "the worries in this life" or "the concerns about this present life"

entering in, choke the word (ULT) and they forget God's message...These things therefore choke the message which they received (UST)

Jesus uses the metaphor **choke** to depict what these peoples' desires do to them. Similarly to how a thorny plant chokes a baby plant, worldly desire chokes faith. If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternate translation: "do not allow the faith to grow" (See: [Metaphor](#))

it becomes unfruitful (ULT) the person becomes fruitless (UST)

Here, **unfruitful** is a metaphor used to depict whether one is a follower of Jesus or not. If a tree is fruitful, it is living and healthy. If it is not fruitful, it is dead or unhealthy. If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternate translation: "the person does not do good works showing that they follow Jesus" (See: [Metaphor](#))

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](#).

UST

¹⁹ but [only care about earthly things](#) and [becoming rich](#), and they forget [God's message](#). [These things therefore choke the message which they received](#), and [the person](#) becomes [fruitless](#).

Translation Words - ULT

- [of...age](#)
- [deceitfulness](#)
- [desires](#)
- [word](#)
- [unfruitful](#)

Translation Words - UST

- [only care about earthly things](#)
- [becoming rich](#)
- [God's message](#)
- [These things therefore choke the message which they received](#)
- [the person...fruitless](#)

Mark 4:20

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

If your readers would not understand this metaphor, you could express the meaning in a non-figurative way. Alternative translation: “some people represent the seeds which the farmer sowed upon the good soil ” (See: [Metaphor](#))

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

This refers to the quantity of 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)

thirty...sixty...one hundred grains (UST)

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

Translation Words - ULT

- [sown](#)
- [good](#)
- [word](#)
- [receive it](#)
- [produce a crop](#)

Translation Words - UST

- [good](#)
- [God's message](#)
- [they accept it and they believe it](#)
- [they do the things that God wants them to do. They are like the good plants that produced](#)
- [plant, planted, implanted, replanted, transplanted, sow](#)

ULT

²⁰ And those are the ones [sown](#) in the [good](#) soil, who hear the [word](#) and [receive it](#), and [produce a crop](#)—one, 30, and one, 60, and one, 100.”

UST

²⁰ But some people are like the seed which was sowed on the [good](#) soil. They hear [God's message](#) and [they accept it and they believe it](#), and [they do the things that God wants them to do. They are like the good plants that produced](#) thirty, sixty, or one hundred grains.”

Mark 4:21

to them (ULT) the disciples (UST)

The pronoun **them** could be referring to: (1) the crowd. Alternate translation: "the crowd" or (2) if you do not know, you can make it vague. Alternate translation: "his listeners"

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

Jesus is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You certainly do not bring a light inside the house to put it under a basket or under a bed!" (See: [Rhetorical Question](#))

ULT

²¹ 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](#)?"

UST

²¹ He told the disciples another parable: "People certainly do not light [an oil lamp](#) and then bring [it](#) in the house in order to put [something over it to cover its light](#). Instead, they put it on [a lampstand](#) so that the light will shine."

so that it might be put under a basket or under the bed (ULT)

Mark mentions two household items here for the sake of emphasis. If your language does not use repetition in this way, you could combine these phrases. (See: [Doublet](#))

Translation Words - ULT

- [lamp](#)
- [a basket](#)
- [lampstand](#)

Translation Words - UST

- [an oil lamp...it](#)
- [something over it to cover its light](#)
- [a lampstand](#)

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 the open” (See: [Litotes](#))

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

These two parallel phrases, **nothing is hidden** and **nothing secret has happened**, both have the same meaning. Jesus is emphasizing that everything that is secret will be made known. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: “nothing is hidden that will not be revealed” (See: [Parallelism](#))

Translation Words - ULT

- [it might be revealed](#)
- [exposure](#)

Translation Words - UST

- [everyone will know them](#)
- [full light](#)

ULT

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](#).

UST

²² Similarly, things that were hidden—one day [everyone will know them](#), and the things that have happened in secret—one day everyone will see them in [full light](#).

Mark 4:23

**If anyone has ears to hear, let him hear (ULT)
Whoever is willing to listen, listen to what I
say (UST)**

See how your translated this in [4:09](#)

ULT

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

UST

²³ "Whoever is willing to listen, listen to what I say."

Mark 4:24

he was saying to them (ULT)

See how you translated [4:21](#)

In what measure you use (ULT) to the same degree that you consider what I say (UST)

This is a metaphor in which Jesus speaks of “understanding” as if it were “measuring.” If your readers would not understand, you could use an equivalent metaphor from your culture. Alternatively, you could express Paul’s meaning in a non-figurative way. Alternative translation, “As much as you think carefully about the things I have said, God will allow you to understand even more” (See: [Metaphor](#))

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

If it would be more natural in your language, 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](#))

ULT

²⁴ And he was saying to them, “Pay attention to what you hear. In what measure you use it will be measured to you, and it will be added to you.

UST

²⁴ “Consider carefully what you hear me say to you, for God will let you understand to the same degree that you consider what I say. He will let you understand even more than that.

Mark 4:25

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

If it would be more natural in your language, you could say this with an active form. Alternate translation: “to him God will give more ... God will take away from” (See: [Active or Passive](#))

ULT

²⁵ 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”

UST

²⁵ For if a person has some understanding, he will receive even more. But if a person does not have understanding, even what little he has, he will lose.”

Mark 4:26

Thus is the kingdom of God (ULT) When God begins to show himself as king (UST)

Jesus tells the people parables to explain the kingdom of God. (See: [Parables](#))

As a man may throw the seed (ULT) it is like a man who has scattered seed (UST)

Jesus likens the kingdom of God to a man who **may throw the seed**.

If this would be misunderstood in your language, you could use an equivalent comparison or express this meaning in a non-figurative way. Alternate translation: "The kingdom of God grows like when a man throws seed on the ground" (See: [Simile](#))

As a man may throw the seed on the ground (ULT) it is like a man who has scattered seed on the ground (UST)

The word **man** is not speaking of any specific person, but of any people who scatter seed. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "As people who may throw seed on the ground" (See: [Generic Noun Phrases](#))

ULT

²⁶ And he was saying, "Thus is the kingdom of God: As a man may throw the seed on the ground,

UST

²⁶ Jesus also said, "When God begins to show himself as king, it is like a man who has scattered seed on the ground.

Translation Words - ULT

- kingdom of God
- As
- may throw
- seed

Translation Words - UST

- God...begins to show himself as king
- it is like
- who has scattered
- seed

Mark 4:27

(There are no notes for this verse.)

Translation Words - ULT

- he may sleep
- day
- seed
- he...does...know

Translation Words - UST

- he slept
- each day without worrying about the seeds
- seeds
- did...understand

ULT

²⁷ 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.

UST

²⁷ Afterwards he slept each night and rose up each day without worrying about the seeds. During that time the seeds sprouted and grew in a way that he did not understand.

Mark 4:28

First...then...then (ULT)

First...Then...Then (UST)

These words show that these things happened one after another. Make sure that this is clear to your audience in your translation. Alternate translation: “First, the stalks appeared. After this, the heads appeared. Finally, the mature grain in the heads” (See: [Connect — Sequential Time Relationship](#))

Translation Words - ULT

- [soil](#)
- [grain](#)

Translation Words - UST

- [ground](#)
- [kernels](#)

ULT

²⁸ The [soil](#) produces a crop of its own accord: First the blade, then the head, then the mature [grain](#) in the head.

UST

²⁸ The [ground](#) produced the crop on its own. First the stalks appeared. Then the heads appeared. Then the full [kernels](#) in the heads appeared.

Mark 4:29

he immediately sends forth the sickle (ULT)
As soon as...he sent people to harvest it (UST)

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](#))

sickle (ULT)
to harvest it (UST)

A **sickle** is an agricultural tool with a handle and a curved blade or a sharp hook used to cut tall crops down to the ground to be harvested. If this would be misunderstood, use a tool in your language that is used to do this job.

because the harvest has come (ULT)
because it was time to harvest the grain (UST)

Here the phrase **has come** is an idiom meaning that the grain is ripe for harvest. Alternate translation: "because it is time for the farmers to harvest the grain" (See: [Idiom](#))

Translation Words - ULT

- [crop](#)
- [he...sends forth](#)
- [harvest](#)

Translation Words - UST

- [grain](#)
- [he sent people](#)
- [to harvest the grain](#)

ULT

²⁹ And whenever it may have delivered the [crop](#), [he](#) immediately [sends forth](#) the sickle because the [harvest](#) has come."

UST

²⁹ As soon as the [grain](#) was ripe [he sent people](#) to harvest it because it was time [to harvest the grain](#)."

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 get the listeners attention, as he was about to speak another parable about **the kingdom of God**.

Alternate translation: "With this parable I can explain what the kingdom of God is like." (See: [Rhetorical Question](#))

Translation Words - ULT

- [kingdom of God](#)
- [parable](#)

Translation Words - UST

- [When...God...begins to show himself as king](#)
- [parable](#)

ULT

³⁰ And he was saying, "How might we compare the [kingdom of God](#), or in what [parable](#) might we present it?"

UST

³⁰ Jesus told them another parable. He said, "[When God begins to show himself as king](#), what is it like? What [parable](#) can I use to describe it?"

Mark 4:31

when it may have been sown (ULT)

If it would be more natural in your language, you could say this with an active form. Alternate translation: “when someone sows it” or “when someone plants it” (See: [Active or Passive](#))

Translation Words - ULT

- It is} like
- a...seed
- of...seeds
- it may have been sown
- soil
- earth (2)

Translation Words - UST

- It is like
- seeds
- other seed
- that are planted
- the ground
- earth (2)

ULT

³¹ {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,

UST

³¹ It is like mustard seeds, which are the smallest seeds that are planted in the ground, smaller than any other seed upon the earth.

Mark 4:32

and it makes large branches (ULT)

The mustard tree is described as causing its branches to grow large. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: "with large branches" (See: [Personification](#))

Translation Words - ULT

- it may have been sown
- of...sky
- shade

Translation Words - UST

- they are planted
- birds
- shade

ULT

³² and when [it may have been sown](#), it grows and becomes greater than all the edible plants, and it makes large branches, so that the birds of the [sky](#) are able to make their nests in its [shade](#)."

UST

³² After [they are planted](#), they grow up and become larger than the other garden plants. They put out big branches so that [birds](#) are able to make nests in their [shade](#)."

Mark 4:33

And with many such parables he was speaking the word to them, to the degree that they were able to hear (ULT)

This verse marks the end of this section of Jesus' parables. Use the natural form in your language for expressing the conclusion of a story. (See: [End of Story](#))

Translation Words - ULT

- with...parables
- word
- to the degree that

Translation Words - UST

- parables
- about God's message
- He told...as much as they were able

ULT

³³ And with many such [parables](#) he was speaking the [word](#) to them, [to the degree that](#) they were able to hear;

UST

³³ Jesus used many [parables](#) when he talked to the people [about God's message](#). [He told](#) them [as much as they were able](#) to understand.

Mark 4:34

but he was not speaking to them without a parable (ULT)

He always used parables when he spoke to them (UST)

Luke uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. (See: [Litotes](#))

he was explaining everything (ULT)
he explained all the parables (UST)

Here, **everything** does not actually mean everything, but rather, all of his parables which he had spoken. If this would be misunderstood in your language, you could state this clearly. Alternate translation: "he explained all his parables" (See: [Hyperbole](#))

Translation Words - ULT

- a parable
- to...disciples

Translation Words - UST

- He always used parables when he spoke to them
- apprentices

ULT

³⁴ but he was not speaking to them without a parable, but by himself, he was explaining everything to {his} own disciples.

UST

³⁴ He always used parables when he spoke to them. But he explained all the parables to his own apprentices when he was alone with them.

Mark 4:35

(There are no notes for this verse.)

Translation Words - ULT

- day

Translation Words - UST

- day

ULT

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

UST

³⁵ On that same day, when the sun was setting, Jesus said to his disciples, "Let us cross over to the other side of the Sea of Galilee."

Mark 4:36

(There are no notes for this verse.)

Translation Words - ULT

- as

Translation Words - UST

- already

ULT

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

UST

³⁶ Jesus was already in the boat, so they left the crowd of people and sailed away. Other people also went along with them in their boats.

Mark 4:37

(There are no notes for this verse.)

ULT

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

UST

³⁷ A strong wind came up and the waves started coming into the boat! The boat was in danger of being filled with water

Mark 4:38

do you not care that we are perishing (ULT)
Are you not concerned that we are about to die (UST)

The disciples asked this question to convey their fear. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "you need to pay attention to what is happening; we are all about to die!" (See: [Rhetorical Question](#))

Teacher (ULT)

Teacher (UST)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

we are perishing (ULT)
we are about to die (UST)

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

Translation Words - ULT

- [sleeping](#)
- [Teacher](#)
- [we are perishing](#)

Translation Words - UST

- [He was sleeping](#)
- [Teacher](#)
- [we are about to die](#)

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](#)?"

UST

³⁸ Jesus was in the back part of the boat. [He was sleeping](#) with his head on a cushion. So the disciples woke him up and said to him, "[Teacher](#)! Are you not concerned that [we are about to die](#)?"

Mark 4:39

Be silent! Be still (ULT)

Be quiet! Be still (UST)

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "Be calm!" (See: [Doublet](#))

Translation Words - ULT

- [he rebuked](#)
- [to...sea](#)

Translation Words - UST

- [and rebuked](#)
- [lake](#)

ULT

³⁹ 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.

UST

³⁹ So Jesus got up [and rebuked](#) the wind and he spoke to the [lake](#), "Be quiet! Be still!" The wind stopped blowing and then the Sea of Galilee became very calm.

Mark 4:40

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

Why are you afraid? Do you not yet believe that I can protect you (UST)

Jesus asks these questions to make his disciples consider why they are **afraid** when he is with them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation as statements: "You should not be afraid. You need to have more faith." (See: [Rhetorical Question](#))

ULT

⁴⁰ And he said to them, "Why are you **afraid**? Do you not yet have **faith**?"

UST

⁴⁰ He said to the disciples, "Why are you **afraid**? Do you not yet **believe that I can protect you**?"

Translation Words - ULT

- **afraid**
- **faith**

Translation Words - UST

- **afraid**
- **believe that I can protect you**

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](#))

Translation Words - ULT

- [they were filled with...fear](#)
- [sea](#)
- [obey](#)

Translation Words - UST

- [They were terrified](#)
- [waves](#)
- [obey](#)

ULT

⁴¹ 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?"

UST

⁴¹ [They were terrified](#). They said to one another, "Who is this man? Even the wind and the [waves 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](#))

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 7, 9, 19, 22, 23, 31, 35, 36, 38, 39, 40 and 41. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 5:1

And they came to the other side of the sea, to the region of the Gerasenes (ULT)

This verse acts as an introduction to the next story. Use the natural form in your language for introducing a new event. Alternate translation: "After this, they came to the other side of the Sea of Galilee, to the region where the Gerasenes lived" (See: [Introduction of a New Event](#))

they came (ULT)

Jesus and his disciples arrived (UST)

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

of the Gerasenes (ULT)

People called the Gerasenes (UST)

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

Translation Words - ULT

- [of...sea](#)

Translation Words - UST

- [Sea of Galilee](#)

ULT

¹ And they came to the other side of the [sea](#), to the region of the Gerasenes.

UST

¹ Jesus and his disciples arrived on the other side of the [Sea of Galilee](#). People called the Gerasenes lived near the place where they landed.

Mark 5:2

with an unclean spirit (ULT) Evil spirits controlled the man (UST)

This phrase, **with an unclean spirit**, is an idiom meaning that the man is controlled by the unclean spirit. Alternate translation: "whom an unclean spirit controlled" (See: [Idiom](#))

Translation Words - ULT

- [an unclean spirit](#)
- [unclean](#)
- [tombs](#)

Translation Words - UST

- [tombs in a cemetery](#)
- [Evil spirits](#)
- [Evil](#)

ULT

² And when he had gotten out from the boat, immediately a man with [an unclean](#) spirit came from the [tombs](#) to meet him,

UST

² When Jesus stepped out of the boat, a man came out from the [tombs in a cemetery](#). [Evil](#) spirits controlled the man.

Mark 5:3

(There are no notes for this verse.)

Translation Words - ULT

- tombs
- to bind

Translation Words - UST

- the tombs
- to restrain...restrain

ULT

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

UST

³ The man was coming out of the cemetery because he lived among the tombs. The people at times tried to restrain him. They could not restrain him, not even with {metal} chains.

Mark 5:4

This verse and the next verse function as background information to tell the reader about this man who was controlled by an evil spirit. Use the natural form in your language for expressing background information. (See: [Background Information](#))

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

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "people had bound him many times" (See: [Active or Passive](#))

the shackles had been shattered (ULT) He was so strong that (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "he shattered his shackles" (See: [Active or Passive](#))

with shackles (ULT) shackles (UST)

Prisoners' **shackles** are strong, rounded strips of metal that people place around each arm and leg of prisoners. The shackles are then attached with chains to objects that do not move so the prisoners cannot move. Think of an object in your culture that is used to constrain people. (See: [Translate Unknowns](#))

Translation Words - ULT

- [had...been bound](#)
- [was strong enough](#)

Translation Words - UST

- [they used](#)
- [was able](#)

ULT

⁴ 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.

UST

⁴ Whenever [they used](#) chains and shackles, the man would break them apart. He was so strong that no one [was able](#) to control him.

Mark 5:5

(There are no notes for this verse.)

Translation Words - ULT

- day
- tombs
- crying out

Translation Words - UST

- Day
- places in the cemetery where people were buried
- he...scream out loud

ULT

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

UST

⁵ Day and night the man would spend his time among the places in the cemetery where people were buried. In the hill-country he would scream out loud and cut himself with sharp stones.

Mark 5:6

And having seen Jesus from a distance, he ran to him and bowed down to him (ULT)

When he saw Jesus in the distance getting out of the boat, he ran over to him and knelt before him (UST)

After **having seen Jesus**, the man then ran to him. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: "After the man saw Jesus from a distance, he then ran to him and bowed down before him" (See: [Connect — Sequential Time Relationship](#))

Translation Words - ULT

- Jesus
- bowed down to

Translation Words - UST

- Jesus
- knelt

ULT

⁶ And having seen [Jesus](#) from a distance, he ran to him and [bowed down to](#) him.

UST

⁶ When he saw [Jesus](#) in the distance getting out of the boat, he ran over to him and [knelt](#) before him.

Mark 5:7

General Information:

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

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

The unclean spirit asks this question out of fear. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. 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](#))

Son of the Most High God (ULT)

(**Son of the Most High God** is an important title for Jesus. (See: [Translating Son and Father](#))

Translation Words - ULT

- crying out
- in a...voice
- Jesus
- Son of...God
- Most High
- by God
- may you...torment

Translation Words - UST

- God
- Jesus, Jesus Christ, Christ Jesus
- Most High
- Son of God, the Son
- cry, cry out, outcry
- torment, tormented, tormentors
- voice

ULT

⁷ 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."

UST

⁷⁻⁸ The demon cried out in a loud voice, "Leave me alone, Jesus, Son of the Most High God! Swear by the name of God that you will not torture me! The demon said this because Jesus was saying to him, "Go out from that man, unclean spirit!"

Mark 5:8

(There are no notes for this verse.)

Translation Words - ULT

- unclean...spirit
- unclean

Translation Words - UST

- clean, wash
- demon, evil spirit, unclean spirit

ULT

⁸ For he was saying to him, "Come out from the man, **unclean spirit**."

UST

⁷⁻⁸ The demon cried out in a loud voice, "Leave me alone, Jesus, Son of the Most High God! Swear by the name of God that you will not torture me! The demon said this because Jesus was saying to him, "Go out from that man, unclean spirit!"

Mark 5:9

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

He replied, “My name is Legion because there are many of us evil spirits in this man (UST)

The spirit which is speaking speaks on behalf of all of the spirits who are possessing the man. Here, **we** includes the speaker and all of the other spirits. Make sure that this is understood in your translation.
(See: [Exclusive and Inclusive 'We'](#))

My name {is} Legion, for we are many (ULT)

My name is Legion because there are many of us evil spirits in this man (UST)

A **legion** is the name of a large group of Roman soldiers. The unclean spirit uses this name to tell Jesus that they **many**. If this would be misunderstood in your language, you can express this explicitly. Alternate translation “My name is Legion. This is our name, because there are many of us” (See: [How to Translate Names](#))

Translation Words - ULT

- [name](#)
- [name](#) (2)

Translation Words - UST

- [name](#)
- [name is](#) (2)

ULT

⁹ And he was asking him, “What {is} your [name](#)?” And he says to him, “My [name](#) {is} Legion, for we are many.”

UST

⁹ Jesus asked the unclean spirit, “What is your [name](#)?” He replied, “My [name is](#) Legion because there are many of us evil spirits in this man.”

Mark 5:10

**And he was begging him repeatedly that he would not send them out of the region (ULT)
Then the evil spirits kept asking Jesus fervently that he not send them out of the region (UST)**

Mark inserts this verse and the following verse to give important information about what Jesus does with the spirits. Use the natural form in your language for expressing background information. (See: [Background Information](#))

Translation Words - ULT

- he was begging
- he would...send

Translation Words - UST

- the evil spirits...asking...fervently
- he...send

ULT

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

UST

¹⁰ Then the evil spirits kept asking Jesus fervently that he not send them out of the region.

Mark 5:11

(There are no notes for this verse.)

Translation Words - ULT

- of pigs

Translation Words - UST

- of pigs

ULT

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

UST

¹¹ At the same time, a large herd of pigs was grazing nearby on the hillside.

Mark 5:12

(There are no notes for this verse.)

Translation Words - ULT

- they begged
- Send
- pigs

Translation Words - UST

- the evil spirits pleaded
- Allow...to go
- pigs

ULT

¹² and they begged him, saying, "Send us into the pigs, so that we might enter into them."

UST

¹² So the evil spirits pleaded with Jesus saying, "Allow us to go to the pigs in order that we might enter them!"

Mark 5:13

he permitted them (ULT)

Jesus permitted them to do that (UST)

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 his permission to do" (See: [Assumed Knowledge and Implicit Information](#))

about 2,000 (ULT)

which numbered about two thousand (UST)

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

having come out (ULT)

left the man (UST)

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "having gone out" (See: [Go and Come](#))

Translation Words - ULT

- [unclean spirits](#)
- [unclean](#)
- [pigs](#)
- [sea](#)
- [sea](#)

Translation Words - UST

- [evil spirits](#)
- [evil](#)
- [pigs](#)
- [Sea of Galilee](#)
- [where](#)

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](#).

UST

¹³ Jesus permitted them to do that. So the [evil](#) spirits left the man and entered the [pigs](#). The herd, which numbered about two thousand, rushed down the steep hill into the [Sea of Galilee](#), [where](#) they drowned.

Mark 5:14

(There are no notes for this verse.)

Translation Words - ULT

- reported this

Translation Words - UST

- reported...what had happened

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.

UST

¹⁴ The men who were tending the pigs ran and reported in the town and the countryside what had happened. Many people {from those places} went to see for themselves what had happened.

Mark 5:15

Jesus...Legion (ULT)

Legion 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) no longer acting like evil spirits controlled him (UST)

The phrase, **being in his right mind** is an idiom meaning that he is thinking clearly. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: “being of a normal mind” or “thinking clearly” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [being demon-possessed](#)
- [clothed](#)
- [being in his right mind](#)
- [they became afraid](#)

Translation Words - UST

- [Jesus](#)
- [man whom evil spirits had previously controlled](#)
- [with clothes on](#)
- [no longer acting like evil spirits controlled him](#)
- [They were afraid when they saw all this](#)

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](#).

UST

¹⁵ All of the people came to the place where [Jesus](#) was. Then they saw the [man whom evil spirits had previously controlled](#). He was sitting there [with clothes on](#) and [no longer acting like evil spirits controlled him](#). They were afraid when they saw all this.

Mark 5:16

(There are no notes for this verse.)

Translation Words - ULT

- who was demon-possessed
- explained it
- pigs

Translation Words - UST

- told...They told...They...described
- man whom the evil spirits previously controlled
- pigs

ULT

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

UST

¹⁶ The people who had seen what Jesus did **told** those who had come from the town and from the countryside. **They told** the people about what had happened to the **man whom the evil spirits previously controlled**. **They** also **described** what had happened to the **pigs**.

Mark 5:17

(There are no notes for this verse.)

Translation Words - ULT

- to beg

Translation Words - UST

- the people pleaded

ULT

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

UST

¹⁷ Then the people pleaded with Jesus to leave their region.

Mark 5:18

so that he might be with him (ULT)

Please let me go with you (UST)

If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: "I want to be with you" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [who had been demon-possessed](#)
- [was begging](#)

Translation Words - UST

- [the man whom the evil spirits previously controlled](#)
- [begged](#)

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.

UST

¹⁸ As Jesus got in the boat to leave, [the man whom the evil spirits previously controlled begged](#) Jesus, "Please let me go with you!"

Mark 5:19

But he did not permit him (ULT) But Jesus did not let the man go with him (UST)

Jesus was not allowing the man to get into the boat. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "But he did not allow the man to come with them in the boat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [house](#)
- [Lord](#)
- [had mercy on](#)

Translation Words - UST

- [home](#)
- [Lord](#)
- [tell them how he has been so kind](#)

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."

UST

¹⁹ But Jesus did not let the man go with him. Instead, he said to him, "Go [home](#) to your family and tell them everything the [Lord](#) has done for you, and [tell them how he has been so kind](#) to you."

Mark 5:20

the Decapolis (ULT)

the Ten Towns in that region (UST)

The **Decapolis** is the name of a region. It means “ten cities.” It is located to the southeast of the Sea of Galilee. (See: [How to Translate Names](#))

everyone was marveling (ULT)

All the people who heard what the man said were amazed (UST)

It may be helpful to state who the people were that were **marveling**. (See: [Ellipsis](#))

Translation Words - ULT

- to proclaim
- Jesus
- was marveling

Translation Words - UST

- He told people
- Jesus
- were amazed

ULT

²⁰ And he went away and began to [proclaim](#) in the Decapolis how much [Jesus](#) did for him, and everyone [was marveling](#).

UST

²⁰ So the man went and traveled around the Ten Towns in that region. [He told people](#) everything [Jesus](#) had done for him. All the people who heard what the man said [were amazed](#).

Mark 5:21

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- was gathered
- sea

Translation Words - UST

- Jesus
- Sea of Galilee...on the shore
- gathered

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.

UST

²¹ After Jesus crossed again in a boat to the other side of the Sea of Galilee, a large crowd gathered around him on the shore.

Mark 5:22

Jairus (ULT) was Jairus (UST)

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

one of the leaders of the synagogue...comes (ULT)

One of the men who was in charge of a Jewish meeting place...came there (UST)

Your language may say “goes” rather than **comes** in a context such as this. Use whichever is more natural. Alternate translation: “one of the leaders of the synagogue goes” (See: [Go and Come](#))

Translation Words - ULT

- [named](#)
- [he falls](#)

Translation Words - UST

- [whose name](#)
- [he knelt](#)

ULT

²² And behold, one of the leaders of the synagogue, [named](#) Jairus, comes, and having seen him, [he falls](#) at his feet.

UST

²² One of the men who was in charge of a Jewish meeting place, [whose name](#) was Jairus, came there. When he saw Jesus, [he knelt](#) at his feet.

Mark 5:23

you might lay {your} hands (ULT) place your hands (UST)

The expression **lay your hands** often refers to a prophet or teacher placing his hands on someone and imparting either healing or a blessing. In this case, Jairus is asking Jesus to heal his daughter. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: “you might heal her” or “you might lay your hands on her to heal her” (See: [Idiom](#))

in order that she might be healed (ULT)

If your language does not use the passive form in this way, you can say this in active form or in another way that is natural in your language. Alternate translation: “in order that you might heal her” (See: [Active or Passive](#))

Translation Words - ULT

- [he begs](#)
- [hands](#)
- [she might be healed](#)
- [she might live](#)

Translation Words - UST

- [he pleaded](#)
- [hands](#)
- [Heal her](#)
- [keep her alive](#)

ULT

²³ And [he begs](#) him repeatedly, saying, “My little daughter is at the extreme; come, so that you might lay {your} [hands](#) on her in order that [she might be healed](#), and [she might live](#).”

UST

²³ Then [he pleaded](#) with Jesus earnestly, “My daughter is sick and nearly dead! Please come to my house and place your [hands](#) on her. [Heal her](#) and [keep her alive](#)!”

Mark 5:24

(There are no notes for this verse.)

ULT

²⁴ And went with him, and a great crowd was following him and was pressing around him.

UST

²⁴ So Jesus went with him. A large crowd followed him and many pushed in close to him.

Mark 5:25

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)
who had a bleeding disorder. She had been
bleeding every day for twelve years (UST)

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)
She had been bleeding every day for twelve years (UST)

“for twelve years” (See: [Numbers](#))

Translation Words - ULT

- of blood
- for..years

Translation Words - UST

- a bleeding disorder
- She had been bleeding every day for twelve years

ULT

²⁵ And a woman, being with a flow of blood for 12 years,

UST

²⁵ There was a woman in the crowd who had a bleeding disorder. She had been bleeding every day for twelve years.

Mark 5:26

(There are no notes for this verse.)

Translation Words - ULT

- **having suffered**

Translation Words - UST

- **She suffered**

ULT

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

UST

²⁶ **She suffered** many times by the hand of many doctors. At the same time, she had spent all of her money, and did not get better, but instead got worse.

Mark 5:27

the things about Jesus (ULT)

She had heard reports **about Jesus** healing people. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “that Jesus healed people” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [cloak](#)

Translation Words - UST

- [Jesus, Jesus Christ, Christ Jesus](#)
- [clothe, clothed, clothes, clothing, unclothed, garments](#)

ULT

27 having heard the things about [Jesus](#), having come up behind him in the crowd, she touched his [cloak](#).

UST

27-28 When she heard that Jesus healed people, she joined the crowd which was following him, and touched his garment. For she was thinking, “If I only touch his clothes, it will heal me.” So she touched Jesus’ clothes.

Mark 5:28

For she was saying (ULT)

This verse tells the reader that the woman had determined to **touch his clothes** in her mind before she actually touched Jesus' cloak. Think of a way in your language which makes it apparent that this is the reason why she touches Jesus' cloak. (See: [Connect — Reason-and-Result Relationship](#))

I will be saved (ULT)

If your language does not use the passive form in this way, you can say this in active form or in another way that is natural in your language. (See: [Active or Passive](#))

Translation Words - ULT

- [clothes](#)
- [I will be saved](#)

Translation Words - UST

- [save, saved, safe, salvation](#)
- [clothe, clothed, clothes, clothing, unclothed, garments](#)

ULT

28 For she was saying, "If I might touch just his [clothes](#), [I will be saved](#)."

UST

27-28 When she heard that Jesus healed people, she joined the crowd which was following him, and touched his garment. For she was thinking, "If I only touch his clothes, it will heal me." So she touched Jesus' clothes.

Mark 5:29

she had been healed from the disease (ULT) Jesus cured her of her illness (UST)

If your language does not use the passive form in this way, you can say this in active form or in another way that is natural in your language. Alternate translation: “the sickness had left her” or “she was no longer sick” (See: [Active or Passive](#))

Translation Words - ULT

- of...blood
- she knew
- in...body
- she had been healed

Translation Words - UST

- bleeding
- she felt
- her body
- Jesus cured her

ULT

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

UST

²⁹ At once her bleeding stopped. At the same time, she felt within her body that Jesus cured her of her illness.

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. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "his power went out from him and healed someone" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- having realized...that
- power
- having turned around
- clothes

Translation Words - UST

- Jesus, he
- sensed
- power
- So he turned around...and then
- clothes

ULT

³⁰ 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?"

UST

³⁰ As soon as she touched Jesus, he sensed within himself that his power had healed someone. So he turned around in the crowd and then he asked, "Who touched my clothes?"

Mark 5:31

(There are no notes for this verse.)

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

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

UST

³¹ His [disciples](#) replied, "You can see that many people are pushing close to you! Probably many people have touched you! So why do you ask, 'Who touched me?'"

Mark 5:32

(There are no notes for this verse.)

ULT

³² But he was looking around to see the one having done this.

UST

³² But Jesus kept looking around in order to see the one who had touched him.

Mark 5:33

But the woman, having become afraid and trembling (ULT)

Both **afraid** and **trembling** are similar words used to show that the woman was very fearful. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "The woman, filled with fear" (See: [Doublet](#))

told him the whole truth (ULT) told him what she had done (UST)

The phrase **the whole truth** refers to how she had touched him and became well. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "told him the whole truth about how she had touched him" (See: [Ellipsis](#))

Translation Words - ULT

- [having become afraid](#)
- [trembling](#)
- [having known](#)
- [fell down before](#)
- [truth](#)

Translation Words - UST

- [was very afraid](#)
- [trembling](#)
- [because she](#)
- [She knelt before](#)
- [what she had done](#)

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](#).

UST

³³ The woman [was very afraid](#) and [trembling because she](#) knew that when she touched Jesus, he healed her. [She knelt before](#) him and told him [what she had done](#).

Mark 5:34

Daughter (ULT)

Daughter (UST)

Jesus was using this term, **Daughter**, figuratively to refer to the woman as a beloved believer. She was not actually his daughter. Make sure this is understood by your readers. (See: [Kinship](#))

Translation Words - ULT

- [faith](#)
- [has healed](#)
- [peace](#)

Translation Words - UST

- [because you have believed that I could heal you](#)
- [I have now healed](#)
- [at peace](#)

ULT

³⁴ But he said to her, "Daughter, your [faith has healed](#) you. Go in [peace](#) and be healed from your disease."

UST

³⁴ He said to her, "Daughter, [because you have believed that I could heal you, I have now healed](#) you. Be [at peace](#), knowing that I permanently healed you from your illness."

Mark 5:35

Why trouble the teacher any longer (ULT)
So there is no need to bother the teacher any longer in bringing him to your house (UST)

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

Your daughter died. Why trouble the teacher any longer (ULT)
Your daughter has now died. So there is no need to bother the teacher any longer in bringing him to your house (UST)

The news that **your daughter died** explains why he asks the question here. If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "Why trouble the teacher any longer, for your daughter died" (See: [Information Structure](#))

ULT

³⁵ While he is still speaking, they come from the synagogue leader's {house}, saying, "Your daughter **died**. Why **trouble** the **teacher** any longer?"

UST

³⁵ While Jesus was still speaking to that woman, some people arrived who had come from Jairus' house. They said to Jairus, "Your daughter **has now died**. So there is no need **to bother** the **teacher** any longer **in bringing him to your house**."

Translation Words - ULT

- **died**
- **trouble**
- **teacher**

Translation Words - UST

- **has now died**
- **to bother...in bringing him to your house**
- **teacher**

Mark 5:36

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- Do...fear
- believe

Translation Words - UST

- Jesus
- Do...be afraid that your daughter is dead
- believe that she will live

ULT

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

UST

³⁶ But when Jesus heard what these men said, he said to Jairus, "Do not be afraid that your daughter is dead! Just believe that she will live!"

Mark 5:37

(There are no notes for this verse.)

Translation Words - ULT

- Peter
- James
- of James
- John
- brother

Translation Words - UST

- Peter
- James
- James (son of Zebedee)
- John
- brother

ULT

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

UST

³⁷ Then he allowed only his three closest disciples, Peter, James, and John, to go with him to the house. He did not allow any other people to go with him.

Mark 5:38

(There are no notes for this verse.)

Translation Words - ULT

- house
- weeping

Translation Words - UST

- house...there
- They were weeping

ULT

³⁸ And he comes to the house of the leader of the synagogue and sees a commotion and weeping and much wailing.

UST

³⁸ After they arrived near Jairus' house, Jesus saw that the people there were in turmoil. They were weeping and wailing loudly.

Mark 5:39

Why are you upset and weeping (ULT)

Why are you so upset and crying (UST)

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)

The child is not dead, but only sleeping (UST)

The words **The child** are assumed in the second phrase. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "The child is not dead, but the child is sleeping" (See: [Ellipsis](#))

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

The child is not dead, but only sleeping (UST)

Often, **sleep** refers to death. Jesus is likely using it here to mean a temporary end to the girl's life, but not a permanent end. If this would be misunderstood in your language, use a different polite way of referring to this, or you could say this plainly. Alternate translation: "The child is not permanently dead, but she has died for a short time" (See: [Euphemism](#))

ULT

³⁹ And entering, he says to them, "Why are you upset and [weeping](#)? The [child](#) has not [died](#), but [is sleeping](#)."

UST

³⁹ He entered the house and then he said to the people there, "Why are you so upset and [crying](#)? The [child](#) is not [dead](#), but [only sleeping](#)."

Translation Words - ULT

- [weeping](#)
- [child](#)
- [has...died](#)
- [is sleeping](#)

Translation Words - UST

- [crying](#)
- [child](#)
- [is...dead](#)
- [only sleeping](#)

Mark 5:40

(There are no notes for this verse.)

Translation Words - ULT

- having put...outside
- father
- of...child
- child

Translation Words - UST

- sent...outside the house
- child's
- child
- father

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.

UST

⁴⁰ The people laughed at him, because they knew that she was dead. He **sent** all the other people **outside the house**. Then he took the **child's father** and mother and the three disciples who were with him and they went into the room where the **child** was lying.

Mark 5:41

Talitha, koum (ULT)

Talitha koum (UST)

Talitha, koum is an Aramaic sentence which Jesus spoke to the little girl in her own language. In your translation you can spell it the way it sounds in your language, and then explain its meaning. (See: [Copy or Borrow Words](#))

Translation Words - ULT

- [hand](#)
- [of...child](#)
- [translated](#)
- [rise up](#)

Translation Words - UST

- [child's](#)
- [hand](#)
- [means](#)
- [get up](#)

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](#)."

UST

⁴¹ He took hold of the [child's hand](#) and said to her in her own language, "Talitha koum!" That [means](#), "Little girl, [get up](#)!"

Mark 5:42

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

she was...twelve years old (UST)

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

And immediately the little girl rose up and was walking (for she was 12 years {of age (ULT)

Mark includes this information to help the readers understand how it was that she immediately **rose up** and began **walking**. She was able to get up and walk because she was old enough to do so. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to make this a separate sentence. Alternate translation:

“And immediately the little girl rose up and was walking. She was able to do this, because she was 12 years old” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [rose up](#)
- [was walking](#)
- [years {of age](#)
- [with...amazement](#)

Translation Words - UST

- [got up](#)
- [walked around](#)
- [years old](#)
- [amazed](#)

ULT

⁴² 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](#).

UST

⁴² At once the girl [got up](#) and [walked around](#). (It was not surprising that she could walk, because she was twelve [years old](#).) When this happened, all who were present were greatly [amazed](#).

Mark 5:43

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

Then he told them to give the girl something to eat (UST)

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

Translation Words - ULT

- [should know](#)

Translation Words - UST

- [Do...tell](#)

ULT

⁴³ And he strictly ordered them that no one [should know](#) about this, and he told them to give her something to eat.

UST

⁴³ Jesus ordered them strictly, saying, "Do not [tell](#) anyone about what I have done!" Then he told them to give the girl something to eat.

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.

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 7, 30, 31, 37, 38, 45, 48, 49 and 55. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 6:1

And he went out from there and comes to his hometown, and his disciples are following him (ULT)

This verse introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later, Jesus and his disciples went out from there" (See: [Introduction of a New Event](#))

he went out...comes to (ULT) Jesus...left...went to (UST)

Your language may say **went** rather than "came" in a context such as this. Use whichever is more natural. Alternate translation: "he came out ... went into" (See: [Go and Come](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

¹ And he went out from there and comes to his hometown, and his [disciples](#) are following him.

UST

¹ Jesus and his [disciples](#) left the city of Capernaum and went to the the town of his birth, Nazareth.

Mark 6:2

what {is} this wisdom that has been given to him (ULT)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "what is this wisdom that God gave to him?" (See: [Active or Passive](#))

Translation Words - ULT

- [the Sabbath](#)
- [to teach](#)
- [synagogue](#)
- [were amazed](#)
- [wisdom](#)
- [miracles](#)
- [hands](#)

Translation Words - UST

- [the Jewish day of rest](#)
- [Jesus...taught the people](#)
- [Jewish meeting place](#)
- [were amazed](#)
- [wisdom](#)
- [power to perform miracles](#)
- [hand](#)

ULT

² 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](#)?"

UST

² On [the Jewish day of rest](#), Jesus entered the [Jewish meeting place](#) and [taught the people](#). Many who were listening to him [were amazed](#). They wondered where he gained all his [wisdom](#) and the [power to perform miracles](#).

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)

If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. (See: [Rhetorical Question](#))

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)

Those who were in the synagogue with Jesus asked all of these questions to emphasize that they know who Jesus is. Use a form in your language that someone would use to list things in this way. (See: [Litany](#))

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

James...Joses...Judas...Simon (UST)

James and Joses and Judas and Simon are the names of men. (See: [How to Translate Names](#))

by him (ULT)

by his teachings (UST)

The people in the synagogue were not **offended** by who Jesus was. They were offended by what he was teaching them. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. (See: [Synecdoche](#))

Translation Words - ULT

- son
- of Mary
- the brother
- sisters

Translation Words - UST

- We know Mary his mother
- We know Mary his mother
- his younger brothers
- younger sisters

ULT

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?" And they were offended by him.

UST

³ They said, "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!" So they were troubled by his teachings.

Mark 6:4

**A prophet is not without honor, except (ULT)
It is certainly true people honor prophets in
other places, but not (UST)**

Jesus uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "A prophet is always honored, except" or "The only place a prophet is not honored is" (See: [Double Negatives](#))

**in his hometown and among his relatives and
in {his} own house (ULT)
in their hometowns! Even their relatives and
the people who live in their own houses do not honor them (UST)**

Jesus lists **hometown**, **relatives**, **house** to emphasize that prophets are often not welcomed where they are most well known. Use a form in your language that someone would use to list things like Jesus does here. (See: [Litany](#))

**relatives (ULT)
their relatives (UST)**

The term **relatives** refers to people who are related to Jesus, but are not his siblings, mother, or father. If it would be helpful to your readers, you could use a way in your language of expressing this.

**in {his} own house (ULT)
the people who live in their own houses...them (UST)**

Jesus uses **in his own house** to refer to his closest relatives, like his father, mother, or siblings. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "among his closest family members" or "by his father, mother, or siblings" (See: [Metonymy](#))

Translation Words - ULT

- Jesus
- A prophet
- relatives
- house

Translation Words - UST

- Jesus
- It is certainly true people honor prophets in other places
- their relatives
- the people who live in their own houses

ULT

⁴ 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."

UST

⁴ Jesus said to the people, "It is certainly true people honor prophets in other places, but not in their hometowns! Even their relatives and the people who live in their own houses do not honor them!"

Mark 6:5

(There are no notes for this verse.)

Translation Words - ULT

- mighty work
- hands
- he healed them

Translation Words - UST

- he healed
- by placing his hands on
- miracle

ULT

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

UST

⁵ So, although he healed a few sick people there by placing his hands on them, he was not able to perform any other miracle.

Mark 6:6

and he was going around the villages teaching (ULT)

Come back to this

Translation Words - ULT

- he was amazed
- unbelief
- teaching

Translation Words - UST

- He was amazed
- so few of the people believed in him
- and teaching them

ULT

⁶ And he was amazed because of their unbelief, and he was going around the villages teaching.

UST

⁶ He was amazed that so few of the people believed in him. Jesus and his disciples continued going through their villages and teaching them.

Mark 6:7

two by two (ULT)

two by two (UST)

"2 by 2" or "in pairs" (See: [Numbers](#))

the Twelve (ULT)

the twelve disciples (UST)

See how you translated the phrase **the Twelve** in [11:7](#). (See: [Nominal Adjectives](#))

Translation Words - ULT

- he calls
- Twelve
- to send...out
- authority
- over...unclean spirits
- unclean

Translation Words - UST

- Jesus summoned...together
- twelve disciples
- to send...out...to teach people in various towns
- power
- to force evil spirits out of the people who they controlled
- to force evil spirits out of the people who they controlled

ULT

⁷ And he calls the Twelve and began to send them out two by two, and he was giving them authority over the unclean spirits,

UST

⁷ One day, Jesus summoned the twelve disciples together. He then told them that he was going to send them out two by two to teach people in various towns. He also gave them power to force evil spirits out of the people who they controlled.

Mark 6:8

they should take nothing for the journey, except only a staff (ULT)

Jesus uses a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "Only bring on your journey a staff" (See: [Double Negatives](#))

no bread (ULT)

Here, **bread** is a synecdoche for food in general. Alternate translation: "no food" (See: [Synecdoche](#))

Translation Words - ULT

- [commanded](#)
- [a staff](#)
- [bread](#)

Translation Words - UST

- [command](#), [commandment](#)
- [bread](#)
- [staff](#), [clubs](#)

ULT

⁸ and [commanded](#) them that they should take nothing for the journey, except only [a staff](#)—no [bread](#), no bag, no money in {their} belts—

UST

⁸⁻⁹ He also instructed them to only wear sandals and to take along a walking stick when they were traveling. He told them not to take food, nor a bag in which to put supplies, nor any money for their journey. He also did not allow them to take an extra tunic.

Mark 6:9

(There are no notes for this verse.)

Translation Words - ULT

- sandals
- You may...wear
- tunics

Translation Words - UST

- clothe, clothed, clothes, clothing, unclothed, garments
- sandal
- tunic

ULT

⁹ but having put on sandals, and, "You may not wear two tunics."

UST

⁸⁻⁹ He also instructed them to only wear sandals and to take along a walking stick when they were traveling. He told them not to take food, nor a bag in which to put supplies, nor any money for their journey. He also did not allow them to take an extra tunic.

Mark 6:10

(There are no notes for this verse.)

Translation Words - ULT

- a house

Translation Words - UST

- his house

ULT

¹⁰ And he was saying to them,
"Whenever you might enter into a house, remain there until you may go out from there.

UST

¹⁰ He also instructed the twelve disciples, "If someone invites you to stay in his house, live in their house until you leave that town.

Mark 6:11

shake off the dust that {is} under your feet (ULT)

shake off the dust from your feet (UST)

The phrase **shake off the dust that {is} under your feet** was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture of rejection in your culture, you could consider using it here in your translation. (See: [Symbolic Action](#))

Translation Words - ULT

- [might...receive](#)
- [a testimony](#)

Translation Words - UST

- [the people do...welcome](#)
- [you will testify that](#)

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."

UST

¹¹ Wherever [the people do](#) not [welcome](#) you and wherever the people do not listen to you, shake off the dust from your feet as you leave that place. By doing this, [you will testify that](#) they {did not welcome you or your message}."

Mark 6:12

(There are no notes for this verse.)

Translation Words - ULT

- they proclaimed
- people should repent

Translation Words - UST

- they were preaching
- people might repent {of their sins}

ULT

¹² And having gone out, they proclaimed that people should repent.

UST

¹² So after the disciples went out to various towns, they were preaching in order that people might repent {of their sins}.

Mark 6:13

(There are no notes for this verse.)

Translation Words - ULT

- they were casting out
- demons
- anointing
- with oil
- healing them

Translation Words - UST

- They were...forcing...out from people
- evil spirits
- they were anointing
- with olive oil
- healing them

ULT

¹³ And they were casting out many demons and anointing many sick people with oil and healing them.

UST

¹³ They were also forcing many evil spirits out from people, and they were anointing many sick people with olive oil and healing them.

Mark 6:14

John the Baptist has been raised (ULT) John the Baptizer! He has risen (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "God has raised John the Baptist" (See: [Active or Passive](#))

Translation Words - ULT

- King
- Herod
- name
- John the Baptist
- Baptist
- has been raised
- the dead
- miraculous powers

Translation Words - UST

- King
- Herod Antipas
- John the Baptizer! He
- Baptizer
- has risen
- the dead
- the power
- name

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."

UST

¹⁴ Now [King Herod Antipas](#) heard about what Jesus was doing, because many people were talking about him. Some people were saying about Jesus, "He must be [John the Baptizer!](#) He [has risen](#) from [the dead!](#) That is why he has [the power](#) to perform these miracles!"

Mark 6:15

But others were saying, “He is Elijah.”

It may be helpful to state why some people thought John was **Elijah**. Alternate translation: “Some others said, ‘He is Elijah, whom God promised to send back again.’” (See: [Assumed Knowledge and Implicit Information](#))

If it would be more natural in your language, you could express this as an indirect quotation. Alternate translation: “Some were saying that he is Elijah, while others were saying that he is like one of the prophets who lived long ago” (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- Elijah
- A prophet
- of...prophets
- like

Translation Words - UST

- the ancient prophet Elijah, whom God promised to send back again
- No, he is a different prophet
- prophets who lived long ago
- like

ULT

15 But others were saying, “He is [Elijah](#).” But others were saying, “[A prophet, like](#) one of the [prophets](#).”

UST

15 Others were saying about Jesus, “He is [the ancient prophet Elijah, whom God promised to send back again](#).” Others were saying about Jesus, “[No, he is a different prophet, like](#) one of the other [prophets who lived long ago](#).”

Mark 6:16

whom I beheaded (ULT)

The man performing those miracles must be...

I commanded my soldiers to cut off his head

(UST)

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)

alive again (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "is alive again" (See: [Active or Passive](#))

ULT

¹⁶ But [Herod](#), having heard this, was saying, "[John](#), whom I beheaded—he [has been raised](#)."

UST

¹⁶ After hearing what the people were saying, [King Herod Antipas himself](#) said, "The man performing those miracles must be [John the Baptizer](#)! I commanded my soldiers to cut off his head, but he is [alive again](#)!"

Translation Words - ULT

- [Herod](#)
- [John](#)
- [has been raised](#)

Translation Words - UST

- [King Herod Antipas himself](#)
- [John the Baptizer](#)
- [alive again](#)

Mark 6:17

himself...Herod...having sent, seized John and he bound him in prison (ULT)

You can state clearly that **Herod** did not go himself, but 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](#))

For (ULT)

For previously (UST)

Mark is providing this background information to help readers understand why Herod was saying that John rose from the dead. Use a natural way in your language for introducing background information. Alternate translation: "He was saying this because" (See: [Connect — Background Information](#))

the wife of his brother Philip (ULT)

Herod's **brother Philip** is the name of a man. This is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus' twelve disciples. (See: [How to Translate Names](#))

ULT

¹⁷ 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.

UST

¹⁷ For previously, [King Herod](#) had [arrested John](#) and [thrown](#) him in [prison](#). He did this because [Herod](#) married his [brother](#) Philip's wife, [Herodias](#).

Translation Words - ULT

- [Herod](#)
- [having sent](#)
- [seized](#)
- [John](#)
- [he bound](#)
- [prison](#)
- [Herodias](#)
- [brother](#)

Translation Words - UST

- [King Herod...Herod](#)
- [arrested](#)
- [John](#)
- [thrown](#)
- [prison](#)
- [brother](#)
- [Herodias](#)
- [send, sent, send out](#)

Mark 6:18

Herod put John into prison because he was saying **It is not lawful for you to have the wife of your brother**. Make sure this is clear in your language. Alternate translation: "Herod told his soldiers to arrest John because he was saying, 'God's law does not allow you to marry the wife of your brother.'" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- John
- to Herod
- It is...lawful
- of...brother

Translation Words - UST

- Herod
- John
- he...God's law does not
- of...brother

ULT

¹⁸ For John was saying to Herod, "It is not lawful for you to have the wife of your brother."

UST

¹⁸ Herod put John in prison because he was saying to Herod, "God's law does not allow you to marry the wife of your brother."

Mark 6:19

Herodias...was wanting to kill him (ULT)

Herodias...she desired to kill him (UST)

Herodias is a metonym, as she wants someone else to execute John for her. Alternate translation: "she wanted someone to kill him" (See: [Metonymy](#))

Translation Words - ULT

- [Herodias](#)

Translation Words - UST

- [Herodias](#)

ULT

¹⁹ But [Herodias](#) was angry with him and was wanting to kill him, but she was not able,

UST

¹⁹ [Herodias](#) was angry at John because he was saying this, so she desired to kill him. She was not able to kill him because he was in prison.

Mark 6:20

knowing him to be a righteous and holy man (ULT)

Here, **righteous and holy** mean basically the same thing. The repetition is used to emphasize that John was a holy man before God. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "Because he knew that he was a righteous man" (See: [Doublet](#))

Translation Words - ULT

- Herod
- was fearing
- John
- knowing
- righteous
- holy

Translation Words - UST

- Herod
- respected
- John the Baptizer
- he knew that
- righteous
- holy

ULT

²⁰ 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.

UST

²⁰ Herod respected John the Baptizer, for he knew that John was a righteous and holy man. Because of this, he kept him safe in prison from Herodias. Herod, after listening to him, would often become confused, but desired to keep listening to him.

Mark 6:21

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](#))

Translation Words - ULT

- [the...day](#)
- [Herod](#)
- [for...commanders](#)
- [of Galilee](#)

Translation Words - UST

- [day](#)
- [King Herod](#)
- [most important army leaders](#)
- [district of Galilee](#)

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](#),

UST

²¹ A timely [day](#) came to have someone execute John when they honored [King Herod](#) on his birthday. Herod invited the most important government officials, the [most important army leaders](#), and the most important people in the [district of Galilee](#) to eat and celebrate with him.

Mark 6:22

his daughter Herodias having entered (ULT) During the celebration, Herodias' daughter came into the room (UST)

There are a few possible understandings of this passage. (1) This could be saying that Herod's daughter's name was Herodias. Alternate translation: "And Herodias his daughter came in" or (2) This could be speaking about the daughter of Herodias emphatically. Alternate translation: "Herodias' daughter herself came in" (See: [Textual Variants](#))

Translation Words - ULT

- Herodias
- Herod
- king

Translation Words - UST

- Herodias
- King Herod
- he

ULT

²² and his daughter [Herodias](#) 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."

UST

²² During the celebration, [Herodias](#)' daughter came into the room and danced for the king and his guests. She pleased [King Herod](#) and his guests so much that [he](#) said to her, "Ask me for whatever you wish and I will give it to you!"

Mark 6:23

(There are no notes for this verse.)

Translation Words - ULT

- he swore
- of...kingdom

Translation Words - UST

- He...promised
- kingdom

ULT

²³ And he swore to her, "Whatever you might ask of me, I will give it to you, up to half of my kingdom."

UST

²³ He also promised to her, "Ask for whatever you would like! For I am willing to give to you as much as half of my kingdom."

Mark 6:24

(There are no notes for this verse.)

Translation Words - ULT

- head
- of John the Baptist
- Baptist

Translation Words - UST

- head
- of John the Baptizer
- Baptizer

ULT

²⁴ And having gone out, she said to her mother, "What should I ask?" And she said, "The head of John the Baptist."

UST

²⁴ After this, the daughter went to Herodias and told her what Herod said. Then she asked her, "What should I ask for?" Her mother replied, "Ask the king to give you the head of John the Baptizer!"

Mark 6:25

immediately...with haste...at once (ULT) quickly...quickly...at once (UST)

In this verse, **immediately**, **with haste**, and **at once** are all words which give a sense of urgency. Make sure that this comes across in your language.

you would give me (ULT) you to command someone to cut off...and bring...to me (UST)

Herodias is telling her daughter that she wants King Herod to cut off John the Baptizer's head. Here, **give me** is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: "cut off John's head and bring it to me" (See: [Euphemism](#))

Translation Words - ULT

- king
- head
- of John the Baptist
- Baptist

Translation Words - UST

- king
- head...it
- of John the Baptizer
- Baptizer

ULT

²⁵ 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."

UST

²⁵ The girl quickly reentered the room and went to the king. Then, she made her request, saying, "I want you to command someone to cut off the head of John the Baptizer and bring it to me at once on a platter!"

Mark 6:26

because of {his} oaths and those reclining to eat with him (ULT)

because he had promised that he would give her anything she asked for, and his guests had heard him make this promise (UST)

You can express 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](#))

Translation Words - ULT

- [king](#)
- [oaths](#)

Translation Words - UST

- [king](#)
- [he had promised that he would give her anything she asked for](#)

ULT

²⁶ 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,

UST

²⁶ The [king](#) became very distressed when he heard what she asked for. But he could not refuse what she requested because [he had promised that he would give her anything she asked for](#), and his guests had heard him make this promise.

Mark 6:27

to bring his head (ULT)

John's head...bring it to the girl (UST)

See how you handled the note in verse 25. [Euphemism](#))

Translation Words - ULT

- [king](#)
- [having sent](#)
- [commanded him](#)
- [head](#)
- [prison](#)

Translation Words - UST

- [King Herod](#)
- [ordered](#)
- [to go and cut off...and](#)
- [head...it](#)
- [prison](#)

ULT

²⁷ and the [king](#), immediately [having sent](#) an executioner, [commanded him](#) to bring his [head](#), and so having departed, he beheaded him in the [prison](#).

UST

²⁷ So [King Herod](#) at once [ordered](#) someone [to go and cut off](#) John's [head](#) [and](#) bring [it](#) to the girl. Then, that man went to the [prison](#) and cut off John's head.

Mark 6:28

(There are no notes for this verse.)

Translation Words - ULT

- head

Translation Words - UST

- the head

ULT

²⁸ And he brought his head on a platter and gave it to the girl, and the girl gave it to her mother.

UST

²⁸ He put the head on a platter and gave it to the girl {as she requested}. The girl took it to her mother, Herodias.

Mark 6:29

(There are no notes for this verse.)

Translation Words - ULT

- [disciples](#)
- [body](#)
- [a tomb](#)

Translation Words - UST

- [disciples](#)
- [body](#)
- [buried it](#)

ULT

²⁹ And his [disciples](#), having heard of this, came and took his [body](#) and placed it in [a tomb](#).

UST

²⁹ After John's [disciples](#) heard what happened to John, they went to the prison and took John's [body](#) and [buried it](#) in a tomb.

Mark 6:30

(There are no notes for this verse.)

Translation Words - ULT

- apostles
- are gathered together
- Jesus
- reported
- they taught

Translation Words - UST

- whom Jesus chose to represent him
- returned...from the places where he had sent them
- Jesus
- They reported
- they had taught to people

ULT

³⁰ And the apostles are gathered together with Jesus and reported to him all that they did and what they taught.

UST

³⁰ Those whom Jesus chose to represent him returned to Jesus from the places where he had sent them. They reported to him what they had done and what they had taught to people.

Mark 6:31

(There are no notes for this verse.)

Translation Words - ULT

- desolate
- rest

Translation Words - UST

- where there are no people
- in order that we can be alone...rest

ULT

³¹ 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.

UST

³¹ He said to them, "Come with me to a place **where there are no people, in order that we can be alone** and **rest** a little while!" {He said this} because many people were coming to them and going away again, with the result that Jesus and his disciples did not even have time to eat.

Mark 6:32

(There are no notes for this verse.)

Translation Words - ULT

- [desolate](#)

Translation Words - UST

- [where no people were living](#)

ULT

³² And they went away in the boat to a [desolate](#) place by themselves.

UST

³² So they went away by themselves in a boat to a place [where no people were living](#).

Mark 6:33

But many...recognized them (ULT)

There are a few possible understandings of **recognized**. (1) The people recognized where Jesus and his disciples were going. Alternate translation: "and they knew where Jesus and his disciples were going" (2) The people knew that it was Jesus and his disciples were leaving, and so followed them. Alternate translation: "and they recognized that it was Jesus and his disciples leaving"

Translation Words - ULT

- [recognized them](#)

Translation Words - UST

- [Because they could see](#)

ULT

³³ But many saw them leaving and [recognized them](#), and they ran there together on foot from all the towns, and they arrived before them.

UST

³³ Many people saw them leaving to go rest. [Because they could see](#) where they were going, many people from the cities ran ahead of them and got there first.

Mark 6:34

they were like sheep not having a shepherd (ULT)

they needed guidance, like sheep without a shepherd (UST)

Jesus compares the people to **sheep** who are confused when they do not have their **shepherd** to lead them. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "they were confused because they did not have someone to lead them. (See: [Simile](#))

Translation Words - ULT

- [had compassion](#)
- [like](#)
- [sheep](#)
- [a shepherd](#)
- [to teach](#)

Translation Words - UST

- [He felt compassion](#)
- [like](#)
- [sheep](#)
- [a shepherd](#)
- [he taught](#)

ULT

³⁴ 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.

UST

³⁴ As Jesus and his disciples got out of the boat, Jesus saw this great crowd. [He felt compassion](#) for them because they needed guidance, [like sheep](#) without [a shepherd](#). So [he taught](#) them many things.

Mark 6:35

And the hour already having become late (ULT)

This means it was toward the end of the day. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "And when it was getting late" or "And late in the afternoon" (See: [Idiom](#))

This place is desolate (ULT)

This is a place where no one lives (UST)

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

Translation Words - ULT

- the hour
- the hour
- disciples
- desolate

Translation Words - UST

- Late in the afternoon
- it is very late in the day
- disciples
- where no one lives

ULT

³⁵ 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.

UST

³⁵ [Late in the afternoon](#) the [disciples](#) came to him and said, "This is a place [where no one lives](#), and [it is very late in the day](#).

Mark 6:36

(There are no notes for this verse.)

ULT

³⁶ Send them away so that, having gone away into the surrounding countryside and villages, they might buy something for themselves to eat."

UST

³⁶ So send the people away in order that they may go to the surrounding towns in order that they can buy for food themselves!"

Mark 6:37

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](#))

Having gone away, might we buy 200 denarii of bread and give it to them to eat (ULT)

The disciples are using a hypothetical situation to express how expensive it would be to buy enough food for all of the people. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose we go out to the market, how could we afford to spend 200 denarii on food to feed all of these people?" (See: [Hypothetical Situations](#))

200 denarii (ULT)

200 denarii on (UST)

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)

200 denarii on (UST)

"two hundred denarii" (See: [Numbers](#))

Translation Words - ULT

- of bread

Translation Words - UST

- bread

ULT

³⁷ 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?"

UST

³⁷ But Jesus replied to them, "No, you yourselves give them something to eat!" They replied to him, "How will we go out and spend 200 denarii on bread to give to them to eat? {We do not have enough money to do this!}"

Mark 6:38

(There are no notes for this verse.)

Translation Words - ULT

- loaves
- having found out

Translation Words - UST

- loaves of bread
- They went {to where they carried their food} and found out and then

ULT

³⁸ But he says to them, "How many loaves do you have? Go. See." And having found out, they say, "Five, and two fish."

UST

³⁸ But Jesus replied to the disciples, "How many loaves of bread do you have? Go and find out!" They went {to where they carried their food} and found out and then they told him, "We have only five flat loaves and two cooked fish!"

Mark 6:39

the green grass (ULT)

the green grass (UST)

Describe the **grass** with the color word used in your language for healthy grass, which may or may not be the color **green**. (See: [Translate Unknowns](#))

Translation Words - ULT

- [he commanded](#)

Translation Words - UST

- [Jesus instructed the disciples](#)

ULT

³⁹ And [he commanded](#) them all to recline group by group on the green grass.

UST

³⁹ [Jesus instructed the disciples](#) to tell all the people to sit down in groups on the green grass.

Mark 6:40

by group according to hundreds and according to fifties (ULT)
in groups...There were fifty people in some groups and one hundred people in other groups (UST)

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

⁴⁰ And they reclined group by group according to hundreds and according to fifties.

UST

⁴⁰ So the people sat in groups. There were fifty people in some groups and one hundred people in other groups.

Mark 6:41

having looked up to heaven (ULT) He looked up toward heaven and (UST)

This means that he **looked up** toward the sky, which is associated with the place where God lives. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “Jesus looked up to the sky” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- loaves
- loaves (2)
- heaven
- he blessed
- to...disciples

Translation Words - UST

- flat loaves
- loaves and fish (2)
- heaven
- thanked God for them
- disciples

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.

UST

⁴¹ Jesus took the five flat loaves and the two fish {from the disciples}. He looked up toward heaven and thanked God for them. Then he broke the loaves and fish into pieces and was handing them out to his disciples in order that they would distribute them to the people. Jesus also divided up the two fish among all of the people there.

Mark 6:42

(There are no notes for this verse.)

ULT

⁴² And they all ate and were satisfied.

UST

⁴² Everyone ate the bread and fish until they all had enough to eat!

Mark 6:43

12...baskets (ULT)

twelve baskets (UST)

“twelve baskets” (See: [Numbers](#))

Translation Words - ULT

- [baskets](#)

Translation Words - UST

- [baskets](#)

ULT

⁴³ And they took up 12 full [baskets](#) of broken pieces, and from the fish.

UST

⁴³ After everyone was done eating, the disciples {walked around and} collected twelve [baskets](#) full of pieces of bread and of the fish that were left over.

Mark 6:44

5,000 men (ULT)

about five thousand men...They did not even count the women and children (UST)

“five thousand men” (See: [Numbers](#))

And those who ate the loaves were 5,000 men (ULT)

Mark provides this background information about Jesus’ location to help readers understand how many people they fed. Use the natural form in your language for expressing background information. (See: [Background Information](#))

those who ate the loaves were 5,000 men (ULT)

There were about five thousand men who ate the bread and fish. They did not even count the women and children (UST)

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

⁴⁴ And those who ate the [loaves](#) were 5,000 men.

UST

⁴⁴ There were about five thousand men who ate the [bread and fish](#). They did not even count the women and children.

Translation Words - ULT

- [loaves](#)

Translation Words - UST

- [bread and fish](#)

Mark 6:45

Bethsaida (ULT) the town...Bethsaida (UST)

Bethsaida is a town on the northern shore of the Sea of Galilee.
(See: [How to Translate Names](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

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.

UST

⁴⁵ Right away Jesus told his [disciples](#) to get into the boat and go ahead of him to the town across the Sea of Galilee called Bethsaida. Meanwhile, he stayed and told the crowd to return to their homes.

Mark 6:46

(There are no notes for this verse.)

Translation Words - ULT

- to pray

Translation Words - UST

- in order to pray

ULT

⁴⁶ And having sent them away, he went to the mountain to pray.

UST

⁴⁶ After the people had left, Jesus went up into the hills in order to pray.

Mark 6:47

(There are no notes for this verse.)

Translation Words - ULT

- of...sea

Translation Words - UST

- lake

ULT

⁴⁷ And having become evening, the boat was in the middle of the sea, and he {was} alone on the land.

UST

⁴⁷ When it was evening, the boat which the disciples were on was in the middle of the lake, and Jesus was by himself on the land.

Mark 6:48

the fourth watch (ULT)

It was early in the morning (UST)

This is the time between 3 AM and sunrise. If your reader would not be familiar with this, you can express this explicitly. (See: [Translate Unknowns](#))

Translation Words - ULT

- [the...watch](#)
- [walking](#)
- [sea](#)

Translation Words - UST

- [It was early in the morning](#)
- [walking](#)
- [sea](#)

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.

UST

⁴⁸ Jesus saw that the disciples were struggling to row against an opposing wind. [It was early in the morning](#), and Jesus came to them, [walking](#) upon the [sea](#). He was desiring to pass by them.

Mark 6:49

(There are no notes for this verse.)

Translation Words - ULT

- walking
- sea
- a ghost
- they cried out

Translation Words - UST

- walking
- water
- a ghost
- This terrified them...they cried out in fear

ULT

⁴⁹ But they, having seen him walking on the sea, thought that he is a ghost and they cried out,

UST

⁴⁹ The disciples saw him walking on the water, but they thought that he was a ghost. {This terrified them, so} they cried out in fear.

Mark 6:50

Take courage...Do not be afraid (ULT)

Be calm...Do not be afraid (UST)

Take courage and **Do not be afraid** 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](#))

Translation Words - ULT

- [were troubled](#)
- [Take courage](#)
- [Do...be afraid](#)

Translation Words - UST

- [this terrified them](#)
- [Be calm](#)
- [Do...be afraid](#)

ULT

⁵⁰ 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](#)!"

UST

⁵⁰ For they all saw Jesus walking on the water, and [this terrified them](#). But right away, Jesus spoke with them, saying "[Be calm](#)! Do not [be afraid](#), for it is me!

Mark 6:51

(There are no notes for this verse.)

Translation Words - ULT

- they were...amazed

Translation Words - UST

- The disciples in the boat were...amazed about what he had done

ULT

⁵¹ And he went up into the boat with them, and the wind stilled, and they were very much amazed within themselves.

UST

⁵¹ He got into the boat and sat down with them, and the strong wind stopped blowing. The disciples in the boat were completely amazed about what he had done.

Mark 6:52

about the loaves (ULT)

Here the phrase **the loaves** refers to when Jesus multiplied the loaves of bread. If your readers would not understand this, you could use an equivalent expression or plain language. 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](#))

their heart had been hardened (ULT)

This is...God did not allow them to understand (UST)

Their stubborn attitude is spoken of as if their **hearts had been hardened**. If the heart is not the body part your culture uses to refer to a person’s will, consider using whichever organ your culture would use for this image. Alternate translation: “they were stubborn” (See: [Metaphor](#))

ULT

⁵² For [they did](#) not [understand](#) about the [loaves](#), but their [heart](#) had [been hardened](#).

UST

⁵² Although they had seen Jesus multiply [the bread and the fish](#), [they did](#) not [understand why he did it](#). This is because [God did not allow](#) them [to understand](#).

Translation Words - ULT

- [they did...understand](#)
- [loaves](#)
- [heart](#)
- [been hardened](#)

Translation Words - UST

- [the bread and the fish](#)
- [they did...understand why he did it](#)
- [God did not allow...to understand](#)
- [God did not allow...to understand](#)

Mark 6:53

Gennesaret (ULT) the town of Gennesaret (UST)

Gennesaret is the name of the region to the northwest of the Sea of Galilee. (See: [How to Translate Names](#))

ULT

⁵³ And having crossed over to the land, they came to Gennesaret and anchored there.

UST

⁵³ After they crossed the sea of Galilee in their boat, they came to shore at the town of Gennesaret. Then they tied up the boat there.

Mark 6:54

(There are no notes for this verse.)

Translation Words - ULT

- having recognized

Translation Words - UST

- the people there recognized

ULT

⁵⁴ And when they had come out from the boat, immediately having recognized him,

UST

⁵⁴ As soon as they got out of the boat, the people there recognized Jesus.

Mark 6:55

**they ran throughout...they were hearing (ULT)
So the people ran throughout...in order to tell
others that Jesus was there...wherever they
heard (UST)**

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

ULT

⁵⁵ they ran throughout that whole region and began to carry on {their} mats those having sickness where they were hearing that he is.

UST

⁵⁵ So the people ran throughout the whole region in order to tell others that Jesus was there. Then the people placed those who were sick on sleeping pads and carried them to wherever they heard that Jesus was.

Mark 6:56

they were placing (ULT)
they would bring (UST)

Here, **they** refers to the people. It does not refer to Jesus' disciples.

the sick (ULT)
those who were sick (UST)

The phrase **the sick** refers to people. Alternate translation: "the sick people" (See: [Nominal Adjectives](#))

into villages, or into cities, or into the countryside (ULT)

Mark lists **villages**, **cities**, and **countryside** to emphasize that everywhere Jesus went, they were bringing sick people to him. Use a form in your language that someone would use to list different places. (See: [Litany](#))

Translation Words - ULT

- were begging
- of...garment
- were being healed

Translation Words - UST

- the sick people would beg
- of...clothes
- were healed

ULT

⁵⁶ 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.

UST

⁵⁶ In whatever village, town or place in the countryside where he went, they would bring to the marketplaces those who were sick. Then the sick people would beg Jesus to let them touch even the edge of his clothes in order that Jesus might heal them. All those who touched his robe were 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](#))

Important Figures of Speech in this Chapter

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 18, 32, 34. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

Mark 7:1

And the Pharisees and some of the scribes, having come from Jerusalem, are being gathered around him (ULT)

One day, some Pharisees and teachers of the Law who had come from Jerusalem gathered around Jesus (UST)

This verse introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. Alternate translation: "Some time later, some Pharisees and some men who teach the Jewish laws and who had come from Jerusalem gathered around Jesus" (See: [Introduction of a New Event](#))

ULT

¹ And the [Pharisees](#) and some of the [scribes](#), having come from [Jerusalem](#), [are being gathered](#) around him.

UST

¹ One day, some [Pharisees](#) and [teachers of the Law](#) who had come from [Jerusalem](#) [gathered](#) around Jesus.

Translation Words - ULT

- [Pharisees](#)
- [of...scribes](#)
- [Jerusalem](#)
- [are being gathered](#)

Translation Words - UST

- [Pharisees](#)
- [teachers of the Law](#)
- [Jerusalem](#)
- [gathered](#)

Mark 7:2

General Information:

The following verses explain the significance of this verse. Since it is explained there, you do not need to explain its meaning here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- of...disciples
- bread
- hands

Translation Words - UST

- disciples
- were frequently eating
- without washing their hands first

ULT

² And they had seen some of his [disciples](#) that eat [bread](#) with defiled [hands](#), that is, unwashed.

UST

² They saw that some of his [disciples](#) were frequently eating without washing their hands first.

Mark 7:3

For (ULT)

They noticed this} because...of (UST)

This verse, as well as the next verse, are added to explain to the reader why the Jewish leaders did not approve of what Jesus' disciples were doing. Use the natural form in your language for expressing background information. Alternate translation: "They were appalled because" (See: [Background Information](#))

holding to the tradition of the elders (ULT)

They learned this ritual from their elders (UST)

The phrase, **the tradition of the elders**, means teachings that were handed down from generation to generation. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "observing strictly the teachings which past generations had passed to them" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³ (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](#);

UST

³ {They noticed this} because [the Pharisees](#) and all of the [other Jews](#) would not eat unless they washed [their hands](#). They learned [this ritual from their elders](#).

Translation Words - ULT

- [Pharisees](#)
- [Jews](#)
- [hands](#)
- [tradition](#)
- [of...elders](#)

Translation Words - UST

- [the Pharisees](#)
- [other Jews](#)
- [their hands](#)
- [this ritual](#)
- [from their elders](#)

Mark 7:4

copper vessels (ULT) copper utensils (UST)

See the note in the previous verse. (See: [Background Information](#))

of cups, and pots, and copper vessels (ULT)

Utensils such as **cups...pots...copper vessels** would have been used for consuming food and drinks. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “of cups, pots, and copper vessels for eating and drinking” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- they received

Translation Words - UST

- they hold to

ULT

⁴ 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.)

UST

⁴ Likewise, they will not eat food from the marketplace until they are able to wash their hands. There are many other rituals which [they hold to](#). They also washed their cups, pots, and copper utensils.

Mark 7:5

Why do your disciples not walk according to the tradition of the elders (ULT)

The verb **walk** is a common way of speaking which means “obey.” If your readers would not understand what it means, you could use an equivalent way of speaking from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: “Why do your disciples not obey what the elders have taught us” (See: [Metaphor](#))

but (ULT)

if...have (UST)

Here, **but** is used to contrast what the Pharisees thought Jesus’ disciples should be doing with what they were actually doing. Use a natural way in your language for introducing a contrast. (See: [Connect — Contrast Relationship](#))

bread (ULT)

food (UST)

Here, **bread** represents food in general. Alternate translation: “food” (See: [Synecdoche](#))

Translation Words - ULT

- [Pharisees](#)
- [scribes](#)
- [disciples](#)
- [do...walk](#)
- [tradition](#)
- [of...elders](#)
- [bread](#)
- [with...hands](#)

Translation Words - UST

- [Pharisees](#)
- [the teachers of the Law](#)
- [disciples](#)
- [disobey](#)
- [traditions](#)
- [elders](#)
- [food](#)
- [their hands](#)

ULT

⁵ 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](#)?”

UST

⁵ So, when they saw the disciples {eating without first washing their hands, the [Pharisees](#) and [the teachers of the Law](#) questioned Jesus. They said, “Your [disciples disobey](#) the [traditions](#) of our [elders](#)! Why do they eat [food](#) if they have not washed [their hands](#) using our ritual?”

Mark 7:6

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “Jesus said to them, ‘Isaiah prophesied well about you hypocrites when God wrote through him that people honor him with their lips, but their desires are for other things’” (See: [Quotes within Quotes](#))

with {their} lips (ULT) speak as if (UST)

Here, **lips** is used to signify speaking. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: “by what they say” (See: [Metonymy](#))

heart...their...heart (ULT)

The word **heart** is used to signify their inner thoughts and desires. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: “their desires” (See: [Metonymy](#))

but their heart is far from me (ULT)

The phrase *their heart is far from me** is a way of saying that the people are not truly devoted to God. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: “but they do not really love me” (See: [Idiom](#))

Translation Words - ULT

- [Isaiah](#)
- [prophesied](#)
- [hypocrites](#)
- [As](#)
- [it is written](#)
- [people](#)
- [honors](#)
- [heart](#)

Translation Words - UST

- [Isaiah](#)
- [prophesied...against](#)
- [who only pretend to be good](#)
- [He wrote these words that God said](#)
- [people](#)
- [they honor](#)
- [they really do not think about honoring me at all](#)
- [like, likeminded, likeness, likewise, alike, unlike, as if](#)

ULT

⁶ 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.’

UST

⁶ Jesus said to them, “[Isaiah prophesied](#) accurately [against](#) you people [who only pretend to be good](#)! [He wrote these words that God said](#): ‘These [people](#) speak as if [they honor](#) me, but [they really do not think about honoring me at all](#).’

Mark 7:7

(There are no notes for this verse.)

Translation Words - ULT

- they worship
- in vain
- teaching
- commandments
- as doctrines

Translation Words - UST

- their worship
- has no purpose
- because they teach
- rules...rules
- as if I myself had made those

ULT

⁷ But they worship me in vain, teaching commandments of men as doctrines.'

UST

⁷ But their worship to me has no purpose, because they teach rules that people have made as if I myself had made those rules.'

Mark 7:8

you hold fast to (ULT) but you obey only (UST)

To **hold fast** means to obey something without ceasing. If your readers would not understand what it means, you could use an equivalent way of speaking from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternative translation: "you obey" (See: [Metaphor](#))

Translation Words - ULT

- [commandment](#)
- [of God](#)
- [tradition](#)

Translation Words - UST

- [what...has commanded you](#)
- [God](#)
- [have taught you](#)

ULT

⁸ Having abandoned the [commandment of God](#), you hold fast to the [tradition](#) of men."

UST

⁸ You no longer obey [what God has commanded you](#), but you obey only what people [have taught you](#)."

Mark 7:9

You do well at rejecting the commandment of God so that you may keep your tradition (ULT)
You have refused to do what God commanded just so that you can obey your own traditions (UST)

Jesus says **You do well at rejecting the commandment of God so that you may keep your tradition** to rebuke his listeners for forsaking God's **commandment**. If this would be misunderstood in your language, consider expressing the meaning plainly. 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

⁹ And he was saying to them, "You do well [at rejecting](#) the [commandment of God](#) so that [you may keep](#) your tradition!"

UST

⁹ Jesus also said to them, "You have [refused to do what God commanded](#) just so that [you can obey](#) your [own traditions](#)!"

Translation Words - ULT

- [You do...at rejecting](#)
- [commandment](#)
- [of God](#)
- [you may keep](#)
- [tradition](#)

Translation Words - UST

- [You have refused to do](#)
- [what...commanded](#)
- [God](#)
- [you can obey](#)
- [own traditions](#)

Mark 7:10

For Moses said, 'Honor your father and your mother,' and, 'The one speaking evil of {his} father or mother—let him end in death (ULT) For example, our ancestor Moses wrote God's command, 'Honor your father and your mother'. He also wrote, 'Anyone who speaks in an evil way about their father or mother God will punish with death (UST)

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: "For Moses said to honor your father and mother. He also said that the one who speaks evil against his father or mother deserves to die." (See: [Quotes within Quotes](#))

ULT

¹⁰ For [Moses](#) said, 'Honor your [father](#) and your mother,' and, 'The one [speaking evil of {his} father](#) or mother—let him end in death.'

UST

¹⁰ For example, [our ancestor Moses](#) wrote God's command, 'Honor your [father](#) and your mother'. He also wrote, 'Anyone who speaks in an evil way about their father or mother God will punish with death.'

Translation Words - ULT

- [Moses](#)
- [Honor](#)
- [father](#)
- [of {his} father](#) (2)
- [speaking evil](#)
- [in death](#)
- [let him end](#)

Translation Words - UST

- [our ancestor Moses...He](#)
- [Honor](#)
- [father](#)
- [their father](#) (2)
- [Anyone who speaks in an evil way about](#)
- [God will punish with death](#)
- [God will punish with death](#)

Mark 7:11

is} Corban (ULT)

it is all right...give their things to God (UST)

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. In your translation, you can spell it the way it sounds in your language, and then explain its meaning. (See: [Copy or Borrow Words](#))

that is, a gift (ULT)

The author says **that is, a gift** to provide background information to his audience, who may not have understood this word. Use a natural way in your language for introducing background information.

Alternate translation: "which means a gift" (See: [Connect — Background Information](#))

ULT

¹¹ 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),

UST

¹¹ But you teach people that it is all right if people give their things to God [instead of giving their things to their father and mother](#) {[to take care of them](#)}.

Translation Words - ULT

- [to...father](#)
- [you would have profited](#)

Translation Words - UST

- [instead of giving their things to their father and mother](#)
- [to take care of them](#)

Mark 7:12

(There are no notes for this verse.)

Translation Words - ULT

- for...father

Translation Words - UST

- their father and mother as Moses commanded

ULT

¹² you no longer permit him to do anything for {his} father or {his} mother,

UST

¹² As a result, you are not allowing people to take care of their father and mother as Moses commanded.

Mark 7:13

(There are no notes for this verse.)

Translation Words - ULT

- word of God
- by...tradition

Translation Words - UST

- what...God...commanded
- own rules

ULT

¹³ nullifying the word of God by your tradition which you handed down, and you do many such similar things.”

UST

¹³ In this way you disregard what God commanded! You teach your own rules to others and tell them that they should obey them! And you do many other things like that.”

Mark 7:14

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. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "All of you, take heed to what I am about to say to you" (See: [Doublet](#))

Translation Words - ULT

- [having summoned](#)
- [understand](#)

Translation Words - UST

- [Jesus...summoned...to come closer](#)
- [Try to understand what I am about to tell you](#)

ULT

¹⁴ And [having summoned](#) the crowd again, he was saying to them, "Listen to me, all of you, and [understand](#):"

UST

¹⁴ Then [Jesus](#) again [summoned](#) the crowd [to come closer](#). Then he said to them, "All of you people listen to me! [Try to understand what I am about to tell you](#)."

Mark 7:15

nothing...from outside the man (ULT)

Nothing...that people eat (UST)

Jesus is speaking about what a person eats. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "nothing which a person could eat" (See: [Idiom](#))

the things that come out from the man (ULT)

that which comes from people's hearts (UST)

Jesus is speaking about the thoughts and desires of a person. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "the things which a person thinks and does" (See: [Metonymy](#))

Translation Words - ULT

- [to defile](#)
- [defiling](#)

Translation Words - UST

- [causes God to consider them to be defiled](#)
- [that causes God to consider them to be defiled](#)

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."

UST

¹⁵ Nothing that people eat [causes God to consider them to be defiled](#). On the contrary, it is that which comes from people's hearts [that causes God to consider them to be defiled](#)."

Mark 7:16

(There are no notes for this verse.)

ULT

16^[1] [If anyone has ears to hear, let him hear.]

UST

16^[1] ["Whoever is willing to listen, listen to what I say.".]

Mark 7:17

And when (ULT)

After (UST)

And when begins a comment about what happened after the story as a result of the events within the story itself. Use the natural form in your language for expressing the conclusion of a story. (See: [End of Story](#))

Translation Words - ULT

- the house
- disciples
- parable

Translation Words - UST

- the house
- the disciples
- parable he had just told

ULT

¹⁷ And when he entered into the house from the crowd, his disciples were asking him about the parable.

UST

¹⁷ After they had entered the house away from the crowd, the disciples were asking him about the parable he had just told.

Mark 7:18

Are you also thus without understanding (ULT)

Did you also not understand what it meant (UST)

Jesus uses this question to express his disappointment that they do not understand. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I see! You do not understand either!" (See: [Rhetorical Question](#))

everything that is entering into the man from outside is not able to defile him (ULT)

See the note in verse 15. See: [Metonymy](#))

Translation Words - ULT

- [Do you...understand](#)
- [to defile](#)

Translation Words - UST

- [You ought to understand](#)
- [cause God to consider...to be defiled](#)

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,

UST

¹⁸ He replied to them, "Did you also not understand what it meant? [You ought to understand](#) that food that people eat does not [cause God to consider](#) them [to be defiled](#).

Mark 7:19

it does not go into his heart (ULT)
Instead...of entering and corrupting us before God, food (UST)

Here, **heart** represents a person's inner being or mind. Here Jesus means that food does not affect a person's character. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "it cannot go into his inner being" or "it cannot go into his mind" (See: [Metonymy](#))

making all foods clean (ULT)
By saying this, Jesus was declaring that people can eat any food without causing God to consider them unacceptable to him (UST)

making all foods clean explains to the reader what the significance of Jesus' sayings was. Use the natural form in your language for expressing background information. Alternate translation: "Jesus was traveling along the border between Samaria and Galilee" (See: [Background Information](#)) (COME BACK TO THIS)

Translation Words - ULT

- [heart](#)
- [making...clean](#)

Translation Words - UST

- [corrupting us before God](#)
- [without causing God to consider them unacceptable to him](#)

ULT

¹⁹ because it does not go into his [heart](#), but into the stomach, and passes out into the latrine?" ([making](#) all foods [clean](#).)

UST

¹⁹ Instead of entering and [corrupting us before God](#), food goes into our stomachs, and afterwards, it passes out of our bodies." By saying this, Jesus was declaring that people can eat any food [without causing God to consider them unacceptable to him](#).

Mark 7:20

What is coming out from the man (ULT)
It is the thoughts and actions that come from within people (UST)

What is coming out from the man means the thoughts and intentions of a person. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "What a man thinks, says, or does," (See: [Metonymy](#))

Translation Words - ULT

- [defiles](#)

Translation Words - UST

- [cause God to consider...unacceptable to him](#)

ULT

²⁰ But he was saying, "What is coming out from the man, that [defiles](#) the man.

UST

²⁰ Jesus also said, "It is the thoughts and actions that come from within people that [cause God to consider](#) them [unacceptable to him](#).

Mark 7:21

from the heart of men, proceed evil thoughts (ULT)

people's...desires...that causes them to do things that are evil (UST)

Here, **heart** represents a person's inner being or mind. Alternate translation: "from the inner being of a person, come evil thoughts" or "from the mind of a person, come evil thoughts" (See: [Metonymy](#))

sexual immorality, theft, murder (ULT)
They act immorally, they steal things, they commit murder (UST)

Mark lists a number of sins here and in the next verse. Use a form in your language that someone would use to list things that someone has done wrong. (See: [Litany](#))

Translation Words - ULT

- [heart](#)
- [evil](#)
- [sexual immorality](#)

Translation Words - UST

- [desires](#)
- [that are evil](#)
- [They act immorally](#)

ULT

²¹ For from within, from the [heart](#) of men, proceed [evil](#) thoughts, [sexual immorality](#), theft, murder,

UST

²¹ Specifically, it is people's [desires](#) that causes them to do things [that are evil](#). [They act immorally](#), they steal things, they commit murder,

Mark 7:22

(There are no notes for this verse.)

Translation Words - ULT

- adultery
- coveting
- wickedness
- evil
- deceit
- pride
- and} folly

Translation Words - UST

- They commit adultery
- they are greedy
- they act maliciously
- they envy people
- they deceive people
- they are proud
- and they act foolishly

ULT

²² adultery, coveting, wickedness, deceit, sensuality, an evil eye, slander, pride, {and} folly.

UST

²² They commit adultery, they are greedy, they act maliciously, they deceive people. They also act indecently, they envy people, they speak evil about others, they are proud, and they act foolishly.

Mark 7:23

(There are no notes for this verse.)

Translation Words - ULT

- evils
- they defile

Translation Words - UST

- People think these thoughts
- that is what causes God to consider...unacceptable to him

ULT

²³ All these evils come out from within, and they defile the man."

UST

²³ People think these thoughts and then they do these evil actions, and that is what causes God to consider them unacceptable to him."

Mark 7:24

and having entered into a house, he was wanting no one to know it, but he was not able to hide (ULT)

The three phrases, **and having entered into a house, he was wanting no one to know it, but he was not able to hide**, provide background information, telling what Jesus was thinking as he travelled to this area. Use the natural form in your language for expressing background information. Alternate translation: “and having entered someone’s house, he was hoping to not be found, but he was unable to hide from the people of that place” (See: [Background Information](#))

Translation Words - ULT

- of Tyre
- Sidon
- a house
- to know it

Translation Words - UST

- Tyre
- Sidon
- a house
- to know {he was in the area}

ULT

²⁴ 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.

UST

²⁴ Jesus and his disciples arose and left Galilee. They went to the region around the cities of Tyre and Sidon. While he stayed at a house, he did not want anyone to know {he was in the area}, but people soon found out that he was there.

Mark 7:25

(There are no notes for this verse.)

Translation Words - ULT

- an unclean spirit
- unclean
- fell down

Translation Words - UST

- an evil spirit
- evil
- knelt

ULT

²⁵ But immediately, having heard about him, a woman, of whom her little daughter had an unclean spirit, having come, fell down at his feet.

UST

²⁵ A certain woman, whose daughter an evil spirit controlled, heard about Jesus. At once she came to him and knelt at his feet.

Mark 7:26

Now the woman was a Greek, a Syrophenician by descent (ULT)

This sentence gives us background information about the woman. Use the natural form in your language for expressing background information. (See: [Background Information](#))

a Syrophenician (ULT) and had been born in the area around the region of Phoenicia, in the district of Syria (UST)

Syrophenician indicates the woman's nationality. She was born in the Phoenician region in Syria. (See: [How to Translate Names](#))

Translation Words - ULT

- a Greek
- he would cast out
- demon

Translation Words - UST

- Greek
- he might force
- evil spirit

ULT

²⁶ Now the woman was a Greek, a Syrophenician by descent, and she was asking him that he would cast out the demon from her daughter.

UST

²⁶ This woman was Greek, and had been born in the area around the region of Phoenicia, in the district of Syria. She pled with Jesus that he might force the evil spirit out 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)

First let the children eat all they want, because it is not good for someone to take the food the mother has prepared for the children and then throw it to the little dogs (UST)

Here Jesus speaks about the Jews as if they are **children** and the Gentiles as if they are **dogs**. This is not intended as a derogatory remark, but he is talking in terms of whether they are Israelites or not. If your readers would not understand what it means, you could use an equivalent expression from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: "Let the children of Israel first eat. For it is not right to take the children's bread and throw it to the Gentiles, who are like household pets compared to them" (See: [Metaphor](#))

ULT

²⁷ 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."

UST

²⁷ He said to the woman, "First let the **children** eat all they want, because it is not **good** for someone to take the **food** the mother has prepared for the **children** and then throw it to the little dogs."

Permit the children first to be fed (ULT)

First let the children eat all they want (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "We must first feed the children of Israel" (See: [Active or Passive](#))

bread (ULT)

food (UST)

Here, **bread** refers to food in general. Alternate translation: "food" (See: [Synecdoche](#))

Translation Words - ULT

- [children](#)
- [of...children](#)
- [good](#)
- [bread](#)

Translation Words - UST

- [children](#)
- [children](#)
- [good](#)
- [food](#)

Mark 7:28

(There are no notes for this verse.)

Translation Words - ULT

- Lord
- of...children

Translation Words - UST

- Lord
- children drop

ULT

²⁸ But she answered and says to him, "Yes, Lord, and the little dogs under the table eat from the crumbs of the children."

UST

²⁸ She replied to him, "Lord, what you say is correct, but even the house dogs, who lie under the table, eat the crumbs that the children drop."

Mark 7:29

go (ULT)

go home (UST)

When Jesus told her to **go**, he 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](#))

The demon has gone out from your daughter (ULT)

The demon left the **daughter** because Jesus commanded it too. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “I have commanded the demon to leave your daughter” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [demon](#)

Translation Words - UST

- [evil spirit](#)

ULT

²⁹ And he was saying to her, “Because of this word, go! The [demon](#) has gone out from your daughter.”

UST

²⁹ Jesus said to her, “Because of what you have said, go home. I have caused the [evil spirit](#) to leave your daughter.”

Mark 7:30

(There are no notes for this verse.)

Translation Words - ULT

- house
- child
- demon

Translation Words - UST

- house
- child
- evil spirit

ULT

³⁰ And having gone away to her house, she found the child lying on the bed, and the demon had gone out.

UST

³⁰ The woman returned to her house and saw that her child was lying quietly on the bed and that the evil spirit had left her.

Mark 7:31

of the Decapolis (ULT) the Ten Towns (UST)

Decapolis means Ten Cities; it is the name of that region. **Decapolis** is located to the southeast of the Sea of Galilee. See how you translated this in [Mark 5:20](#). (See: [How to Translate Names](#))

Translation Words - ULT

- of Tyre
- Sidon
- Sea of Galilee
- of Galilee

Translation Words - UST

- Tyre
- Sidon
- the Sea of Galilee
- of Galilee

ULT

³¹ And again having gone out from the region of Tyre, he went through Sidon to the Sea of Galilee, in the midst of the region of the Decapolis.

UST

³¹ Jesus and his disciples left the region around Tyre and went through Sidon. Then they traveled to the part of the Sea of Galilee which is in the region of the Ten Towns.

Mark 7:32

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. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “they begged Jesus to put his hand on the man to heal him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- they beg
- hand

Translation Words - UST

- They begged
- hands

ULT

³² And they bring to him one who was deaf and had difficulty speaking, and they beg him that he would lay {his} hand on him.

UST

³² There, people brought to him a man who was deaf and could not talk. They begged Jesus to lay his hands on him {in order to heal him}.

Mark 7:33

having spit (ULT)

he spat on his fingers (UST)

It may be helpful to state that Jesus **spit** on his fingers. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “after spitting on his fingers” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [tongue](#)

Translation Words - UST

- [tongue](#)

ULT

³³ And having taken him aside from the crowd by himself, he put his fingers into his ears, and having spit, he touched his [tongue](#).

UST

³³ So Jesus took him away from the crowd in order that the two of them could be alone. Then he put one of his fingers into each of the man's ears. After he spat on his fingers, he touched the man's [tongue](#) with his fingers.

Mark 7:34

Ephphatha (ULT)

Ephphatha (UST)

Here the author speaks to the man's ears with an Aramaic word, **Ephphatha**. Using your alphabet, spell this word the way it would sound. (See: [Copy or Borrow Words](#))

Translation Words - ULT

- [heaven](#)
- [he sighed](#)

Translation Words - UST

- [heaven](#)
- [he sighed](#)

ULT

³⁴ And having looked up to [heaven](#), [he sighed](#) and says to him, "Ephphatha!" (that is, "Be opened!").

UST

³⁴ Then he looked up toward [heaven](#), [he sighed](#) and then said in his own language, "Ephphatha," which means, "Open up!"

Mark 7:35

his ears were opened (ULT) the man could hear plainly (UST)

The phrase **his ears were opened** means he became able to hear.
Alternate translation: "his ears were healed, and he was able to hear"
or "he was able to hear" (See: [Idiom](#))

the band of his tongue was released (ULT) what was causing him to be unable to speak was healed (UST)

You can state **his tongue was released** in active form. Alternate
translation: "Jesus took away what prevented his tongue from speaking" or "Jesus loosened his tongue" (See: [Active or Passive](#))

the band of his tongue was released (ULT) what was causing him to be unable to speak was healed (UST)

This phrase, **the band of his tongue was released**, means he was able to speak. Alternate translation: "his tongue was freed" or "the restraint on his tongue was removed" (See: [Idiom](#))

ULT

³⁵ And his ears were opened, and the **band** of his **tongue** was released, and he began speaking plainly.

UST

³⁵ At once the man could hear plainly. He also began to speak clearly because **what was causing him to be unable to speak** was healed.

Translation Words - ULT

- band
- of...tongue

Translation Words - UST

- what was causing him to be unable to speak
- what was causing him to be unable to speak

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. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “the more he ordered them not to tell anyone” (See: [Ellipsis](#))

Translation Words - ULT

- [they were proclaiming it](#)

Translation Words - UST

- [they kept talking about it](#)

ULT

³⁶ 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](#).

UST

³⁶ Jesus told the people not to tell anyone what he had done. But, although he ordered them and others repeatedly not to tell anyone about it, [they kept talking about it](#) even more.

Mark 7:37

the deaf...the mute (ULT) deaf people...he enables those who cannot speak (UST)

The words **the deaf** and **the mute** refer to people who are unable to hear or speak. Alternate translation: “deaf people ... mute people” or “people who cannot hear ... people who cannot speak” (See: [Metonymy](#))

Translation Words - ULT

- they were...astonished
- well

Translation Words - UST

- People who heard about it were...amazed
- is wonderful

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.”

7:16 ^[1]

UST

³⁷ [People who heard about it were](#) utterly [amazed](#) and were saying, “Everything he has done [is wonderful](#)! Besides doing other amazing things, he enables deaf people to hear! And he enables those who cannot speak to speak!”

7:16 ^[1]

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 increase in size 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

The historic present

To call attention to a development in the story, John uses the present tense in past narration. In this chapter, the historic present occurs in verses 1, 2, 6, 12, 17, 19, 20, 22, 29 and 33. If it would not be natural to do that in your language, you can use the past tense in your translation. (See: [Predictive Past](#))

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 paradoxes 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

In those days (ULT)

Around the same time (UST)

This introduces a new event that happened some time after the events the story has just related. The story does not say how long after those events this new event happened. Use the natural form in your language for introducing a new event. (See: [Introduction of a New Event](#))

not having anything to eat (ULT)

who had nothing to eat (UST)

Following this Jesus explains why the crowd did not have anything to eat. Since the expression is explained in the next verse, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- days
- having summoned
- disciples

Translation Words - UST

- Around the same time
- Having seen this,} Jesus called...to himself
- disciples

ULT

¹ In those [days](#), there again being a great crowd, and not having anything to eat, [having summoned](#) his [disciples](#), he says to them,

UST

¹ [Around the same time](#), another large crowd gathered around Jesus who had nothing to eat. {[Having seen this,](#)} Jesus [called](#) his [disciples to himself](#) and said,

Mark 8:2

(There are no notes for this verse.)

Translation Words - ULT

- I have compassion
- for...days

Translation Words - UST

- I am very concerned
- days

ULT

² "I have compassion on the crowd, because they are remaining with me already for three days and do not have anything to eat.

UST

² "I am very concerned for the people in this crowd. For they have been with me three days now without eating anything.

Mark 8:3

And if I would send them away to their home hungry, they will faint on the way (ULT)

Mark is using a hypothetical situation to bring to the disciples' attention the dangers of making the people return home without eating. Alternate translation: "If I should send them to their houses hungry, some of them might collapse on the way home" (See: [Connect — Hypothetical Conditions](#))

Translation Words - ULT

- [home](#)

Translation Words - UST

- [home](#)

ULT

³ And if I would send them away to their [home](#) hungry, they will faint on the way, and some of them have come from far way."

UST

³ If I send them [home](#) while they are still hungry, some of them will grow weary on the way home. Some of them have come from far away."

Mark 8:4

From where will anyone be able to feed these people with bread here in this desolate place (ULT)

No one could possibly find enough food for this crowd. No one sells food in this place (UST)

The disciples are expressing surprise that Jesus would expect them to be able to find enough food for the crowd. If you would not use a rhetorical question for this purpose in your language, you could translate their words as a statement or an exclamation, and communicate the emphasis in another way. 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](#))

Translation Words - ULT

- [disciples](#)
- [with bread](#)
- [this desolate place](#)

Translation Words - UST

- [disciples](#)
- [food](#)
- [No one sells food in this place](#)

ULT

⁴ And his [disciples](#) answered him, "From where will anyone be able to feed these people [with bread](#) here in [this desolate place](#)?"

UST

⁴ His [disciples](#) knew that he was suggesting that they give the people something to eat, so they replied, "No one could possibly find enough [food](#) for this crowd. [No one sells food in this place](#)!"

Mark 8:5

(There are no notes for this verse.)

Translation Words - ULT

- loaves

Translation Words - UST

- loaves of bread

ULT

⁵ And he asked them, “How many loaves do you have?” And they said, “Seven.”

UST

⁵ Jesus asked them, “How many loaves of bread do you have?” They replied, “We have seven flat loaves.”

Mark 8:6

he commands the crowd to recline on the ground (ULT)

Jesus commanded the crowd, saying, "Sit down on the ground (UST)

If it would be more natural in your language, you could express **to recline on the ground** as a direct quotation. Alternate translation: "Jesus commanded the crowd, 'Sit down on the ground'" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [he commands](#)
- [loaves](#)
- [to...disciples](#)

Translation Words - UST

- [Jesus commanded...saying](#)
- [loaves](#)
- [to...disciples](#)

ULT

⁶ 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.

UST

⁶ [Jesus commanded](#) the crowd, [saying](#), "Sit down on the ground." After they sat down, he took the seven [loaves](#), thanked God for them, broke them into pieces, and gave them to his [disciples](#) to distribute to the people.

Mark 8:7

he told them to serve these also (ULT)

If it would be more natural in your language, you could express **serve these also** as a direct quotation. "Jesus said to the disciples, 'Serve these fish also'" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [having blessed](#)

Translation Words - UST

- [after Jesus thanked God](#)

ULT

⁷ And they had a few small fish, and [having blessed](#) them, he told them to serve these also.

UST

⁷ They also had a few small fish. So [after Jesus thanked God](#) for these, he told his disciples, "Distribute these also."

Mark 8:8

an abundance of broken pieces—seven baskets (ULT)

the pieces of food that were left over...seven large baskets (UST)

The **abundance of broken pieces** refers to the **broken pieces** of bread that were left over after the people ate. Alternate translation: “the remaining broken pieces of bread, which filled seven large baskets” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [baskets](#)

Translation Words - UST

- [large baskets](#)

ULT

⁸ And they ate and were satisfied, and they picked up an abundance of broken pieces—seven [baskets](#).

UST

⁸ The people ate this food, and there was enough for all of them. then, his disciples collected the pieces of food that were left over and filled seven [large baskets](#).

Mark 8:9

Now there were about 4,000 (ULT)

Mark includes **Now there were about 4,000** to help his readers know how many people were there. Use the natural form in your language for expressing background information. Alternate translation: "There were approximately 4000 people that Jesus fed" (See: [Background Information](#))

ULT

⁹ Now there were about 4,000, and he sent them away.

UST

⁹ There were about four thousand people who ate on that day. Then after they finished eating, Jesus dismissed the crowd.

Mark 8:10

And immediately, having gotten into the boat with his disciples (ULT)

Soon after that, he got into the boat along with his disciples (UST)

And immediately, having gotten into the boat with his disciples is a comment concluding the story of Jesus feeding the 4,000 people. Use the natural form in your language for expressing the conclusion of a story. (See: [End of Story](#))

he went into the region of Dalmanutha (ULT)

They went around the Sea of Galilee to the region of Dalmanutha (UST)

They got to **Dalmanutha** in a boat. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "he sailed around the Sea of Galilee to the region of Dalmanutha" (See: [Assumed Knowledge and Implicit Information](#))

of Dalmanutha (ULT)

of Dalmanutha (UST)

Dalmanutha is the name of a place on the northwestern shore of the Sea of Galilee. (See: [How to Translate Names](#))

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

¹⁰ And immediately, having gotten into the boat with his [disciples](#), he went into the region of Dalmanutha.

UST

¹⁰ Soon after that, he got into the boat along with his [disciples](#). They went around the Sea of Galilee to the region of Dalmanutha.

Mark 8:11

a sign from heaven (ULT) a miracle (UST)

The Pharisees wanted **a sign from heaven** that would prove that Jesus' power and authority were from God. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "a sign from God" (See: [Metonymy](#))

Translation Words - ULT

- [Pharisees](#)
- [seeking](#)
- [a sign](#)
- [heaven](#)
- [testing](#)

Translation Words - UST

- [Pharisees](#)
- [and insisting that...perform](#)
- [a miracle](#)
- [a miracle](#)
- [They did this in order to test him and see if God had really sent](#)

ULT

¹¹ And the [Pharisees](#) came out and began to argue with him, [seeking](#) from him [a sign](#) from [heaven](#), [testing](#) him.

UST

¹¹ Then some [Pharisees](#) came to Jesus. They began arguing with him [and insisting that he perform a miracle](#). [They did this in order to test him and see if God had really sent him](#).

Mark 8:12

having sighed deeply in his spirit (ULT) Jesus sighed deeply within himself (UST)

This means that he groaned or that he let out a long, deep breath that could be heard. It probably expressed Jesus' deep sadness that the Pharisees refused to believe him. See how you translated this in [Mark 7:34](#).

in his spirit (ULT) within himself (UST)

The phrase **in his spirit** means within himself or to himself. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "to himself" (See: [Metonymy](#))

ULT

¹² 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](#)..."

UST

¹² [Jesus sighed deeply within himself](#), and then he said, "Why [are you asking me to perform a miracle](#)? I will [certainly](#) not do [a miracle for you](#)!"

Why does this generation seek for a sign (ULT)

Jesus asked "**Why does this generation seek for a sign**" to show that they had not understood the miracles that he has done up until this point. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "This generation should not seek a sign." (See: [Rhetorical Question](#))

Why does this generation seek for a sign (ULT)

When Jesus speaks of **this generation**, he is referring to some of the people who lived at that time who were not following God. He was not speaking of every single person alive. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: "Why do you Pharisees ask for a sign" (See: [Synecdoche](#))

if...will be given...a sign (ULT) will...not do...a miracle (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "I will not give you a sign" (See: [Active or Passive](#))

if a sign will be given to this generation (ULT) I will...not do a miracle for you (UST)

Jesus' statement, **if a sign will be given to this generation**, is an idiom which means that a sign certainly will not be given. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "I will certainly not give you a sign" (See: [Idiom](#))

Translation Words - ULT

- [having sighed deeply](#)
- [in...spirit](#)
- [generation](#)
- [to...generation](#)
- [does...seek for](#)

- a sign
- a sign (2)
- Truly

Translation Words - UST

- Jesus sighed deeply
- within himself
- are you asking me to perform
- a miracle
- a miracle (2)
- certainly
- generation
- I...for you

Mark 8:13

having left them, having boarded a boat again (ULT)

he left the Pharisees again. He got into the boat, along with his disciples (UST)

Jesus' was not the only one who left, but his disciples were with him also. If this might confuse your readers, you could express the meaning explicitly. Alternate translation: "Jesus and his disciples left them and got into the boat again" (See: [Pronouns — When to Use Them](#))

to the other side (ULT)

further around the Sea of Galilee (UST)

Here, **to the other side** describes their travel on the Sea of Galilee. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "to the other side of the Sea of Galilee" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ And having left them, having boarded a boat again, he went away to the other side.

UST

¹³ Then he left the Pharisees again. He got into the boat, along with his disciples, and they went further around the Sea of Galilee.

Mark 8:14

And they forgot to bring bread, and except for one loaf, they did not have any with them in the boat (ULT)

If it would appear in your language that Mark was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Jesus' disciples only brought one loaf of bread onto the boat with them" (See: [Connect — Exception Clauses](#))

Translation Words - ULT

- bread
- loaf

Translation Words - UST

- more
- bread...loaf

ULT

¹⁴ And they forgot to bring bread, and except for one loaf, they did not have any with them in the boat.

UST

¹⁴ His apprentices had forgotten to bring more bread onto the boat for their journey, so they only had one loaf with them.

Mark 8:15

Keep watch! Be on guard (ULT)

Be careful! Beware (UST)

Keep watch and **Be on guard** have a common meaning which is repeated here for emphasis. If your language does not use repetition to do this, you could use one phrase and provide emphasis in another way. Alternate translation: "Keep on your guard" (See: [Doublet](#))

Be on guard against the yeast of the Pharisees and the yeast of Herod (ULT)

Jesus is comparing the Pharisees' and Herod's teachings to **yeast**. When yeast is put into the bread dough, it affects the entire batch of bread which is being made. You should not explain this when you translate it, for the disciples themselves did not understand it. (See: [When to Keep Information Implicit](#))

Translation Words - ULT

- [yeast](#)
- [yeast](#) (2)
- [of...Pharisees](#)
- [of Herod](#)

Translation Words - UST

- [yeast](#)
- [the yeast](#) (2)
- [Pharisees](#)
- [of Herod](#)

ULT

¹⁵ And he was warning them, saying, "Keep watch! Be on guard against the [yeast](#) of the [Pharisees](#) and the [yeast](#) of [Herod](#)."

UST

¹⁵ As they were going, Jesus warned them saying, "Be careful! Beware of the [yeast](#) of the [Pharisees](#) and [the yeast](#) of [Herod](#)!"

Mark 8:16

they have no bread (ULT)
did not have enough bread with them on the boat (UST)

The word **no** is an exaggeration. The disciples did have one loaf of bread ([Mark 8:14](#)), but that was not enough for all of them on the boat. Alternate translation: “they have very little bread” (See: [Hyperbole](#))

Translation Words - ULT

- bread

Translation Words - UST

- bread

ULT

¹⁶ And they were discussing with each other that they have no bread.”

UST

¹⁶ The disciples were arguing amongst themselves about the fact that they did not have enough bread with them on the boat.

Mark 8:17

Why are you reasoning that you do not have bread (ULT)

Why are you talking about not having enough bread (UST)

Here Jesus is rebuking his disciples because they should have understood what he had been talking about. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should not be thinking that I am talking about actual bread." (See: [Rhetorical Question](#))

Do you not yet perceive, nor understand (ULT) You should understand what I have said by now (UST)

These phrases have the same meaning and are used together to emphasize that they do not understand. If saying the same thing twice might be confusing for your readers, you can combine the phrases into one. Alternate translation: "Do you not yet understand?" (See: [Parallelism](#))

Do you not yet perceive, nor understand (ULT) You should understand what I have said by now (UST)

If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should perceive and understand by now the things I say and do." (See: [Rhetorical Question](#))

Have your hearts become hardened (ULT) You have become stubborn (UST)

Here, **hearts** is a metonym for a person's mind. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "Have you become stubborn" (See: [Metonymy](#))

Have your hearts become hardened (ULT) You have become stubborn (UST)

The phrase **hearts become hardened** is a metaphor for not being able or willing to understand something. If your readers would not understand what it means, you could use an equivalent metaphor from your culture. (See: [Metaphor](#))

Have your hearts become hardened (ULT) You have become stubborn (UST)

Jesus uses a question to scold the disciples. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Your thinking has become so dull!" or "You are so slow to understand what I mean!" (See: [Rhetorical Question](#))

ULT

¹⁷ 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](#)?"

UST

¹⁷ [Jesus knew what they were discussing among themselves](#). So he said to them, "Why are you talking about not having [enough bread](#)? [You should understand what I have said by now!](#) [You have become stubborn](#)."

Translation Words - ULT

- having known this
- Jesus
- bread
- Do you...perceive
- understand
- hearts
- become hardened

Translation Words - UST

- Jesus...he
- knew what they were discussing among themselves. So
- enough bread
- You should understand what I have said by now
- You should understand what I have said by now
- You have become stubborn
- You have become stubborn

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 rebuke his disciples by asking them rhetorical questions. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. 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 the things that I have said and done." (See: [Rhetorical Question](#))

ULT

¹⁸ Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

UST

¹⁸ You have eyes, but you do not perceive what I have shown you! You have ears, but you do not understand what I say!" Then he said, "You do not remember what I have done!

do you not see...do you not hear (ULT) but you do not perceive what I have shown you...but you do not understand what I say (UST)

The phrases **do you not see** and **do you not hear** are idioms meaning that the disciples did not understand. They heard and saw everything Jesus did, but they did not comprehend what it meant. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "Do you not understand the things which I have said and done the whole time you have been with me?" (See: [Idiom](#))

Mark 8:19

the 5,000 (ULT)
the five thousand people? Not only was
everyone satisfied, but there was food left
over (UST)

“the five thousand people” (See: [Numbers](#))

Translation Words - ULT

- [loaves](#)
- [baskets](#)

Translation Words - UST

- [loaves](#)
- [baskets](#)

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.”

UST

¹⁹ when I broke only five [loaves](#) and fed the five thousand people? Not only was everyone satisfied, but there was food left over! How many [baskets](#) of pieces of bread that were left over did you collect?” They replied, “We collected twelve baskets full.”

Mark 8:20

the 4,000 (ULT)

the four thousand people, again when everyone had plenty to eat (UST)

“the four thousand people” (See: [Numbers](#))

Translation Words - ULT

- [baskets](#)

Translation Words - UST

- [large baskets](#)

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.”

UST

²⁰ Then he asked, “When I broke the seven loaves in order to feed the four thousand people, again when everyone had plenty to eat, how many [large baskets](#) of pieces of bread that were left over did you collect?” They replied, “We collected seven large baskets full.”

Mark 8:21

How do you not yet understand (ULT) You still do not understand what I am telling you (UST)

Jesus is mildly rebuking his disciples for not understanding what he has done in front of their eyes. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You should understand by now the things I say and do." (See: [Rhetorical Question](#))

Translation Words - ULT

- [do you...understand](#)

Translation Words - UST

- [You still do not understand what I am telling you](#)

ULT

²¹ And he said to them, "How [do you](#) not yet [understand?](#)"

UST

²¹ Then he said to them, "[You still do not understand what I am telling you!](#)"

Mark 8:22

they come to Bethsaida (ULT) They arrived in the boat at the town of Bethsaida (UST)

Your language may say “go” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “they go to Bethsaida” (See: [Go and Come](#))

they come to Bethsaida (ULT) They arrived in the boat at the town of Bethsaida (UST)

Jesus and his disciples traveled to Bethsaida in a boat. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “They came to Bethsaida in a boat” (See: [Assumed Knowledge and Implicit Information](#))

Bethsaida (ULT) the town of Bethsaida (UST)

Bethsaida 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)

They wanted Jesus to touch the man in order to heal him. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “to touch him in order to heal him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [beg](#)

Translation Words - UST

- [begged](#)

ULT

²² And they come to Bethsaida, and they bring to him a blind man and [beg](#) him that he would touch him.

UST

²² They arrived in the boat at the town of Bethsaida. People brought a blind man to Jesus and [begged](#) him touch the man in order to heal him.

Mark 8:23

(There are no notes for this verse.)

Translation Words - ULT

- of...hand
- hands

Translation Words - UST

- hand
- hands

ULT

²³ 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?"

UST

²³ Jesus took the **hand** of the blind man and led him outside the town. Then he spat into the man's eyes, put his **hands** on the man and then asked him, "Do you see anything?"

Mark 8:24

I see men who look like walking trees (ULT)

The man sees people **walking** around, yet their images are not clear to him. To the man, people just look like tall figures, so he compares them to **trees**. If this would be misunderstood in your language, you could use an equivalent comparison or express this meaning in a non-figurative way. Alternate translation: "Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees" (See: [Simile](#))

Translation Words - ULT

- [like](#)
- [walking](#)

Translation Words - UST

- [They are walking around](#)
- [like](#)

ULT

²⁴ And having looked up, he was saying, "I see men who look [like walking](#) trees."

UST

²⁴ The man looked up and then he said, "Yes, I see people! [They are walking around](#), but I cannot see them clearly. They look [like](#) trees!"

Mark 8:25

and he looked intently and was restored (ULT)

The phrase **was restored** can be written in active form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "Jesus restored the man's sight as the man stared at things" (See: [Active or Passive](#))

Translation Words - ULT

- [hands](#)

Translation Words - UST

- [Jesus...touched](#)

ULT

²⁵ Then he again laid {his} [hands](#) upon his eyes, and he looked intently and was restored, and he was seeing everything clearly.

UST

²⁵ Then [Jesus](#) again [touched](#) the eyes of the blind man. The man looked intently, and at that moment he was completely healed! He could see everything clearly.

Mark 8:26

(There are no notes for this verse.)

Translation Words - ULT

- he sent...away
- home

Translation Words - UST

- he sent
- home

ULT

²⁶ And he sent him away to his home, saying, "You may not even enter into the town."

UST

²⁶ Jesus said to him, "Do not go into the town!" Then he sent the man to his home.

Mark 8:27

Jesus and his disciples went out into the villages (ULT)

Jesus and his disciples left the town of Bethsaida and went to the villages near (UST)

Your language may say “came” rather than **went** in contexts such as this. Use whichever is more natural. Alternate translation: “they came out into the villages” (See: [Go and Come](#))

Translation Words - ULT

- Jesus
- disciples
- disciples
- of Caesarea

Translation Words - UST

- Jesus
- disciples
- them
- the town of Caesarea

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?”

UST

²⁷ Jesus and his disciples left the town of Bethsaida and went to the villages near the town of Caesarea Philippi. On the way there he asked them, “Who do people say that I am?”

Mark 8:28

others...others (ULT)

Others say that you are...others say...you are (UST)

The two occurrences of **others** refers to other people. If your readers might misunderstand this, you could supply these words from the context. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "other people say ... other people say" (See: [Ellipsis](#))

Translation Words - ULT

- [John the Baptist](#)
- [Elijah](#)
- [of...prophets](#)

Translation Words - UST

- [you are John the Baptizer, who has come back to life](#)
- [the prophet Elijah](#)
- [other former prophets](#)

ULT

²⁸ But they spoke to him, saying, "[John the Baptist](#), and others, '[Elijah](#),' but others, 'One of the [prophets](#).'"

UST

²⁸ They replied, "Some people say that [you are John the Baptizer, who has come back to life](#). Others say that you are [the prophet Elijah](#). And others say that you are one of the [other former prophets](#)."

Mark 8:29

(There are no notes for this verse.)

Translation Words - ULT

- Peter
- Christ

Translation Words - UST

- Peter
- Messiah

ULT

²⁹ And he was questioning them, "But who do you say that I am?" And answering, Peter says to him, "You are the Christ."

UST

²⁹ He asked them, "What about you? Who do you say that I am?" Peter replied to him, "We believe that you are the Messiah!"

Mark 8:30

he warned them that they might tell no one about him (ULT)

Jesus warned them strongly that they should not tell anyone yet that he was the Messiah (UST)

If it would be more natural in your language, you could express **they might tell no one about him** as a direct quotation. Alternate translation: "Jesus warned them, 'Do not tell anyone that I am the Christ'" (See: [Direct and Indirect Quotations](#))

ULT

³⁰ And he warned them that they might tell no one about him.

UST

³⁰ Then Jesus warned them strongly that they should not tell anyone yet that he was the Messiah.

Mark 8:31

the Son of Man (ULT) he, the Son of Man (UST)

Son of Man 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)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “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 from the dead” (See: [Active or Passive](#))

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 (ULT)

The events of this verse progress in chronological order. If it would be helpful to your readers, you could show this relationship by using a fuller phrase. Alternate translation: “first, the elders and the chief priests and the scribes will reject me. Then, people will kill me. But after that, on the third day, I will rise from the dead” (See: [Connect — Sequential Time Relationship](#))

it is necessary for the Son of Man to suffer many things (ULT) he, the Son of Man, would certainly suffer very much (UST)

When Jesus says **Son of Man**, he is speaking about himself in the third person. If this would be confusing in your language, you can use first person. Alternate translation: “it is necessary that I, the Son of Man, should suffer many things” (See: [First, Second or Third Person](#))

Translation Words - ULT

- to teach
- Son of Man
- to suffer
- to be rejected
- elders
- chief priests
- scribes
- to rise up
- days

Translation Words - UST

- to teach
- Son of Man
- suffer

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.

UST

³¹ Then Jesus began to teach them that he, the Son of Man, would certainly suffer very much. He would be rejected by the elders, the chief priests, and the men who teach the Jewish laws. He would even be killed. But on the third day after he died, he would become alive again.

- He would be rejected
- elders
- chief priests
- men who teach the Jewish laws
- the...day after he died
- he would become alive again

Mark 8:32

(There are no notes for this verse.)

Translation Words - ULT

- Peter
- to rebuke

Translation Words - UST

- Peter
- to scold...for talking this way

ULT

³² And he was speaking this word openly. And Peter, having taken him aside, began to rebuke him.

UST

³² He said this to them clearly. But Peter took Jesus aside and started to scold him for talking this way.

Mark 8:33

Get behind me, Satan (ULT) Stop thinking like that! Satan is causing you to talk like that (UST)

Jesus means that Peter is acting like **Satan** because Peter is trying to prevent Jesus from accomplishing what God sent him to do. If your readers would not understand what it means, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: "Get behind me, because you are acting like Satan!" (See: [Metaphor](#))

but (ULT) Instead of (UST)

Jesus is saying that Peter is acting in a way that he ought not act. Use a natural way in your language for introducing a contrast. Alternate translation: "instead of" (See: [Connect — Contrast Relationship](#))

you are not setting your mind on the things of God (ULT)

To be **setting your mind** on something means to be thinking about it. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: "you are not thinking about what God desires" (See: [Idiom](#))

you are not setting your mind on the things of God, but on the things of men (ULT)

Jesus leaves some words out in the second phrase that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "You are not thinking about what God desires, but you are thinking about what man desires" (See: [Ellipsis](#))

Translation Words - ULT

- [having turned](#)
- [disciples](#)
- [rebuked](#)
- [Peter](#)
- [Satan](#)
- [you are...setting your mind](#)
- [of God](#)

Translation Words - UST

- [turned around](#)
- [at...disciples](#)
- [Then he rebuked](#)
- [Peter](#)
- [Satan is causing you to talk like that](#)
- [wanting...you are wanting me to do](#)
- [what God wants me to do](#)

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."

UST

³³ Jesus [turned around](#) and looked at his [disciples](#). [Then he rebuked Peter](#), saying, "Stop thinking like that! [Satan is causing you to talk like that](#)! Instead of [wanting what God wants me to do](#), [you are wanting me to do](#) only what people would want me to do."

Mark 8:34

to follow after me (ULT) to be my disciple (UST)

To **follow** Jesus here represents being one of his disciples. If your readers would not understand what it means, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: “be my disciple” or “be one of my disciples” (See: [Metaphor](#))

take up his cross, and follow me (ULT) You must...be willing to suffer pain like criminals who are forced to carry crosses to the places where they will be crucified. That is what anyone who wants to be my apprentice must do (UST)

The cross here represents your suffering and death because you follow Jesus. If your readers would not understand this, you could use an equivalent expression or plain language. (See: [Metonymy](#))

If anyone wants to follow after me, let him deny himself, and take up his cross, and follow me (ULT) If any one of you wants to be my disciple, you must disregard what you desire. You must also be willing to suffer pain like criminals who are forced to carry crosses to the places where they will be crucified. That is what anyone who wants to be my apprentice must do (UST)

Jesus is using a hypothetical situation to show the seriousness of being his follower. Use the natural form in your language for expressing a hypothetical situation. (See: [Hypothetical Situations](#))

Translation Words - ULT

- [having summoned](#)
- [disciples](#)
- [cross](#)

Translation Words - UST

- [he called...together...so that they might listen to him](#)
- [disciples](#)
- [You must...be willing to suffer pain like criminals who are forced to carry crosses to the places where they will be crucified](#)

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.

UST

³⁴ Then [he called](#) the crowd [together](#) along with his [disciples so that they might listen to him](#). He told them, “If any one of you wants to be my disciple, you must disregard what you desire. [You must also be willing to suffer pain like criminals who are forced to carry crosses to the places where they will be crucified](#). That is what anyone who wants to be my apprentice must do.

Mark 8:35

For whoever wants (ULT)

Jesus is speaking of people in general, not of one particular person. If this would be misunderstood in your language, use a more natural phrase. Alternate translation: "For if a person desires" (See: [Generic Noun Phrases](#))

For whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it (ULT)

The first time the word **life** occurs in each phrase, it means life before a person dies, that is, earthly life. The second occurrence of life in each phrase, represented by the pronoun **it**, means life after death, that is, everlasting life. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "For whoever desires to save his earthly life will not have everlasting life with God after he dies. Whoever loses his earthly life for my sake, and for the sake of the good news, will have everlasting life with God after he dies" (See: [Assumed Knowledge and Implicit Information](#))

will lose it (ULT)

The expression **lose it** is a polite way to say that God will judge the person who tries to save their own soul. If this would be misunderstood in your language, use a different polite way of referring to this or you could state this plainly. Alternate translation: "will receive God's judgment" (See: [Euphemism](#))

Translation Words - ULT

- to save
- will save
- life
- life (2)
- will lose
- loses (2)
- of...gospel

Translation Words - UST

- to save...by denying that they belong to me
- will live forever with me
- lives
- are killed (2)
- will suffer for an eternity
- are killed (2)
- because they tell others the good news

ULT

³⁵ For whoever wants to save his life will lose it, but whoever loses his life for the sake of me and of the gospel will save it.

UST

³⁵ This is because those who try to save their lives by denying that they belong to me will suffer for an eternity. Those who are killed because they are my disciples and because they tell others the good news will live forever with me.

Mark 8:36

For what does it profit a man to gain the whole world and to forfeit his soul (ULT)

Jesus asks this question to emphasize that If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Even if a person gains the whole world, it will not benefit him if he forfeits his soul." (See: [Rhetorical Question](#))

a man (ULT)

no one (UST)

Mark is using the phrase **a man** here in a generic sense that includes both men and women. Alternate translation: "a person" (See: [When Masculine Words Include Women](#))

to gain the whole world (ULT)

to save their life now (UST)

The phrase **the whole world** is an exaggeration meaning that the person might gain great riches. Alternate translation: "to gain everything he desires" (See: [Hyperbole](#))

Translation Words - ULT

- [does it profit](#)
- [world](#)
- [soul](#)

Translation Words - UST

- [it benefits...eternally](#)
- [to save their life now](#)
- [for God to punish them eternally after they finally die](#)

ULT

³⁶ For what [does it profit](#) a man to gain the whole [world](#) and to forfeit his [soul](#)?

UST

³⁶ For [it benefits](#) no one [eternally to save their life now](#), and then [for God to punish them eternally after they finally die](#).

Mark 8:37

For what might a man give as an exchange for his soul (ULT)

For there is nothing in this world which is worth the price which God puts on the life of a person (UST)

Jesus asks this question to emphasize the value of the soul of each person. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way.

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

³⁷ For what might a man give as an exchange for his [soul](#)?

UST

³⁷ For there is nothing in this world which is worth the price which God puts on the [life of a person](#).

Translation Words - ULT

- [soul](#)

Translation Words - UST

- [life of a person](#)

Mark 8:38

in this adulterous and sinful generation (ULT) in these days when many people have turned away from God and are very sinful (UST)

Jesus speaks of **this generation** as **adulterous**, meaning that they are unfaithful in their relationship with God. If your readers would not understand what that means, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. 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](#))

this...generation (ULT) these days (UST)

See how you translated **this generation** in [8:12](#) (See: [Synecdoche](#))

the Son of Man (ULT) I, the Son of Man (UST)

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

the Son of Man (ULT) I, the Son of Man (UST)

See how you translated **Son of Man** in [8:31](#) (See: [First, Second or Third Person](#))

Translation Words - ULT

- [may be ashamed](#)
- [will...be ashamed](#)
- [adulterous](#)
- [sinful](#)
- [generation](#)
- [Son of Man](#)
- [glory](#)
- [of...Father](#)
- [holy](#)
- [angels](#)

Translation Words - UST

- [refuse to say that they belong](#)
- [will also refuse to say that...belong to me](#)
- [days](#)
- [Father](#)
- [when many people have turned away from God](#)
- [are very sinful](#)

ULT

³⁸ 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](#)."

UST

³⁸ Those who [refuse to say that they belong](#) to me, and who reject what I say in these [days when many people have turned away from God](#) and [are very sinful](#), I, the [Son of Man](#), will also [refuse to say that they belong to me](#) when I come back with the [holy angels](#) and have the [glory](#) that my [Father](#) has!"

- Son of Man
- holy
- angels
- glory

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) Jesus...said to the crowds and his disciples (UST)

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](#))

Truly I say to you (ULT) Listen carefully (UST)

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) who are here now...will not die (UST)

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) who are here now...will not die (UST)

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) before you see God ruling powerfully (UST)

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" (See: [Abstract Nouns](#))

the kingdom of God come with power (ULT) God ruling powerfully (UST)

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](#))

ULT

¹ 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**."

UST

¹ Jesus also said to the crowds and his disciples, "Listen carefully! Some of you who are here now will not **die** before you see **God ruling powerfully**!"

Translation Words - ULT

- Truly
- death
- kingdom of God
- power

Translation Words - UST

- Listen carefully
- will...die
- God ruling
- powerfully

Mark 9:2

by themselves, alone (ULT)

While they were alone up there (UST)

Mark 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)

he appeared very different to them (UST)

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)

he appeared very different to them (UST)

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

² 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.

UST

² Six [days](#) later [Jesus](#) took [Peter](#), [James](#), and [James' brother John](#) and led them up a high mountain. While they were alone up there, he appeared very different to them.

Translation Words - ULT

- [days](#)
- [Jesus](#)
- [Peter](#)
- [James](#)
- [John](#)

Translation Words - UST

- [days](#)
- [Jesus](#)
- [Peter](#)
- [James](#)
- [James' brother John](#)

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 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](#))

Translation Words - ULT

- [garments](#)
- [earth](#)

Translation Words - UST

- [clothes...They](#)
- [earth](#)

ULT

³ And his [garments](#) became radiantly, extremely white, such as no launderer on the [earth](#) is able thus to make them white.

UST

³ His [clothes](#) became dazzling white. [They](#) were whiter than anyone on [earth](#) could make them by bleaching them.

Mark 9:4

Elijah (ULT)

Elijah (UST)

Elijah is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

Moses (ULT)

Moses (UST)

Moses is the name of a man. See how you translated his name in [Mark 1:44](#). (See: [How to Translate Names](#))

by them (ULT)

to them (UST)

Here, the word **them** refers to Peter, James, and John. (See: [Pronouns — When to Use Them](#))

they were talking with (ULT)

the two of them began talking with (UST)

Here, the word **they** refers to Elijah and Moses. Alternate translation: “Elijah and Moses were talking with” (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)

to them (UST)

The word **them** refers to Peter, James, and John. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Elijah](#)
- [Moses](#)
- [Jesus](#)

Translation Words - UST

- [Moses](#)
- [Elijah](#)
- [Jesus](#)

ULT

⁴ And [Elijah](#) with [Moses](#) were seen by them, and they were talking with [Jesus](#).

UST

⁴ Two prophets, who had lived long ago, [Moses](#) and [Elijah](#), appeared to them. Then the two of them began talking with [Jesus](#).

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'](#))

shelters (ULT)

shelters (UST)

Shelters are simple, temporary places in which to sit or sleep. (See: [Translate Unknowns](#))

for Moses (ULT)

for Moses (UST)

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)

for Elijah (UST)

Elijah is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [Peter](#)
- [to Jesus](#)
- [Rabbi](#)
- [good](#)
- [for Moses](#)
- [for Elijah](#)

Translation Words - UST

- [Peter](#)
- [Teacher](#)
- [wonderful](#)
- [for Moses](#)
- [for Elijah](#)
- [Jesus, Jesus Christ, Christ Jesus](#)

ULT

⁵ 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](#)."

UST

⁵ After a short time, [Peter](#) said, "[Teacher](#), it is [wonderful](#) to be here! So allow us to make three shelters. One will be for you, one will be [for Moses](#), and one will be [for Elijah](#)!"

Mark 9:6

**For he did not know what he might answer,
for they were terrified (ULT)**

**He said this because he wanted to say
something, but he did not know what to say
because he and the other two disciples were
terrified (UST)**

This entire verse is a parenthetical statement which gives background information about Peter, James, and John. (See: [Background Information](#))

ULT

⁶ (For [he did](#) not [know](#) what he might answer, for they were terrified.)

UST

⁶ He said this because he wanted to say something, but [he did](#) not [know](#) what to say because he and the other two disciples were terrified.

terrified...they were (ULT)

he and the other two disciples...terrified...were (UST)

Alternate translation: "they were very frightened" or "they were very afraid"

Translation Words - ULT

- [he did...know](#)

Translation Words - UST

- [he did...know](#)

Mark 9:7

came...overshadowing them (ULT)
appeared...that covered them (UST)

Alternate translation: "appeared and covered them"

a voice came from the cloud (ULT)
God spoke to them from the cloud saying (UST)

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)
my Son (UST)

Son is an important title for Jesus. The title **Son** describes Jesus' relationship with God the Father. (See: [Translating Son and Father](#))

Listen (ULT)
Therefore, listen (UST)

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](#))

Translation Words - ULT

- [a voice](#)
- [Son](#)
- [Beloved](#)

Translation Words - UST

- [God spoke to them...saying](#)
- [Son](#)
- [He is the one whom I love](#)

ULT

⁷ And a cloud came, overshadowing them, and [a voice](#) came from the cloud, "This is my [Son](#), the [Beloved](#). Listen to him."

UST

⁷ Then a shining cloud appeared that covered them. [God spoke to them](#) from the cloud [saying](#), "This is my [Son](#). [He is the one whom I love](#). Therefore, listen to him!"

Mark 9:8

no longer...they...saw (ULT)

were no longer there...they...saw that (UST)

Here, **they** refers to Peter, James, and John. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

⁸ And suddenly, having looked around, they no longer saw anyone with them, but only [Jesus](#).

UST

⁸ When the three disciples looked around, they suddenly saw that only [Jesus](#) was with them, and that Elijah and Moses were no longer there.

Mark 9:9

they (ULT)

they (UST)

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)

Jesus told them...He said (UST)

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)

Jesus told them that they should not tell anyone yet what had just happened to him. He said (UST)

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)

Jesus told them that they should not tell anyone yet what had just happened to him. He said (UST)

Alternate translation: "Jesus ordered them not tell anyone about what they had just seen"

would rise from the dead (ULT)

become alive again after I die (UST)

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](#))

Translation Words - ULT

- [he ordered](#)
- [Son of Man](#)
- [would rise](#)
- [the dead](#)

Translation Words - UST

- [Jesus told...He said](#)
- [Son of Man](#)
- [become alive again after I die](#)
- [become alive again after I die](#)

ULT

⁹ 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](#).

UST

⁹ While they were coming down the mountain, [Jesus told](#) them that they should not tell anyone yet what had just happened to him. [He said](#), "You may tell them after I, the [Son of Man](#), [become alive again after I die](#)."

Mark 9:10

And they kept the word to themselves (ULT)
So they did not tell others about it for a long time (UST)

Here, Mark is using the term **word** in a specific sense. Alternate translation: "And they kept the matter to themselves"

to rise from the dead (ULT)
he would rise from the dead (UST)

See how you translated the phrase "rise from the dead" in the previous verse.

the word (ULT)
about it (UST)

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: "what he said" (See: [Metonymy](#))

Translation Words - ULT

- [to rise](#)
- [the dead](#)

Translation Words - UST

- [he would rise](#)
- [the dead](#)

ULT

¹⁰ And they kept the word to themselves, discussing together what it is "[to rise](#) from [the dead](#)."

UST

¹⁰ So they did not tell others about it for a long time. But they discussed among themselves what it meant when he said that [he would rise](#) from [the dead](#).

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](#))

they were questioning him (ULT)

The three disciples asked Jesus (UST)

Here, the pronoun **him** refers to Jesus. Alternate translation: "they were questioning Jesus" (See: [Pronouns — When to Use Them](#))

Elijah (ULT)

Elijah (UST)

Elijah is the name of a man. See how you translated his name in [Mark 6:15](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [scribes](#)
- [Elijah](#)

Translation Words - UST

- [men who teach the Jewish laws](#)
- [Elijah](#)

ULT

11 And they were questioning him, saying, "Why do the [scribes](#) say that it is necessary for [Elijah](#) to come first?"

UST

11 The three disciples asked Jesus, "The [men who teach the Jewish laws](#) say that [Elijah](#) must come back to the earth before the Messiah comes to earth, {but we have just seen Elijah,} so is what they are teaching wrong?"

Mark 9:12

was saying (ULT)

Here, the pronoun **he** refers to Jesus. Alternate translation: "Jesus was saying" (See: [Pronouns — When to Use Them](#))

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](#))

And how has it been written about the Son of Man that he would suffer many things and would be despised (ULT)

If it would be more natural in your language, you could express the meaning behind the phrase **been written** with an active form. Alternate translation: See the UST. (See: [Active or Passive](#))

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](#))

Translation Words - ULT

- [Elijah](#)
- [has it been written](#)
- [Son of Man](#)
- [he would suffer](#)

Translation Words - UST

- [Son of Man, son of man](#)
- [Elijah](#)
- [suffer, suffering](#)
- [it is written](#)

ULT

12 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?"

UST

12-13 Jesus answered them, "It is true that God promised to send Elijah to come first to put everything as it should be. But Elijah has already come, and our leaders treated him very badly, just like they wanted to do, as prophets long ago had said they would. But there is much written in the scriptures about me, the Son of Man. The scriptures say that I will suffer much and that people will reject me."

Mark 9:13

they did whatever they wanted to him (ULT)

If it would help your readers, consider stating explicitly what the Jewish people did to Elijah. Alternate translation: “our leaders treated him very badly, just as they wanted to” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Elijah](#)
- [just as](#)
- [it is written](#)

Translation Words - UST

- [Elijah](#)
- [like, likeminded, likeness, likewise, alike, unlike, as if](#)
- [it is written](#)

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.”

UST

12-13 Jesus answered them, “It is true that God promised to send Elijah to come first to put everything as it should be. But Elijah has already come, and our leaders treated him very badly, just like they wanted to do, as prophets long ago had said they would. But there is much written in the scriptures about me, the Son of Man. The scriptures say that I will suffer much and that people will reject me.”

Mark 9:14

having come to the disciples (ULT)
Jesus and those three disciples arrived where
the other disciples were (UST)

Alternate translation: "When Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain"

them...them (ULT)
the other disciples...them (UST)

Here, both occurrences of the pronoun **them** refers to the other disciples of Jesus who had not went up on the mountain with Jesus and Peter, James, and John. Alternate translation: See the UST. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [disciples](#)
- [the scribes](#)

Translation Words - UST

- [other disciples](#)
- [some men who taught the Jewish laws](#)

ULT

¹⁴ And having come to the [disciples](#), they saw a great crowd around them and [the scribes](#) arguing with them.

UST

¹⁴ Then Jesus and those three disciples arrived where the [other disciples](#) were. They saw a large crowd around the other disciples and [some men who taught the Jewish laws](#) arguing with them.

Mark 9:15

him...running up to him...him (ULT)

Jesus come...they ran to him...him (UST)

All three of the occurrences of the pronoun **him** in this verse, refer to Jesus. If it would help your readers you can clarify this in your translation in a way that would be natural in your language.

Alternate translation: See the UST. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [were amazed](#)

Translation Words - UST

- [was very surprised](#)

ULT

¹⁵ And immediately, the whole crowd, having seen him, [were amazed](#), and running up to him, they were greeting him.

UST

¹⁵ The crowd [was very surprised](#) to see Jesus come. So they ran to him and greeted him.

Mark 9:16

And he asked them (ULT)

Here, the first occurrence of the pronoun **them** could refer to: (1) the disciples of Jesus who had not went up on the mountain. Alternate translation: "And Jesus asked his disciples" (2) the people in the crowd. Alternate translation: "And Jesus asked the people in the crowd" (3) the scribes. Alternate translation: "And Jesus asked the scribes" (See: [Pronouns — When to Use Them](#))

ULT

¹⁶ And he asked them, "What are you arguing with them about?"

UST

¹⁶ Jesus asked them, "What are you arguing about?"

Mark 9:17

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in 4:38.

Translation Words - ULT

- Teacher
- son
- a...spirit

Translation Words - UST

- Teacher
- son
- an evil spirit

ULT

¹⁷ And one from the crowd answered him, “Teacher, I brought my son to you, having a mute spirit.

UST

¹⁷ A man in the crowd answered him, “Teacher, I brought my son here to you {in order that you would heal him}. There is an evil spirit in him that makes him unable to talk.

Mark 9:18

he becomes rigid (ULT)

he becomes stiff (UST)

Alternate translation: "his body becomes rigid"

they were not strong enough (ULT)

they were not able to do it (UST)

The phrase **the were not strong enough** refers to the disciples not being about to drive the spirit out of the boy. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "they could not drive it out of him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- it might seize
- disciples
- they might cast...out

Translation Words - UST

- the spirit begins to control
- disciples
- to expel

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."

UST

¹⁸ Whenever [the spirit begins to control](#) him, it throws him down. He foams at the mouth, he grinds his teeth together, and he becomes stiff. I asked your [disciples to expel](#) the spirit, but they were not able to do it."

Mark 9:19

But answering them, he says (ULT)

Here, the pronoun **them** is plural so 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](#))

You unbelieving generation (ULT)

You faithless people (UST)

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)

You faithless people (UST)

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](#))

You unbelieving generation, until when will I be with you? Until when will I bear with you (ULT)

You faithless people! I have become greatly wearied by your unbelief (UST)

Here, Jesus uses 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. You test my patience” 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](#))

until when will I be with you? Until when will I bear with you (ULT)

I have become greatly wearied by your unbelief (UST)

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](#))

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.”

UST

¹⁹ Jesus replied to them by saying, “You **faithless people! I have become greatly wearied by your unbelief!** Bring the boy to me.”

until when...will I bear with you (ULT)
I have become greatly wearied by your unbelief (UST)

Alternate translation: "Until when should I endure you" or "Until when must I put up with you" or "How long must I endure you"

Bring him to me (ULT)
Bring the boy to me (UST)

In the original language that Mark wrote this Gospel in, the word **bring** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people.

Translation Words - ULT

- [unbelieving](#)
- [generation](#)
- [will I bear](#)

Translation Words - UST

- [faithless](#)
- [people](#)
- [I have become greatly wearied by your unbelief](#)

Mark 9:20

spirit (ULT)

evil spirit (UST)

See how you translated the word **spirit** in [Mark 9:17](#).

threw him into a convulsion

In this verse the first and fourth occurrence of the pronoun **him** refer to the man's "son" who was possessed by a mute spirit and mentioned in [Mark 9:17](#). If it would help your readers, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen him, the spirit immediately threw the boy into a convulsion" (See: [Pronouns — When to Use Them](#))

In this verse, the second and third occurrence of the pronoun **him** refer Jesus. If it would help your readers, consider clarifying this in your translation in a way that would be natural in your language. Alternate translation: "And they brought the man's son to Jesus, and having seen Jesus, the spirit immediately threw the boy into a convulsion" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [spirit](#)

Translation Words - UST

- [evil spirit](#)

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.

UST

²⁰ So they brought the boy to Jesus. As soon as the [evil spirit](#) saw Jesus, it shook the boy severely, and the boy fell on the ground. He rolled around and foamed at the mouth.

Mark 9:21

And he asked his father, “How much time is it when this has been happening to him?” And he said, “From childhood (ULT)

Alternate translation: “And Jesus asked the boy’s father, ‘How long of a time has this been happening to him?’ And the father said, ‘This has been happening to him since childhood’”

Translation Words - ULT

- father
- time
- childhood

Translation Words - UST

- father
- How long
- he was a child

ULT

²¹ And he asked his father, “How much time is it when this has been happening to him?” And he said, “From childhood.

UST

²¹ Jesus asked the boy’s father, “How long has he been like this?” He replied, “This started to happen when he was a child.

Mark 9:22

help us, having had compassion on us (ULT)

In the sentence **help us, having had compassion on us**, Mark records the father using a figure of speech in which the logical flow of events is altered in order to put what is most important in the mind of the speaker first. The normal way of saying this would be, “having had compassion on us, help us”, because it shows the natural order of events, since **having had compassion** on someone normally precedes helping them. Mark records the father saying **help us** first because receiving help was what was most important to the father. If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: “have compassion on us and help us” (See: [Information Structure](#))

having had compassion (ULT)

Pity...and (UST)

If your language does not use an abstract noun for the idea of **compassion**, you could express the idea behind the abstract noun **compassion** in another way, such as by using the verb “pity.” Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- the fire
- the waters
- it might destroy
- having had compassion

Translation Words - UST

- fire
- the water
- to kill
- Pity...and

ULT

²² 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.”

UST

²² The spirit does not only do this, but he also often throws him into the fire or into the water in order to kill him. Pity us and help us, if you can!”

Mark 9:23

If you are able (ULT) Of course...I can (UST)

The phrase **If you are able** is Jesus repeating back to the man what the man had just said to Jesus. Jesus does this in order to rebuke the man's doubt. If it would be more natural in your language you can express this as a statement or in some other way that is natural in your language. 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" or "Why do you say 'If you are able'"

ULT

²³ But [Jesus](#) said to him, "If you are able? All things are possible for the one [believing](#)."

UST

²³ [Jesus](#) exclaimed to him, "Of course I can! God can do anything [for people who believe that he is able to do it!](#)"

All things are possible for the one believing (ULT)

God can do anything for people who believe that he is able to do it (UST)

Alternate translation: "Everything is possible for the person who believes" or "Anything is possible for the person believing in God"

for the one believing (ULT) for people who believe that he is able to do it (UST)

The word **believing** refers to belief in God, and here it specifically refers to belief in Jesus and his power. The phrase **the one** means "any person" or "any one." If it would help your readers you can say these things explicitly. Alternate translation: "for anyone who believes that God is able to do them" or "for any person who believes in God's power" or "for anyone one who believes in me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [believing](#)

Translation Words - UST

- [Jesus](#)
- [for people who believe that he is able to do it](#)

Mark 9:24

Help me in {my} unbelief (ULT) but I do not believe strongly. Help me to believe more strongly (UST)

The sentence **Help my unbelief** does not mean that the man had no belief in Jesus or his power but rather these words express that the man realized he did not believe fully or believe to the extent that he should. The man is asking Jesus to help him overcome his unbelief and increase his faith. If it would help your readers you can say that explicitly. Alternate translation: "Help me to have more faith" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁴ And immediately the [father](#) of the [child](#), [having cried out](#), was saying, "I [believe](#)! Help me in {my} [unbelief](#)!"

UST

²⁴ Immediately the [child's father](#) [shouted](#), "I [believe that you can help me](#), but I do not believe strongly. Help me [to believe more strongly](#)!"

Help me in {my} unbelief (ULT) but I do not believe strongly. Help me to believe more strongly (UST)

If your language does not use an abstract noun for the idea of **unbelief**, you could express the idea behind the abstract noun **unbelief** in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [father](#)
- [of...child](#)
- [having cried out](#)
- [I believe](#)
- [in...unbelief](#)

Translation Words - UST

- [child's](#)
- [father](#)
- [shouted](#)
- [I believe that you can help me](#)
- [but I do not believe strongly...to believe more strongly](#)

Mark 9:25

the crowd is running to them (ULT) the crowd was growing (UST)

This means that more people were **running** toward where Jesus was and that the crowd there was growing larger. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “many people were gathering around them” or “people were gathering quickly around them” (See: [Assumed Knowledge and Implicit Information](#))

the crowd is running to them (ULT) the crowd was growing (UST)

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “a group of people was running to them” or “many people were running to them” (See: [Collective Nouns](#))

You mute and deaf spirit (ULT)

The words **mute** and **deaf** can be explained if it would be helpful to your readers. Alternate translation: “You unclean spirit, who are causing this boy to be unable to speak and unable to hear” (See: [Assumed Knowledge and Implicit Information](#))

come out from him (ULT) to come out of him (UST)

Your language may say “go out” rather than **come out** in contexts such as this. Use whichever is more natural. Alternate translation: “go out from him” (See: [Go and Come](#))

Translation Words - ULT

- Jesus
- is running to them
- rebuked
- unclean spirit
- You...spirit
- unclean
- command

Translation Words - UST

- Jesus
- was growing
- He rebuked
- evil spirit
- You evil spirit, you who are causing this boy
- evil
- command

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.”

UST

²⁵ Jesus saw that the crowd **was growing**. He rebuked the **evil** spirit: “You **evil spirit**, you who are causing this boy to be deaf and unable to talk! I **command** you to come out of him and never enter him again!”

Mark 9:26

having cried out (ULT)

The evil spirit shouted (UST)

Alternate translation: "after the unclean spirit cried out"

it came out (ULT)

and then it left the boy (UST)

Your language may say "went out" rather than **came out** in contexts such as this. Use whichever is more natural. Alternate translation: "it went out" or "the spirit went out of the boy" (See: [Go and Come](#))

he became like a dead person (ULT)

The boy did not move. He seemed like a dead body (UST)

Mark is using the adjective **dead** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "the boy appeared dead" or "the boy looked like a dead person" (See: [Nominal Adjectives](#))

so that many said (ULT)

So most of the people there said (UST)

Alternate translation: "so that many people said"

Translation Words - ULT

- [having cried out](#)
- [like](#)
- [a dead person](#)
- [He has died](#)

Translation Words - UST

- [The evil spirit shouted](#)
- [like](#)
- [a dead body](#)
- [He has died](#)

ULT

²⁶ 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](#)."

UST

²⁶ [The evil spirit shouted](#) and shook the boy violently, and then it left the boy. The boy did not move. He seemed [like a dead body](#). So most of the people there said, "[He has died](#)!"

Mark 9:27

lifted him up (ULT) and helped him get up (UST)

Alternate translation: "helped him get up"

Translation Words - ULT

- Jesus
- by...hand
- lifted...up

Translation Words - UST

- Jesus
- hand
- and helped...get up

ULT

²⁷ But Jesus, having taken him by his hand, lifted him up, and he stood up.

UST

²⁷ However, Jesus took the boy by the hand and helped him get up. Then the boy stood up.

Mark 9:28

when he had gone into a house (ULT)
when Jesus and his disciples were...in a house (UST)

Your language may say “come” rather than “went” in contexts such as this. Use whichever is more natural. Alternate translation: “when he had come into a house” (See: [Go and Come](#))

when he had gone into a house (ULT)
when Jesus and his disciples were...in a house (UST)

Alternate translation: “when he had entered into a house”

by himself (ULT)
alone (UST)

Alternate translation: “privately”

Translation Words - ULT

- [a house](#)
- [disciples](#)
- [cast...out](#)

Translation Words - UST

- [a house](#)
- [they](#)
- [to force...out](#)

ULT

²⁸ And when he had gone into [a house](#), his [disciples](#) asked him by himself, “Why could we not [cast](#) it [out](#)?”

UST

²⁸ Later, when Jesus and his disciples were alone in [a house](#), [they](#) asked him, “Why were we not able [to force](#) the evil spirit [out](#)?”

Mark 9:29

This kind is able to come out by nothing except by prayer and fasting (ULT)
You can force this type of evil spirit out only by abstaining from food and praying to God. There is no other way that you can expel them (UST)

The words **nothing** and **except** are both negative words. If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "This kind can be cast out only by prayer and fasting" (See: [Double Negatives](#))

This kind (ULT)
this type of evil spirit (UST)

Here, the phrase **This kind** refers to kinds of unclean spirits. If it would help your readers you can say that explicitly. Alternate translation: "This kind of unclean spirit" (See: [Assumed Knowledge and Implicit Information](#))

This kind...is able to come out (ULT)
this type of evil spirit...You can force...out (UST)

Your language may say "go out" rather than "come out" in contexts such as this. Use whichever is more natural. Alternate translation: "This kind is able to go out" (See: [Go and Come](#))

prayer (ULT)
praying to God (UST)

If your language does not use an abstract noun for the idea of **prayer**, you could express the idea behind the abstract noun **prayer** in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

fasting (ULT)
abstaining from food (UST)

If your language does not use an abstract noun for the idea of **fasting**, you could express the idea behind the abstract noun **fasting** in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [kind](#)
- [prayer](#)
- [fasting](#)

Translation Words - UST

- [type of evil spirit](#)
- [abstaining from food](#)

ULT

²⁹ And he said to them, "This [kind](#) is able to come out by nothing except by [prayer](#) and [fasting](#)." [1]

UST

²⁹ Jesus said to them, "You can force this [type of evil spirit](#) out only by [abstaining from food](#) and [praying to God](#). There is no other way that you can expel them."

- [praying to God](#)

Mark 9:30

(There are no notes for this verse.)

Translation Words - ULT

- Galilee
- would know it

Translation Words - UST

- the region of Galilee
- to know where he was

ULT

³⁰ And having gone out from there, they were passing through Galilee, but he was not wanting that anyone would know it,

UST

³⁰ After Jesus and his disciples left that region, they traveled through the region of Galilee. Jesus did not want anyone else to know where he was.

Mark 9:31

The Son of Man is being delivered (ULT)
Some day my enemies will arrest me, the Son of Man, and I will be put (UST)

If it would be more natural in your language, you could translate the phrase **is being delivered** with an active form and you can say who did the action. Alternate translation: "Evil men will deliver the Son of Man" (See: [Active or Passive](#))

The Son of Man is being delivered (ULT)
Some day my enemies will arrest me, the Son of Man, and I will be put (UST)

Alternate translation: "The Son of Man is being betrayed"

into the hands of men (ULT)
into the hands of other men (UST)

Here, **hands** is a metonym for control. Alternate translation: "into the control of men" or "into the custody of men" (See: [Metonymy](#))

having been killed, he will rise again after three days (ULT)
on the third day after I die, I will become alive again (UST)

If it would be more natural in your language, you could translate the phrase **having been killed** with an active form and you can say who did the action. Alternate translation: "after they kill him, he will rise again after three days" (See: [Active or Passive](#))

Translation Words - ULT

- [he was teaching](#)
- [disciples](#)
- [Son of Man](#)
- [the hands](#)
- [he will rise again](#)
- [days](#)

Translation Words - UST

- [Jesus wanted to have time to teach](#)
- [disciples](#)
- [Son of Man](#)
- [the hands](#)
- [the...day](#)
- [I will become alive again](#)

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](#)."

UST

³¹ [Jesus wanted to have time to teach](#) his [disciples](#). He was telling them, "Some day my enemies will arrest me, the [Son of Man](#), and I will be put into [the hands](#) of other men. Those men will kill me. But on the third [day](#) after I die, [I will become alive again!](#)"

Mark 9:32

(There are no notes for this verse.)

Translation Words - ULT

- were not understanding
- they were afraid

Translation Words - UST

- did not understand
- they were afraid

ULT

³² But they **were not understanding** this statement, and **they were afraid** to ask him.

UST

³² The disciples **did not understand** what Jesus was telling them, and **they were afraid** to ask him what he meant.

Mark 9:33

they came to Capernaum (ULT)

Jesus and his disciples returned to the town of Capernaum (UST)

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

having come into the house (ULT)

When they were in the house (UST)

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

Translation Words - ULT

- [Capernaum](#)
- [house](#)

Translation Words - UST

- [the town of Capernaum](#)
- [house](#)

ULT

³³ And they came to [Capernaum](#), and having come into the [house](#), he was asking them, “What were you discussing on the way?”

UST

³³ Then Jesus and his disciples returned to [the town of Capernaum](#). When they were in the [house](#), Jesus asked them, “What were you talking about while we were traveling on the road?”

Mark 9:34

who {was} greatest (ULT)
about which one of them was the most
important (UST)

Here, **greatest** refers to who was the **greatest** among the disciples. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “who was the greatest among them” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁴ But they were silent, for they had been arguing with one another on the way about who {was} greatest.

UST

³⁴ But the disciples did not reply. They were ashamed to reply because, while they were traveling, they had been arguing with each other about which one of them was the most important.

Mark 9:35

the Twelve (ULT) the twelve disciples (UST)

See how you translated the phrase **the Twelve** in 3:16. (See: [Nominal Adjectives](#))

he will be last of all and a servant of all (ULT) he must consider himself to be the least important person of all, and he must serve everyone else (UST)

Jesus is using a future statement to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "he must act as if he is the least important and serve everyone" (See: [Statements — Other Uses](#))

ULT

³⁵ 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."

UST

³⁵ Jesus sat down, **he called** the **twelve disciples to come close to him**, and then he said to them, "If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all, and **he must serve** everyone else."

If anyone wants to be first, he will be last of all (ULT) If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all (UST)

Being **first** figuratively represents people who are esteemed by others because of their social position, wealth, and privileges. Being **last** figuratively represents people who are not esteemed by others because they lack social position, wealth, and privileges. Jesus speaks of being the "most important" as being **first** and of being the "least important" as being **last**. If your readers would not understand what it means to be **first** and **last** in this context, you could use an equivalent metaphor from your culture. Alternate translation: See the UST. (See: [Metaphor](#))

If anyone wants to be first, he will be last of all (ULT) If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important person of all (UST)

Jesus is using the adjective **first** as a noun in order to describe a type of person. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "If anyone wants to be most important in God's sight, he should act as if he is the least important" (See: [Nominal Adjectives](#))

first (ULT) the most important person of all (UST)

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: see the UST. (See: [Ordinal Numbers](#))

he will be last of all and a servant of all (ULT) he must consider himself to be the least important person of all, and he must serve everyone else (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "he will be last of all people and a servant of all people" (See: [Ellipsis](#))

he will be...last (ULT)**he must consider himself to be...the least important person (UST)**

Jesus is using the future statement **he will be last** to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: "he must be" (See: [Statements — Other Uses](#))

of all...of all (ULT)**of all...of all (UST)**

Alternate translation: "of all people ... of all people"

Translation Words - ULT

- [he called...together](#)
- [Twelve](#)
- [a servant](#)

Translation Words - UST

- [he called...to come close to him](#)
- [twelve disciples](#)
- [he must serve](#)

Mark 9:36

in their midst (ULT) among them (UST)

The pronoun **them** refers to the 12 disciples. If it would help your readers you could state that explicitly in your translation. Alternate translation: "in the midst of his disciples" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [a little child](#)

Translation Words - UST

- [a child](#)

ULT

³⁶ And having taken [a little child](#), he placed him in their midst, and having taken him in his arms, he said to them,

UST

³⁶ Then Jesus took [a child](#) and placed him among them. He took the child in his arms and then he said to them,

Mark 9:37

one of these little children (ULT) a child like this one (UST)

Alternate translation: "a child such as this one"

in my name (ULT) because they love me (UST)

Here, **name** is a figurative way of referring to a person by reference to something associated with him. Alternate translation: "on my behalf" (See: [Metonymy](#))

does not receive me but the one who sent me (ULT)

God considers that they are welcoming...Whoever welcomes me, it is as though they are also...welcoming God who sent me to represent him (UST)

does not receive me but the one who sent me means that the people who receive Jesus are not just receiving him but are also receiving God who sent him. If it would help your readers you can state that explicitly. Alternate translation: "receives not just me, but also receives God who has sent me" or "receives not only me, but receives God who sent me to represent him" (See: [Assumed Knowledge and Implicit Information](#))

the one who sent me (ULT) God who sent me to represent him (UST)

Jesus assumes that his disciples will know that **the one** refers to God. If it would help your readers, you could say that explicitly. Alternate translation: "God, who has sent me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- may receive
- receives
- may receive
- does...receive (2)
- of...little children
- name
- who sent

Translation Words - UST

- welcome
- God considers that they are welcoming
- Whoever welcomes me, it is as though they are also
- welcoming (2)
- a child
- because they love
- who sent...to represent him

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."

UST

³⁷ "Those who [welcome a child](#) like this one [because they love](#) me, [God](#) [considers that they are welcoming](#) me. [Whoever welcomes me, it is as though they are also welcoming](#) God [who sent](#) me [to represent him](#)."

Mark 9:38

in your name (ULT)

He claimed that he had authority from you to do that (UST)

Here, **name** is a figurative way of referring to a person by reference to something associated with him. This expression means the person was acting with the power and authority of Jesus. Alternate translation: “on your behalf” or “as your representative” or “by your authority” (See: [Metonymy](#))

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in [4:38](#).

he was not following us (ULT)

he was not one of us disciples (UST)

Here, **following** does not seem to mean to be one of Jesus’ disciples, since this man was acting in Jesus’ **name**. Here, **following us** means that this man did not travel in the group of Jesus and his disciples. Alternate translation: “he does not travel with you in our group” or “he is not part of our group” (See: [Metaphor](#))

Translation Words - ULT

- [John](#)
- [Teacher](#)
- [casting out](#)
- [demons](#)
- [name](#)

Translation Words - UST

- [John](#)
- [Teacher](#)
- [who was forcing...out of people](#)
- [evil spirits](#)
- [He claimed that he had authority from you to do that](#)

ULT

³⁸ [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.”

UST

³⁸ [John](#) said to Jesus, “[Teacher](#), we saw someone [who was forcing evil spirits out of people](#). [He claimed that he had authority from you to do that](#). So we told him to stop doing it because he was not one of us disciples.”

Mark 9:39

Do not prevent him (ULT)

Do not tell him to stop doing that (UST)

Jesus is figuratively expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. You can state this positively. Alternate translation: "Allow him to continue" (See: [Litotes](#))

name (ULT)

authority (UST)

See how you translated **name** in the previous verse 9:39. (See: [Metonymy](#))

to speak evil about (ULT)

will say bad things about (UST)

If your language does not use an abstract noun for the idea of **evil**, you could express the idea behind the abstract noun **evil** by using an adjective to describe it or by expressing it some other way that is natural in language. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [a mighty work](#)
- [name](#)
- [to speak evil about](#)

Translation Words - UST

- [Jesus](#)
- [will say bad things about](#)
- [a mighty deed](#)
- [authority](#)

ULT

³⁹ 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.

UST

³⁹ [Jesus](#) said, "Do not tell him to stop doing that. For no person [will say bad things about](#) me soon after performing [a mighty deed](#) with my [authority](#).

Mark 9:40

is not against us (ULT)
who are not opposing us (UST)

Alternate translation: "is not opposing us"

ULT

⁴⁰ For he who is not against us is for us.

UST

⁴⁰ Those who are not opposing us are trying to achieve the same goals that we are.

Mark 9:41

**may give you a cup of water in the name
because you are Christ's (ULT)
who help you in any way, even if they simply
give you a cup of water to drink because you
follow me, the Messiah (UST)**

Jesus speaks about giving someone **a cup of water** as an example of how one person may help another. This is a figurative way of referring to any possible way that a person might help someone else. Here, giving one of the disciples a cup of water in Jesus' name refers to helping them because they represent Jesus and are doing his work. If your readers would not understand this you can use a similar expression from your language or say this using plain language. Alternate translation: "gives you a cup of water because you are working for me" or "helps you on my account" (See: [Assumed Knowledge and Implicit Information](#))

**the name (ULT)
because you (UST)**

See how you translated **name** in [9:37](#). (See: [Metonymy](#))

**in the name (ULT)
because you (UST)**

Here, the phrase **in the name** leaves out some of the words that a sentence would need in many languages to be complete. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "in my name" or "in the name of me" (See: [Ellipsis](#))

**in the name because you are Christ's (ULT)
because you follow me, the Messiah (UST)**

in the name because is an idiom which means to do something for the sake of someone. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: "because you belong to Christ" or "because you serve me" (See: [Idiom](#))

**he may certainly not lose (ULT)
God will...reward (UST)**

Here, Jesus uses the negative phrase **certainly not** together with the negative word **lose** to express a strong positive meaning. If this is confusing in your language, you can express the meaning positively. Alternate translation: "he will certainly receive" (See: [Litotes](#))

**he may certainly not lose his reward (ULT)
God will...reward (UST)**

If your language does not use an abstract noun for the idea of **reward**, you could express the idea behind the abstract noun **reward** by using a verb phrase. Alternate translation: "he will certainly be rewarded" or "God will certainly reward that person" (See: [Abstract Nouns](#))

ULT

⁴¹ 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.

UST

⁴¹ God will certainly reward those who help you in any way, even if they simply give you a cup of water to drink because you follow me, the Messiah!"

he may certainly not lose his reward (ULT)

God will...reward (UST)

Although the pronouns **he** and **his** are masculine, they are being used here in a generic sense that includes both men and women. Alternate translation: "that person will certainly not lose their reward" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- of water
- the name
- Christ's
- truly
- he may...lose
- reward

Translation Words - UST

- God will...reward
- God will...reward
- certainly
- of water
- because you
- follow me, the Messiah

Mark 9:42

one of these little ones (ULT) someone (UST)

The phrase **these little ones** could be: (1) a reference to children who love Jesus and who are physically little compared to adults. Alternate translation: “one of these children who believe in me” (2) a figurative reference to people whose faith is new and has not yet become mature and strong. Alternate translation: “one of these new believers” or (3) a figurative reference to people who are not important from a human perspective. Alternate translation: “one of these common people” (See: [Metaphor](#))

it is better for him instead if (ULT) If...it would be better for you than if God punished you for causing a person who believes in me to sin (UST)

Jesus is drawing a comparison to the punishment for causing people to sin. He means that this person's punishment for causing people to sin will be worse than if he had drowned in the sea. No one would actually put a stone around his neck and throw him into the sea as an alternative to that punishment, and Jesus is not saying that anyone will do so. Alternate translation: “The punishment he will receive will be worse than if” (See: [Assumed Knowledge and Implicit Information](#))

a large millstone (ULT) a very heavy stone (UST)

*large millstones** were round stones used for grinding grain into flour. They were so heavy that they required a donkey or an ox to turn them. If your readers would not be familiar with this, you could use the name of an object in your area that is very heavy, or you could use a general expression such as “a very heavy stone”. Alternate translation: See the UST. (See: [Translate Unknowns](#))

around his neck (ULT) around your neck (UST)

The implication is that someone would tie the stone around the person's neck. Alternate translation: “if someone were to attach a millstone around his neck” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [may cause...to stumble](#)
- [who believe](#)
- [better](#)

Translation Words - UST

- [cause...to sin](#)
- [who believes](#)
- [better](#)

ULT

⁴² 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.

UST

⁴² Jesus also said, “But if you [cause](#) someone [who believes](#) in me [to sin](#){, God will severely punish you}. If someone tied a very heavy stone around your neck and threw you into the sea, it would be [better](#) for you than if God punished you for causing a person who believes in me to sin.

Mark 9:43

if your hand may cause you to stumble (ULT)
if you are wanting to use one of your hands to sin, do not use it (UST)

Here, **hand** is a metonym for doing, or desiring to do something sinful with your hand. Alternate translation: “if you want to do something sinful with one of your hands” or “if you are doing something sinful with one of your hands” (See: [Metonymy](#))

if your hand may cause you to stumble, cut it off (ULT)
if you are wanting to use one of your hands to sin, do not use it! Even if you have to cut your hand off and throw it away to avoid sinning, do it (UST)

When Jesus says, **if your hand causes you to stumble, cut it off**, he is using hyperbole in order to emphasize the seriousness of sin and the importance of avoiding it. Jesus is not being literal when he says to cut off **your hand** because Judaism taught against harming one's body and Jesus taught in [Mark 7:14-23](#), and elsewhere, that the human heart is what causes people to sin. If it would be helpful to your readers you can clarify this in a footnote if you are using footnotes. Alternate translation: See the UST. (See: [Hyperbole](#))

to enter into life maimed (ULT)
live eternally, even though you lack one of your hands while you are here on earth (UST)

When Jesus speaks of entering into eternal **life maimed** he is not being literal, but rather is using hyperbole in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical defects. If it would be helpful to your readers you can clarify this in a footnote if you are using footnotes. (See: [Hyperbole](#))

to enter into life (ULT)
live eternally (UST)

Here, the phrase **enter into life** is referring to living eternally with God after one's life on earth has ended. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “to enter into eternal life” or “to die and live forever” (See: [Assumed Knowledge and Implicit Information](#))

to enter into life (ULT)
live eternally (UST)

If your language does not use an abstract noun for the idea of **life**, you could express the idea behind the abstract noun **life** in another way. Alternate translation: “live with God forever” (See: [Abstract Nouns](#))

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](#).

UST

⁴³ So if you [are wanting to use](#) one of your [hands to sin, do not use it!](#) Even if you have to cut your hand off and throw it away to avoid sinning, do it! It is [better that](#) you [live eternally](#), even though you lack one of your hands while you are here on earth. But it is not good that [you sin and as a result God throws your whole body](#) into [hell](#). There the [fires](#) never go out!

into the unquenchable fire

Alternate translation: "where the fire cannot be put out"

Translation Words - ULT

- hand
- hands
- may cause...to stumble
- better
- life
- Gehenna
- fire

Translation Words - UST

- are wanting to use...to sin, do not use it
- hands
- you sin and as a result God throws your whole body
- better that
- live eternally
- hell
- fires

Mark 9:44

(There are no notes for this verse.)

ULT

^{44[2]} [where their worm does not end,
and the fire is not quenched.]

UST

^{44[1]} [where worms never stop feeding
on them, and the fire that burns them
never goes out.]

Mark 9:45

if your foot may cause you to stumble (ULT) If you are wanting to use one of your feet to sin (UST)

Here, the word **foot** is a metonym for going, or desiring to go someplace for the purpose of sinning. Alternate translation: "if you use your foot to walk someplace in order to sin" (See: [Metonymy](#))

to enter into life (ULT) not sin and} live eternally (UST)

See how you translated the phrase **enter into life** in [Mark 9:43](#). (See: [Assumed Knowledge and Implicit Information](#))

to enter into life lame (ULT) not sin and} live eternally, even though you lack one of your feet while you are here on earth (UST)

When Jesus speaks of entering into eternal **life lame** he is not being literal, but rather is using hyperbole in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical defects. If it would be helpful to your readers you can clarify this in a footnote if you are using footnotes in your translation. (See: [Hyperbole](#))

to be thrown into Gehenna (ULT) and as a result} God puts your whole body...into hell (UST)

If your language does not use the active form in this way, you could express the phrase **to be thrown** in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" is the one who will do it. Alternate translation: "for God to throw you into Gehenna" (See: [Active or Passive](#))

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](#).

UST

⁴⁵ If you are wanting to use one of your feet [to sin](#), stop using your foot! Even if you have to cut off your foot to avoid sinning, do it! It is [good that](#) you {[not sin and](#)} [live eternally](#), even though you lack one of your feet while you are here on earth. But it is not good {that you sin and as a result} God puts your whole body into [hell](#).

Translation Words - ULT

- [may cause...to stumble](#)
- [better](#)
- [life](#)
- [Gehenna](#)

Translation Words - UST

- [to sin](#)
- [good that](#)
- [not sin and](#)} [live eternally](#)
- [hell](#)

Mark 9:46

(There are no notes for this verse.)

ULT

^{46[3]} [where their worm does not end,
and the fire is not quenched.]

UST

^{46[2]} [where worms never stop feeding
on them, and the fire that burns them
never goes out.]

Mark 9:47

if your eye may cause you to stumble, throw it out (ULT)

If because of what you see you are tempted to sin, stop looking at those things! Even if you have to gouge out your eye and throw it away to avoid sinning, do it (UST)

Here, **eye** is a metonym for desiring to sin as a result of looking at something which God has prohibited. If this would be misunderstood in your language, you could express this in plain language. Alternate translation: "if you want to sin because of looking at something, tear your eye out" or "if you want to do something sinful because of what you look at, tear your eye out" (See: [Metonymy](#))

to enter into the kingdom of God with one eye (ULT)

Here, the phrase **enter into the kingdom of God** is referring to living eternally with God after one's life on earth has ended and has a similar meaning to the phrase "to enter into life" that was used in [Mark 9:43](#) and [Mark 9:45](#). If it would be helpful to your readers, you could say that explicitly. Alternate translation: "to enter into God's kingdom and live with him forever with only one eye" (See: [Assumed Knowledge and Implicit Information](#))

to enter into the kingdom of God with one eye (ULT)

When Jesus speaks of entering **into the kingdom of God with one eye** he is not being literal, but rather is using hyperbole in order to emphasize the importance of striving against sin and things that could prevent one from receiving eternal life. The Bible teaches that when people enter into eternal life with God, he will restore their bodies of any physical defects. If it would be helpful to your readers you can clarify this in a footnote if you are using footnotes. (See: [Hyperbole](#))

to be thrown into Gehenna (ULT)
him to throw you...into hell (UST)

See how you translated the phrase **to be thrown into Gehenna** in [Mark 9:45](#). (See: [Active or Passive](#))

Translation Words - ULT

- [may cause...to stumble](#)
- [better](#)
- [kingdom of God](#)
- [Gehenna](#)

Translation Words - UST

- [are tempted to sin, stop looking at those things](#)
- [better](#)
- [and for God to agree to rule over you](#)

ULT

⁴⁷ 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](#),

UST

⁴⁷ If because of what you see you [are tempted to sin, stop looking at those things](#)! Even if you have to gouge out your eye and throw it away to avoid sinning, do it! It is [better](#) to have only one eye [and for God to agree to rule over you](#), than him to throw you with two eyes into [hell](#).

- [hell](#)

Mark 9:48

(There are no notes for this verse.)

Translation Words - ULT

- does...end
- fire
- is...quenched

Translation Words - UST

- feed on the people there forever
- fires
- are...put out

ULT

⁴⁸ where their worm does not end, and the fire is not quenched.

UST

⁴⁸ In that place worms feed on the people there forever and the fires are never put out."

Mark 9:49

everyone...will be salted with fire (ULT)
everyone...God will put fire on...just like
people put salt on their food (UST)

If your language does not use the active form in this way, you could express the phrase **will be salted** in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" is the one who will do it. Alternate translation: "God will salt everyone with fire" (See: [Active or Passive](#))

ULT

⁴⁹ For everyone will be salted [with fire](#).

UST

⁴⁹ "For [God will put fire on](#) everyone, just like people put salt on their food.

will be salted with fire (ULT)
God will put fire on...just like people put salt on their food (UST)

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](#))

Translation Words - ULT

- [with fire](#)

Translation Words - UST

- [God will put fire on](#)

Mark 9:50

might become unsalty (ULT) becomes flavorless (UST)

“loses its salty taste”

with what will you season it (ULT) you cannot make it taste salty again (UST)

with what will you season it is a rhetorical question. can be written as a statement. Alternate translation: “you cannot make it salty again.” (See: [Rhetorical Question](#))

will you season it (ULT) make it taste salty again (UST)

“will you make it taste salty again”

Have salt in yourselves (ULT) We are to be like salt that adds flavor to food (UST)

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](#))

Have salt in yourselves (ULT) We are to be like salt that adds flavor to food (UST)

The plural reflexive pronoun **yourselves** is used here to emphasize that Jesus wanted each of his 12 disciples to apply what he was saying to themselves personally. Use a way that is natural in your language to indicate this. Alternate translation: “make sure that each of you has salt within yourself” (See: [Reflexive Pronouns](#))

be at peace with one another (ULT) live in peace with one another (UST)

be at peace with one another is a command or instruction to all of Jesus’ 12 disciples. Use the most natural form in your language to give direction to a group of people. (See: [Forms of ‘You’ — Singular](#))

Translation Words - ULT

- is good
- be at peace

Translation Words - UST

- is useful to put on food
- live in peace

ULT

⁵⁰ 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.”

9:29 ^[1], but the best manuscripts include it.

9:44 ^[2]

9:46 ^[3]

UST

⁵⁰ Salt is useful to put on food, but you cannot make it taste salty again if it becomes flavorless. We are to be like salt that adds flavor to food. And live in peace with one another.”

9:44 ^[1]

9:46 ^[2]

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 mental 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

having gotten up, he goes from that place (ULT)
Jesus left that place with his disciples, and they went (UST)

Jesus' disciples were traveling with him. They were leaving Capernaum. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "getting up, Jesus and his disciples left Capernaum and went from that place" (See: [Assumed Knowledge and Implicit Information](#))

he goes (ULT)
and they went (UST)

Your language may say "comes" rather than **goes** in contexts such as this. Use whichever is more natural. Alternate translation: "he comes" (See: [Go and Come](#))

And...the other side of the Jordan (ULT)

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

come together...the crowds...to him (ULT)
When...gathered...crowds of people...around him (UST)

Your language may say "went" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: "the crowds went together to him" (See: [Go and Come](#))

he had been accustomed to do (ULT)
he regularly did (UST)

Alternate translation: "was his custom" or "he usually did"

Translation Words - ULT

- of Judea
- of...Jordan
- he was teaching
- as

Translation Words - UST

- of Judea
- Jordan River
- he taught
- as

ULT

¹ 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.

UST

¹ Jesus left that place with his disciples, and they went through the region of [Judea](#) and on across to the east side of the [Jordan River](#). When crowds of people again gathered around him, [he taught](#) them again, [as](#) he regularly did.

Mark 10:2

(There are no notes for this verse.)

Translation Words - ULT

- the Pharisees
- it is lawful
- testing

Translation Words - UST

- some Pharisees
- Does our law permit
- They asked that in order to be able to criticize...no matter whether he answered "yes" or "no"

ULT

² And having approached, the Pharisees were questioning him whether it is lawful for a husband to divorce his wife, testing him.

UST

² While Jesus was teaching, some Pharisees approached him and asked him, "Does our law permit a man to divorce his wife?" They asked that in order to be able to criticize him no matter whether he answered "yes" or "no."

Mark 10:3

(There are no notes for this verse.)

Translation Words - ULT

- Moses
- did...command

Translation Words - UST

- Moses
- did...command...about a man divorcing his wife

ULT

³ But he, answering, said to them,
"What did **Moses command** you?"

UST

³ Jesus answered them, "What did
Moses command your ancestors **about**
a man divorcing his wife?"

Mark 10:4

(There are no notes for this verse.)

Translation Words - ULT

- Moses
- of divorce
- to send her away

Translation Words - UST

- Moses
- divorce
- he may send her away

ULT

⁴ And they said, "Moses permitted him to write a certificate of divorce and to send her away."

UST

⁴ One of them replied, "Moses permitted that a man may write out divorce papers so that he may send her away."

Mark 10:5

hardness of heart (ULT) stubbornly wanted just what they desired (UST)

Here, **heart** is a metonym for a person's inner being or mind. (See: [Metonymy](#))

your hardness of heart (ULT) your ancestors stubbornly wanted just what they desired...and you are just like them (UST)

The phrase **hardness of heart** is an idiom which describes stubbornly choosing to resist God's will and instead choosing one's own will. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. See how you translated the phrase "the hardness of their heart" in [Mark 3:5](#). Alternate translation: "your stubbornness" (See: [Idiom](#))

ULT

⁵ But [Jesus](#) said to them, "Because of your [hardness of heart](#), he wrote this [commandment](#) to you.

UST

⁵ [Jesus](#) said to them, "It was because your ancestors [stubbornly wanted just what they desired](#) that Moses wrote that [law](#) for your ancestors, and you are just like them.

Translation Words - ULT

- [Jesus](#)
- [hardness of heart](#)
- [commandment](#)

Translation Words - UST

- [Jesus](#)
- [stubbornly wanted just what they desired](#)
- [law](#)

Mark 10:6

He made them male and female (ULT)
God made one man, and one woman to become that man's wife (UST)

Here, the adjectives **male** and **female** are being used as nouns in order to describe two groups of people, males and females. Your language may use adjectives in the same way. If not, you could translate this in another way. Alternate translation: "God made people male and female" (See: [Nominal Adjectives](#))

But from the beginning of creation, 'He made them male and female (ULT)

Remember that Moses also wrote that, when God first created people, God made one man, and one woman to become that man's wife (UST)

Beginning in the previous verse Jesus begins directly addressing the Pharisees with the words "Because of your hardness of heart" and this verse and the next two verses continue his direct speech to the Pharisees. However, in this verse, beginning with the phrase *He made them male and female** Jesus begins quoting two Old Testament scripture passages, [Genesis 1:27](#) and [Genesis 2:24](#) which he concludes at the end of [Mark 10:9](#). Jesus entire address is enclosed with double quotation marks and his quotation of the Old Testament is enclosed with single quotation marks because it is a quote within a quote. If the direct quotation inside a direct quotation would be confusing in your language, you could translate Jesus' direct quotation of the Old Testament as an indirect quotation. Alternate translation: "But from the beginning of creation the Scriptures tell us that God made people male and female" (See: [Quotes within Quotes](#))

ULT

⁶ But from the beginning of creation, 'He made them male and female.'

UST

⁶ Remember that Moses also wrote that, when God first created people, God made one man, and one woman to become that man's wife.

Translation Words - ULT

- of creation

Translation Words - UST

- when God first created people

Mark 10:7

a man will leave his father and mother (ULT)
When a man and woman marry, they should no longer live with their fathers and mothers after they marry (UST)

Here, the word **man** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: "men will leave their fathers and mothers" or "men will leave their parents" (See: [Collective Nouns](#))

ULT

⁷ 'On account of this a man will leave his [father](#) and mother, ^[1]

UST

⁷ That explains why God said, 'When a man and woman marry, they should no longer live with their [fathers](#) and mothers after they marry.'

a man will leave his father and mother (ULT)
When a man and woman marry, they should no longer live with their fathers and mothers after they marry (UST)

The phrase **a man will leave his father and mother** does not mean that a man necessarily has to stop living in his father's and mother's home once he gets married. Rather it means (COME BACK) If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [father](#)

Translation Words - UST

- [fathers](#)

Mark 10:8

and the two will become one flesh

In this verse Jesus finishes his quotation of [Genesis 1:27](#) and [Genesis 2:24](#). Jesus began quoting Genesis in the second half of [Mark 10:6](#).

they are no longer two, but one flesh (ULT)
although the people who marry were two separate persons before, God regards them as one person now{, so he wants them to remain married (UST)

A husband and wife **no longer** being **two** but instead being **one flesh** is metaphor to illustrate a husband and wife's close union as a couple. If your readers would not understand what this means you could use an equivalent metaphor from your culture or clarify this using plain language. Alternate translation: "the two people are like one person" (See: [Metaphor](#))

ULT

⁸ and the two will be one **flesh**.⁷ So they are no longer two, but one **flesh**.

UST

⁸ Instead, the two of them **will live together, and they** will become **so closely united that they are like one person**.⁷ Therefore, although the people who marry were two separate persons before, God regards them as **one person now{, so he wants them to remain married}**.

Translation Words - ULT

- **flesh**
- **flesh**

Translation Words - UST

- **will live together, and they...so closely united that they are like one person**
- **one person now...so he wants them to remain married**

Mark 10:9

Therefore, what God joined together, let man not separate (ULT)

Because that is true, a man must not divorce his wife. God has joined them together and he wishes them to stay together (UST)

The phrase **what God joined together** refers to any married couple. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Therefore since God has joined together husband and wife, let no one tear them apart" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁹ Therefore, what [God](#) joined together, let man not separate."

UST

⁹ Because that is true, a man must not divorce his wife. [God](#) has joined them together and he wishes them to stay together!"

let man not separate (ULT)

a man must not divorce his wife (UST)

Here, although the term **man** is masculine, it is used in a generic sense to refer to any person, male or female. If it would help your readers you could indicate that explicitly. Alternate translation: "should not be separated by any person" or "let people not separate" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

Mark 10:10

asked him about this (ULT)

asked him...about this (UST)

The word **this** refers to the conversation that Jesus had just had with the Pharisees about divorce. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “asked Jesus about the conversation he had just had with the Pharisees” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [house](#)
- [disciples](#)

Translation Words - UST

- [a house](#)
- [they](#)

ULT

¹⁰ And in the [house](#) again, the [disciples](#) asked him about this.

UST

¹⁰ When Jesus and his disciples were alone in [a house](#), [they](#) asked him again about this.

Mark 10:11

Whoever (ULT)

God considers that any man (UST)

Alternate translation: "Anyone who"

Translation Words - ULT

- might divorce
- commits adultery

Translation Words - UST

- who divorces
- is committing adultery

ULT

¹¹ And he says to them, "Whoever might divorce his wife and might marry another commits adultery against her.

UST

¹¹ Jesus said to them, "God considers that any man who divorces his wife and marries another woman is committing adultery.

Mark 10:12

she commits adultery (ULT) to be committing adultery (UST)

Here, the phrase **she commits adultery** means that a woman who divorces her husband and marries another man commits adultery against her previous husband. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “she commits adultery against the first man she married” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [having divorced](#)
- [she commits adultery](#)

Translation Words - UST

- [who divorces](#)
- [to be committing adultery](#)

ULT

¹² And if she, [having divorced](#) her husband, might marry another, [she commits adultery.](#)”

UST

¹² God also considers a woman [who divorces](#) her husband and marries another man [to be committing adultery.](#)”

Mark 10:13

And (ULT)

Now (UST)

Here, the word **And** introduces a new event. Use the natural form in your language for introducing a new event. Alternate translation: “And it happened that” or “After this” (See: [Introduction of a New Event](#))

they were bringing (ULT)

people were bringing (UST)

Here, **they** refers to people. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

he might touch them (ULT)

he would lay his hands on them and bless them (UST)

Here, **he might touch them** means that Jesus would lay his hands on the children and bless them. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “he might touch them with his hands and bless them” or “Jesus might lay his hands on them and bless them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [little children](#)
- [disciples](#)
- [rebuked](#)

Translation Words - UST

- [children](#)
- [his disciples](#)
- [scolded](#)

ULT

¹³ And they were bringing [little children](#) to him so that he might touch them, but the [disciples rebuked](#) them.

UST

¹³ Now people were bringing [children](#) to Jesus so that he would lay his hands on them and bless them. But [his disciples scolded](#) those people.

Mark 10:14

Permit the little children to come to me, and do not prevent them (ULT)

The phrase **Permit the little children to come to me** and the phrase **do not prevent them** mean basically the same thing. The repetition is used for emphasis. If your language does not use repetition in this way, you could combine these phrases. Alternate translation: "Be sure to allow the little children to come to me" (See: [Doublet](#))

do not prevent (ULT) Do not forbid (UST)

If the double negative **do not prevent** would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "allow" (See: [Double Negatives](#))

Translation Words - ULT

- [Jesus](#)
- [little children](#)
- [kingdom of God](#)

Translation Words - UST

- [Jesus](#)
- [children](#)
- [who can experience God ruling in their lives](#)

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](#)."

UST

¹⁴ When [Jesus](#) saw that, he became angry. He said to his disciples, "Allow the [children](#) to come to me! Do not forbid them! It is people who are humble and trust God as they do [who can experience God ruling in their lives](#)."

Mark 10:15

whoever might not receive the kingdom of God as a little child may certainly not enter into it

Alternate translation: "if anyone will not receive the kingdom of God as a little child, that person will definitely not enter it"

as a little child (ULT)
in the same manner as children would (UST)

The point of the comparison **as a little child** is that Jesus is comparing how people must receive the kingdom of God to how little children would receive things. If this would be misunderstood in your language, you could use an equivalent comparison or express this meaning in a non-figurative way. Alternate translation: "with humble faith" (See: [Simile](#))

may certainly not enter into it (ULT)
God will certainly not agree to rule over them (UST)

Here, the word **it** refers to the kingdom of God. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "will certainly not enter the kingdom of God" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Truly
- might...receive
- kingdom
- kingdom of God
- of God
- as
- a little child

Translation Words - UST

- Note this
- who do...welcome
- God as their king
- God as their king
- God as their king
- in the same manner as...would
- children

ULT

¹⁵ Truly I say to you, whoever might not receive the kingdom of God as a little child may certainly not enter into it."

UST

¹⁵ Note this: Those who do not welcome God as their king in the same manner as children would, God will certainly not agree to rule over them."

Mark 10:16

having taken them into his arms (ULT)
Jesus held the children in his arms (UST)

Alternate translation: "embracing the children in his arms"

Translation Words - ULT

- he blessed them
- hands

Translation Words - UST

- hands
- and called on God to do good to them

ULT

¹⁶ And having taken them into his arms, he blessed them, placing {his} hands on them.

UST

¹⁶ Then Jesus held the children in his arms. He also put his hands on them and called on God to do good to them.

Mark 10:17

in order that I might inherit everlasting life (ULT)

so that I can live with God eternally (UST)

Here, the word **inherit** means “be given” or “receive” and is being used metaphorically to mean “receive eternal life” or “be given eternal.” If your readers would not understand what it means to “inherit eternal life” in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: “in order to receive eternal life” or “in order to obtain eternal life” (See: [Metaphor](#))

Teacher (ULT)

teacher (UST)

See how you translated **Teacher** in [4:38](#).

life (ULT)

live with God (UST)

If your language does not use an abstract noun for the idea of **life**, you could express the idea behind **life** by using a verbal form like “live.” Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [Good](#)
- [Teacher](#)
- [I might inherit](#)
- [everlasting](#)
- [life](#)

Translation Words - UST

- [Good](#)
- [teacher](#)
- [I can](#)
- [live with God](#)
- [eternally](#)

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](#)?”

UST

¹⁷ As Jesus was starting to travel again with his disciples, a man ran up to him. He knelt before Jesus and asked him, “[Good teacher](#), what must I do so that [I can live with God eternally](#)?”

Mark 10:18

Why are you calling me good (ULT) You do not realize what you are saying by calling me good (UST)

Jesus' question "Why are you calling me good" is a rhetorical question which Jesus is asking in order to make a point. If you would not use a rhetorical question for this purpose in your language, you could translate Jesus' words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You do not understand what you are saying when you call me good" (See: [Rhetorical Question](#))

ULT

¹⁸ But [Jesus](#) said to him, "Why [are you calling](#) me [good](#)? No one {is} [good](#) except [God](#) alone."

UST

¹⁸ [Jesus](#) said to him, "You do not realize what [you are saying by calling](#) me [good](#)! Only [God is good](#)!"

Jesus...Why are you calling me good? No one {is} good except...God...alone (ULT)

By saying, **Why are you calling me good? No one {is} good except God alone**, Jesus is asking the man a rhetorical question in order to make a point. The Bible clearly teaches that Jesus is God and Jesus affirms elsewhere that he believes that he is God. Make sure that your translation does not portray Jesus as denying his own moral perfection or divinity here.

Jesus...Why are you calling me good? No one {is} good except...God...alone (ULT)

By saying, **Why are you calling me good? No one is good except God alone**, Jesus is correcting the man's misunderstanding regarding eternal life and what it takes to please God. In the previous verse, the man called Jesus "Good Teacher" thinking that Jesus was a good man but not knowing that Jesus was God. In this verse, Jesus redirects the man's focus away from people and towards God. As evidenced by the man's question to Jesus in the previous verse, the man thinks that in order to merit God's approval and "inherit eternal life" a person simply needs to know the right things to do and do them. Jesus' words in this verse are meant to correct the man's thinking and show the man that only God is fully good and that to please God a person must focus on God and put their trust in God's character.

Translation Words - ULT

- [Jesus](#)
- [are you calling](#)
- [good](#)
- [is} good](#)
- [God](#)

Translation Words - UST

- [Jesus](#)
- [you are saying by calling](#)
- [good](#)
- [is good](#)
- [God](#)

Mark 10:19

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 (ULT)

you know the commandments of Moses: ‘Do not murder anyone, do not commit adultery, do not steal from anyone, do not lie about others, do not cheat anyone, and be respectful towards your father and mother (UST)

In the previous verse Jesus begins directly addressing the man who came to him. This verse continues Jesus’ direct speech to the man. However, in this verse, beginning with the phrase **Do not kill**, Jesus begins quoting several Old Testament passages. If the direct

quotation inside a direct quotation would be confusing in your language, you could translate Jesus’ direct quotation of the Old Testament as an indirect quotation. Alternate translation: “You know that the scriptures tell us that we should not kill, commit adultery, steal, testify falsely, or defraud others, and that each person must honor their father and mother” (See: [Quotes within Quotes](#))

not...do...testify falsely (ULT)

not...do...lie about others (UST)

Alternate translation: “do not testify falsely against anyone” or “do not lie about someone in court”

Translation Words - ULT

- You have known
- commandments
- do...commit adultery
- do...testify falsely
- honor
- father

Translation Words - UST

- you know
- commandments of Moses
- do...commit adultery
- do...lie about others
- and be respectful towards
- father

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.’”

UST

¹⁹ {But to answer your question,} you know the commandments of Moses: ‘Do not murder anyone, do not commit adultery, do not steal from anyone, do not lie about others, do not cheat anyone, and be respectful towards your father and mother’.”

Mark 10:20

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in 4:38.

Translation Words - ULT

- Teacher
- I have obeyed

Translation Words - UST

- Teacher
- I have obeyed

ULT

²⁰ But he was saying to him, “Teacher, all these things I have obeyed from my youth.”

UST

²⁰ The man said to him, “Teacher, I have obeyed all those commandments ever since I was young.”

Mark 10:21

One thing you lack (ULT)

There is one thing that you have not yet done (UST)

Here, **lack** is a metaphor for needing to do something. If your readers would not understand what it means to **lack** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: "One thing you need to do" or "There is one thing you have not yet done" (See: [Metaphor](#))

give it to the poor (ULT)

give the money to poor people (UST)

Here, the word **it** refers to the money the man would receive from selling his possessions. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

to the poor (ULT)

to poor people (UST)

Jesus is using the adjective **poor** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: "people who are poor" (See: [Nominal Adjectives](#))

you will have treasure in heaven (ULT)

you will be spiritually rich in heaven (UST)

Jesus speaks figuratively of rewards in heaven as if these rewards are **treasure**. If your readers would not understand what it means to **have treasure in heaven** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternative translation, "you will be rewarded in heaven" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [loved](#)
- [heaven](#)

Translation Words - UST

- [Jesus](#)
- [and loved](#)
- [heaven](#)

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."

UST

²¹ [Jesus](#) looked at him [and loved](#) him. He said to him, "There is one thing that you have not yet done. You must go home, sell all that you possess, and then give the money to poor people. As a result, you will be spiritually rich in [heaven](#). After you have done what I have told you, come with me and be my disciple!"

Mark 10:22

this word (ULT)

Jesus' instructions (UST)

Although the term **word** is singular, Mark is using this term to refer to all of the instructions that Jesus gave the man in the prior verse. If this would be misunderstood in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: See the UST. (See: [Synecdoche](#))

one having many possessions (ULT) very rich (UST)

Alternate translation: "someone who owned many things"

Translation Words - ULT

- [possessions](#)

Translation Words - UST

- [very rich](#)

ULT

²² But he, having become downcast at this word, went away being grieved, because he was one having many [possessions](#).

UST

²² The man became disappointed when he heard Jesus' instructions. He went away sad, because he was [very rich](#).

Mark 10:23

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- to...disciples
- kingdom of God

Translation Words - UST

- Jesus...he
- to...disciples
- God...rule over them

ULT

²³ And having looked around, Jesus says to his disciples, "How difficult {it is} for those having riches to enter into the kingdom of God!"

UST

²³ Jesus looked around at the people. Then he exclaimed to his disciples, "It is very difficult for people who are wealthy to decide to let God rule over them."

Mark 10:24

But...again answering, Jesus says to them (ULT)

Alternate translation: "but Jesus said to his disciples again"

Children (ULT)

You dear believers who are under my care (UST)

Here, Jesus is using the term **Children** figuratively to describe the disciples. They are under his spiritual care and Jesus teaches them as a father would instruct his children, and so Jesus regards them in that sense as if they were his own children. If your readers would not understand the use of the term **Children** in this context, you could use an equivalent metaphor from your culture or you could translate this in a non-figurative way as UST does. Alternate translation: See the UST. (See: [Metaphor](#))

Translation Words - ULT

- [disciples](#)
- [were astonished](#)
- [Jesus](#)
- [Children](#)
- [hard](#)
- [kingdom of God](#)

Translation Words - UST

- [disciples](#)
- [were surprised](#)
- [Jesus](#)
- [You dear believers who are under my care](#)
- [very difficult](#)
- [God...rule his life](#)

ULT

²⁴ 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](#)!"

UST

²⁴ The [disciples were surprised](#) by what Jesus said. {They thought that God favored the rich people, so if God did not save them, he would not save anyone.} [Jesus](#) said again, "[You dear believers who are under my care](#), it is [very difficult](#) for anyone to decide to let [God rule his life](#)."

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)

It is impossible for a very large animal like a camel to go through the eye of a needle. It is almost as difficult for rich people to decide to let God rule their lives (UST)

This entire verse is an exaggeration which Jesus uses to emphasize how difficult it is for **rich people to enter into the kingdom of God**. If this would be misunderstood in your language, you could use an equivalent expression from your language that expresses the difficulty of something happening. (See: [Hyperbole](#))

ULT

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](#)."

UST

²⁵ It is impossible for [a very large animal like a camel](#) to go through the eye of a needle. It is almost as difficult for rich people to decide to let [God rule their lives](#)."

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)

It is impossible for a very large animal like a camel to go through the eye of a needle. It is almost as difficult for rich people to decide to let God rule their lives (UST)

the eye of a needle refers to the small hole at the end of a sewing **needle** that thread passes through. If your readers are not familiar with camels and/or needles, you could use an equivalent expression from your culture, or you could state this in plain language without using hyperbole and express the emphasis another way. Alternate translation: "It is extremely difficult for a rich person to enter into the kingdom of God" (See: [Translate Unknowns](#))

Translation Words - ULT

- [for a camel](#)
- [kingdom](#)
- [kingdom of God](#)
- [of God](#)

Translation Words - UST

- [a very large animal like a camel](#)
- [God](#)
- [God...rule their lives](#)
- [rule their lives](#)

Mark 10:26

(There are no notes for this verse.)

Translation Words - ULT

- were...astonished
- to be saved

Translation Words - UST

- were...amazed
- saved

ULT

²⁶ But they were greatly **astonished**, saying to him, "And who is able **to be saved**?"

UST

²⁶ The disciples were very **amazed**. So they said to Jesus, "If that is so then how can anyone be **saved**!"

Mark 10:27

men (ULT) people (UST)

Here, although the term **men** is masculine, it is used with a generic sense to refer to people in general, both male and female. If it would help your readers you could indicate that explicitly. Alternate translation: See the UST. (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Jesus](#)
- [God](#)
- [God](#) (2)

Translation Words - UST

- [Jesus](#)
- [God](#)
- [God](#) (2)

ULT

²⁷ Having looked at them, [Jesus](#) says, "With men {it is} impossible, but not with [God](#). For all things {are} possible with [God](#)."

UST

²⁷ [Jesus](#) looked at them and then he said, "Yes, it is impossible for people to save themselves! But [God](#) certainly can save them, because [God](#) can do anything!"

Mark 10:28

Behold (ULT)

Look (UST)

Behold is an exclamation word which is used to draw attention to the words that come next. Use an exclamation that is natural in your language for communicating this. Alternate translation: See the UST. (See: [Exclamations](#))

Translation Words - ULT

- [Peter](#)

Translation Words - UST

- [Peter](#)

ULT

²⁸ [Peter](#) began to speak to him, "Behold, we have left everything and have followed you."

UST

²⁸ [Peter](#) said, "Look, we have left behind everything and we have become your disciples."

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 the negative word **no** to negate **one** in order to emphasize that every single person who leaves things for Jesus' sake will receive the rewards that he lists in the next verse. If this is confusing in your language, you can express the meaning positively. Alternate translation: "everyone who has left" or "every person who has left" (See: [Litotes](#))

or...lands (ULT)

Alternate translation: "or the land that he owns"

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [house](#)
- [brothers](#)
- [sisters](#)
- [father](#)
- [children](#)
- [of...gospel](#)

Translation Words - UST

- [Jesus](#)
- [I want...to know this](#)
- [their houses](#)
- [their brothers](#)
- [their sisters](#)
- [their father](#)
- [their children](#)
- [to proclaim the good news](#)

ULT

²⁹ [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](#),

UST

²⁹ [Jesus](#) replied, "[I want you to know this](#): Those who have left [their houses](#), [their brothers](#), [their sisters](#), [their father](#), their mother, [their children](#), or their plots of ground to be my disciples and [to proclaim the good news](#),

Mark 10:30

who may not receive (ULT)

The phrase **not receive** in this verse, when combined with the phrase “no one” in the previous verse, creates a double negative. If this is confusing in your language you can state the entire sentence positively. Alternate translation: See the UST. (See: [Double Negatives](#))

in this time (ULT)

in...this life (UST)

Alternate translation: “in this present age”

Translation Words - ULT

- may...receive
- time
- houses
- brothers
- sisters
- children
- persecutions
- age
- everlasting
- life

Translation Words - UST

- they will receive
- life
- That will include houses
- people as dear as brothers
- sisters
- children
- people will persecute them {here on earth because they believe in me}
- age
- they will live with God
- eternally

ULT

³⁰ 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](#).

UST

³⁰ [they will receive](#) in this [life](#) a hundred times as much as they left behind. [That will include houses](#) and [people as dear as brothers](#) and [sisters](#) and mothers and [children](#), and plots of ground. Also, [people will persecute them {here on earth because they believe in me}](#), but in the future [age](#) they will live with God [eternally](#).

Mark 10:31

many {who are...first will be last, and the last, first (ULT)

Many people...who right now are considered by others to be very important will be considered unimportant by God at that future time, and many people who right now are considered by others to be unimportant will be considered very important by God at that future time (UST)

Jesus is using the adjectives **first** and **last** as nouns in order to indicate groups of people. See how you translated the words **first** and **last** in [Mark 9:35](#). Alternate translation: “many people who are now important will not be, and the people who are not now important, will be” (See: [Nominal Adjectives](#))

first will be last, and the last, first (ULT)

who right now are considered by others to be very important will be considered unimportant by God at that future time, and many people who right now are considered by others to be unimportant will be considered very important by God at that future time (UST)

Here, Jesus is using the words **first** and **last** metaphorically. See how you translated these words in [Mark 9:35](#). (See: [Metaphor](#))

ULT

³¹ But many {who are} first will be last, and the last, first.”

UST

³¹ But I want you all to know: Many people who right now are considered by others to be very important will be considered unimportant by God at that future time, and many people who right now are considered by others to be unimportant will be considered very important by God at that future time!”

Mark 10:32

those...who are following behind (ULT) the other people...and...who were with them (UST)

Some people were walking behind Jesus and his twelve disciples. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “those people who were following behind them” (See: [Assumed Knowledge and Implicit Information](#))

the Twelve (ULT) the twelve disciples (UST)

See how you translated the phrase **the Twelve** in [3:16](#). (See: [Nominal Adjectives](#))

Translation Words - ULT

- [Jerusalem](#)
- [Jesus](#)
- [they were amazed](#)
- [were afraid](#)
- [Twelve](#)

Translation Words - UST

- [the city of Jerusalem](#)
- [Jesus](#)
- [The disciples were astonished](#)
- [were afraid](#)
- [twelve disciples](#)

ULT

³² 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.

UST

³² Some days later as they continued to travel, Jesus and his disciples were walking on the road that leads up to [the city of Jerusalem](#). [Jesus](#) was walking ahead of them. [The disciples were astonished](#) and the other people who were with them [were afraid](#). Along the way Jesus took the [twelve disciples](#) to a place by themselves again. Then he began to tell them about what was going to happen to him;

Mark 10:33

Behold (ULT)

Listen carefully (UST)

Behold is an exclamation word which Jesus is using to draw attention to the words that he says next next. Use an exclamation that is natural in your language for communicating this. "Pay attention to what I am about to tell you" (See: [Exclamations](#))

we are going up (ULT)

We are going up (UST)

When Jesus says **we**, he is speaking of himself and the 12 disciples so **we** would be inclusive. Your language may require you to mark this form. (See: [Exclusive and Inclusive 'We'](#))

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 (ULT)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man, will be delivered to the chief priests and the scribes, and they will condemn me to death and deliver me to the Gentiles" (See: [First, Second or Third Person](#))

the Son of Man will be delivered (ULT)

will arrest me, the Son of Man (UST)

If your language does not use the passive form in this way you can express the meaning behind the phrase **will be delivered** by using an active form or in another way that is natural in your language. Alternate translation: "they will hand the Son of Man over" (See: [Active or Passive](#))

and they will condemn him to 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 a verbal form of this word. Alternate translation: See the UST. (See: [Abstract Nouns](#))

the...him...deliver...to...Gentiles (ULT)

the...I...they will take...Roman authorities (UST)

Alternate translation: "put him under the control of the Gentiles"

Translation Words - ULT

- [Jerusalem](#)
- [Son of Man](#)
- [to...chief priests](#)
- [the scribes](#)
- [they will condemn](#)
- [to death](#)

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](#).

UST

³³ he said, "Listen carefully! We are going up to [Jerusalem](#). [There](#) the [chief priests](#) and the [teachers of the Jewish laws](#) will arrest me, the [Son of Man](#). [They will declare that I must die](#). Then they will take me to the [Roman authorities](#).

- to...Gentiles

Translation Words - UST

- Jerusalem. There
- chief priests
- the teachers of the Jewish laws
- Son of Man
- They will declare that
- must die
- Roman authorities

Mark 10:34

they will mock (ULT)

Their men will ridicule (UST)

In this verse Jesus continues referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: See the UST. (See: [First, Second or Third Person](#))

they will mock (ULT)

Their men will ridicule (UST)

The pronoun **they** refers to “the Gentiles” mentioned in the previous verse. Alternate translation: “the Gentiles will mock him” (See: [Pronouns — When to Use Them](#))

he will rise (ULT)

I will become alive again (UST)

The phrase **he will rise** refers to rising from the dead. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “he will rise from being dead” or “he will rise from the dead” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- they will mock
- days
- he will rise

Translation Words - UST

- Their men will ridicule
- the...day after that
- I will become alive again

ULT

³⁴ And [they will mock](#) him, and spit on him, and whip him, and kill him, but after three [days, he will rise.](#)”

UST

³⁴ [Their men will ridicule](#) me and spit on me. They will scourge me, and then they will kill me. But on the third [day after that, I will become alive again!](#)”

Mark 10:35

we desire...we might ask...for us (ULT)
we want you...we will ask...for us (UST)

Here, the pronouns **we** and **us** refer only to James and John and so they would be exclusive. Your language may require you to mark these forms. (See: [Exclusive and Inclusive 'We'](#))

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in [4:38](#).

Translation Words - ULT

- [James](#)
- [John](#)
- [sons](#)
- [of Zebedee](#)
- [Teacher](#)

Translation Words - UST

- [James](#)
- [John](#)
- [two sons](#)
- [of Zebedee](#)
- [Teacher](#)

ULT

³⁵ 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."

UST

³⁵ Along the way, [James](#) and [John](#), who were the [two sons of Zebedee](#), approached Jesus and said to him, "[Teacher](#), we want you to do for us what we will ask you to do!"

Mark 10:36

to them (ULT)

to them (UST)

The pronoun **them** refers to James and John. Alternate translation: "to James and John" (See: [Pronouns — When to Use Them](#))

ULT

³⁶ And he said to them, "What do you want that I might do for you?"

UST

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

Mark 10:37

And they said to him (ULT)

The pronoun **they** refers to James and John. Alternate translation: "And James and John said to him" (See: [Pronouns — When to Use Them](#))

Grant to us...we might sit (ULT)

let...us sit...sit...us sit...sit (UST)

Here, the pronouns **us** and **we** refer only to James and John and so they would be exclusive. Your language may require you to mark these forms. (See: [Exclusive and Inclusive 'We'](#))

in your glory (ULT)

When you rule gloriously (UST)

The phrase **in your glory** refers to when Jesus is glorified and gloriously rules over his kingdom. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "with you when you rule in your kingdom" (See: [Assumed Knowledge and Implicit Information](#))

in your glory (ULT)

When you rule gloriously (UST)

If your language does not use an abstract noun for the idea of **glory**, you could express the idea behind the abstract noun **glory** in another way such as using a verbal form of the word. Alternate translation: "next to you when you are glorified" or "sit by you when you are glorified" (See: [Abstract Nouns](#))

Translation Words - ULT

- glory
- right hand

Translation Words - UST

- rule gloriously
- right side

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."

UST

³⁷ They said to him, "When you **rule gloriously**, let one of us sit at your **right side** and one sit at your left side."

Mark 10:38

You do not know (ULT)

You do not understand (UST)

"You do not understand"

to drink the cup which I drink (ULT) you endure suffering like I am about to suffer (UST)

Drinking a **cup** is an idiom which refers to suffering some experience which is difficult to undergo. In the Bible suffering is often referred to as drinking from a cup. If this would be misunderstood in your language, you could use an equivalent idiom or use plain language. Alternate translation: "drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from" (See: [Idiom](#))

ULT

³⁸ 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](#)?"

UST

³⁸ But [Jesus](#) said to them, "[You do not understand](#) what you are asking for." {Then he asked them,} "Can you endure suffering like I am about to suffer? [Can you endure people killing you as they will kill me?](#)"

to be baptized with the baptism with which I am being baptized (ULT) Can you endure people killing you as they will kill me (UST)

The phrase **to be baptized with the baptism** is a metaphor which refers to being overwhelmed by difficult circumstances. Just as water covers a person during baptism, suffering and trials overwhelm a person. Here, this metaphor for suffering refers specifically to Jesus' future suffering in Jerusalem and death by crucifixion. If your readers would not understand this metaphor for suffering, you could use an equivalent metaphor from your culture or use plain language. Alternate translation: See the UST. (See: [Metaphor](#))

I am being baptized (ULT)

as they will kill me (UST)

The phrase **I am being baptized** is passive in form. If your language does not use the passive form in this way you can state this in active form or in another way that is natural in your language. Alternate translation: See the UST. (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [You do...know](#)
- [with...baptism](#)
- [am being baptized](#)
- [to be baptized](#)

Translation Words - UST

- [Jesus](#)
- [You do...understand](#)
- [as they will kill me](#)
- [as they will kill me](#)
- [Can you endure people killing you](#)

Mark 10:39

they...to them (ULT)

They...to them (UST)

Here, the pronouns **they** and **them** refer to James and John.
Alternate translation: "James and John ... to James and John" (See: [Pronouns — When to Use Them](#))

The cup that I drink, you will drink (ULT)

It is true that you will endure suffering like I will suffer (UST)

The cup that I drink is an idiom. See how you translated this idiom in the previous verse. (See: [Idiom](#))

with the baptism with which I am being baptized, you will be baptized (ULT)

you will endure people killing you as they will kill me (UST)

In this verse Jesus continues to use **baptism** metaphorically. See how you translated Jesus' metaphorical use of baptism in the previous verse. (See: [Metaphor](#))

I am being baptized, you will be baptized (ULT)

you will endure people killing you...as they will kill me (UST)

The phrase **I am being baptized** and the phrase **you will be baptized** are both passive in form. If your language does not use the passive form in this way, you can state these two phrases in active form or in another way that is natural in your language. Alternate translation: See the UST. (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [with...baptism](#)
- [am being baptized](#)
- [you will be baptized](#)

Translation Words - UST

- [Jesus](#)
- [as they will kill me](#)
- [as they will kill me](#)
- [you will endure people killing you](#)

ULT

³⁹ 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."

UST

³⁹ They said to him, "Yes, we are able to do that!" Then [Jesus](#) said to them, "It is true that you will endure suffering like I will suffer, and [you will endure people killing you as they will kill me](#)."

Mark 10:40

but {it is} for those for whom it has been prepared (ULT)

The word **it** refers to the places at Jesus' right and left hand. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "but those places are for those for whom they have been prepared" (See: [Assumed Knowledge and Implicit Information](#))

it has been prepared (ULT) whom he chooses in advance (UST)

The phrase **it has been prepared** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. If you must state who did the action, Jesus says in [Matthew 20:23](#) that God the Father is the one who will prepare these places. Alternate translation: "God has prepared it" (See: [Active or Passive](#))

ULT

⁴⁰ 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."

UST

⁴⁰ But I am not the one who chooses who will sit [next](#) to me. God will give those places to the ones whom he chooses in advance."

Translation Words - ULT

- [right hand](#)

Translation Words - UST

- [next](#)

Mark 10:41

having heard this (ULT)

later heard about what...had requested (UST)

The word **this** refers to James and John asking to sit at Jesus' right and left hand. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

the ten (ULT)

The other ten disciples (UST)

the ten refers to the other ten disciples of Jesus. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- James
- John

Translation Words - UST

- James...them
- John

ULT

⁴¹ And having heard this, the ten began to be very angry with James and John.

UST

⁴¹ The other ten disciples later heard about what James and John had requested. {As a result,} they were angry with them {because they also wanted to rule with Jesus in the highest positions}.

Mark 10:42

having summoned them, Jesus (ULT) after Jesus called them all together (UST)

Alternate translation: "after Jesus called his disciples to him, he"

exercise authority over (ULT) enjoy commanding (UST)

If your language does not use an abstract noun for the idea of **authority**, you could express the idea behind this abstract noun in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [having summoned](#)
- [Jesus](#)
- [You know](#)
- [rulers](#)
- [of...Gentiles](#)
- [exercise authority over](#)

Translation Words - UST

- [after...called...together](#)
- [Jesus](#)
- [You know](#)
- [who rule](#)
- [the non-Jews](#)
- [enjoy commanding](#)

ULT

⁴² 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.

UST

⁴² Then, [after Jesus called](#) them all [together](#), he said to them, "[You know](#) that those [who rule the non-Jews](#) enjoy showing that they are powerful. You also know that their officials [enjoy commanding](#) others.

Mark 10:43

not this way...it is...among you (ULT)

The phrase **it is not this way among you** means “this is not the reality you live by as my followers” or “it should not be this way among you” and refers back to the way that Jesus said the Gentile rulers governed in the previous verse. If it would be helpful to your readers you can indicate that explicitly. Alternate translation: “But you live by a different set of principles than the Gentile rulers do” or “But you are to act differently than the Gentile rulers” (See: [Assumed Knowledge and Implicit Information](#))

to become great (ULT) God to consider them great must become (UST)

Alternate translation: “to be highly respected” or “to be greatly respected”

will be your servant (ULT) must become...like servants...of you (UST)

Jesus is using the future statement **will be your servant** to give an instruction. See how you translated the phrase “will be” in [Mark 9:35](#) where it occurs with the same meaning and in a similar context. Alternate translation: “must be your servant” (See: [Statements — Other Uses](#))

Translation Words - ULT

- [servant](#)

Translation Words - UST

- [like servants](#)

ULT

43 But it is not this way among you. Instead, whoever might want to become great among you will be your [servant](#),

UST

43 But do not be like them! On the contrary, all those of you who want God to consider them great must become [like servants](#) to the rest of you.

Mark 10:44

to be first (ULT)

God to consider him to be the most important (UST)

Here, **to be first** is a metaphor for being the most important. See how you translated **first** in [Mark 9:35](#). Alternate translation: “to be the most important” (See: [Metaphor](#))

will be a slave of all (ULT)

he must act like a slave for the rest of you (UST)

Jesus is using the future statement **will be a slave of all** to give an instruction. See how you translated the phrase “will be” in [10:43](#), where it occurs with the same meaning. Alternate translation: “must be a slave of all” (See: [Statements — Other Uses](#))

a slave (ULT)

a slave (UST)

Jesus speaks figuratively of being **a slave** to emphasize the great lengths Jesus’ followers should go to in order to serve others. If Jesus’ exaggeration would be misunderstood in your language, you could use an equivalent expression from your language that shows service or you could clarify that Jesus is teaching that his followers must act similar to slaves in their service to others. Alternate translation: See the UST. (See: [Hyperbole](#))

ULT

⁴⁴ and whoever might want to be first among you will be [a slave](#) of all.

UST

⁴⁴ Furthermore, if anyone of you wants God to consider him to be the most important, he must act like [a slave](#) for the rest of you.

Translation Words - ULT

- [a slave](#)

Translation Words - UST

- [a slave](#)

Mark 10:45

For even the Son of Man (ULT)
I, the Son of Man, even though I came from heaven (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person.
 Alternate translation: See the UST. (See: [First, Second or Third Person](#))

did not come (ULT)
did not come (UST)

Your language may say “leave” and “go” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “did not leave heaven and go to earth” (See: [Go and Come](#))

to be served (ULT)
to have people serve me (UST)

The phrase **to be served** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “to have people serve him” (See: [Active or Passive](#))

to be served, but to serve (ULT)
to have people serve me. On the contrary, I came in order to serve others (UST)

Alternate translation: “to be served by people, but to serve people”

in exchange for many (ULT)
in order that my dying for people would be like a payment to rescue...many people...from God punishing...them...for their sins (UST)

Alternate translation: “in place of many people” or “in exchange for many people”

Translation Words - ULT

- [Son of Man](#)
- [to be served](#)
- [to serve](#)
- [life](#)
- [as a ransom](#)

Translation Words - UST

- [Son of Man](#)
- [to have people serve me](#)

ULT

⁴⁵ 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.”

UST

⁴⁵ I, the [Son of Man](#), even though I came from heaven, did not come [to have people serve me](#). On the contrary, I came in order to [serve others](#) and [to allow others to kill me, in order that my dying for people would be like a payment to rescue many people from God punishing them for their sins.](#)”

- I came in order to serve others
- to allow others to kill me
- in order that my dying for people would be like a payment to rescue...from God punishing...for their sins

Mark 10:46

they come into Jericho (ULT) Jesus and his disciples came to the city of Jericho (UST)

Your language may say “went” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “they went into Jericho” (See: [Go and Come](#))

as he is going out (ULT) while they were leaving (UST)

Your language may say “coming out” rather than **going out** in contexts such as this. Use whichever is more natural. Alternate translation: “as he is coming out” (See: [Go and Come](#))

Translation Words - ULT

- [Jericho](#)
- [Jericho](#)
- [disciples](#)
- [a...beggar](#)
- [son](#)

Translation Words - UST

- [the city of Jericho](#)
- [Jericho](#)
- [they](#)
- [who habitually begged for money](#)
- [and his father's name was](#)

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.

UST

⁴⁶ On the way to the city of Jerusalem, Jesus and his disciples came to [the city of Jericho](#). Then, while [they](#) were leaving [Jericho](#) along with a great crowd, a blind man [who habitually begged for money](#) was sitting beside the road. His name was Bartimaeus, [and his father's name was](#) Timaeus.

Mark 10:47

Jesus the Nazarene (ULT)

Jesus from Nazareth (UST)

The people call **Jesus the Nazarene** because he was from the town of Nazareth in Galilee. Alternate translation: “Jesus from the town of Nazareth” (See: [How to Translate Names](#))

And (ULT)

When he heard people say (UST)

Here, Mark uses **And** to introduce a reason result statement. **And** introduces the reason **having heard that it was Jesus** which resulted in Bartimaeus beginning **to cry out and to say, “Son of David, Jesus, have mercy on me!”** When the blind man learned that Jesus was walking by, he knew that Jesus would hear him if he called out, so as a result, he shouted to him. Alternate translation: “So” (See: [Connect — Reason-and-Result Relationship](#))

Son of David (ULT)

you who are descended from King David (UST)

The blind man is using the word **Son** figuratively to mean “descendant.” Alternate translation: “Descendant of David” (See: [Metaphor](#))

Son of David (ULT)

you who are descended from King David (UST)

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title Son of David implicitly meant “Messiah.” Alternate translation: “Messiah” (See: [Assumed Knowledge and Implicit Information](#))

have mercy on me (ULT)

help me (UST)

If your language does not use an abstract noun for the idea of **mercy**, you could express the idea behind the abstract noun **mercy** by using an adjective form such as “merciful” or by expressing it some other way. Alternate translation: “be merciful to me” (See: [Abstract Nouns](#))

have mercy on me (ULT)

help me (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please be merciful to me” (See: [Imperatives — Other Uses](#))

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!**”

UST

⁴⁷ When he heard people say that **Jesus from Nazareth** was passing by, **he** shouted, “**Jesus! you who are descended from King David, help me!**”

have mercy on me (ULT) help me (UST)

The blind man assumes that Jesus will know that he is asking specifically to be healed. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “please have mercy on me and heal me” or “please be merciful to me by healing me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- Jesus
- Nazarene
- to cry out
- Son
- of David
- have mercy on

Translation Words - UST

- Jesus
- Jesus
- from Nazareth
- he shouted
- you who are descended from King David
- you who are descended from King David
- help

Mark 10:48

many were rebuking him so that he might be silent (ULT)

Many people scolded him and told him that he should be quiet (UST)

Alternate translation: "many people kept telling him not to shout"

was crying out much more (ULT)
he shouted...even more loudly (UST)

The phrase **was crying out much more** could mean: (1) that the blind man shouted even louder to Jesus. Alternate translation: See the UST. (2) that the blind man called out even more persistently. Alternate translation: "called out even more persistently"

Son of David, have mercy on me (ULT)
You who are descended from King David, be merciful to me (UST)

See how you decided to translate this phrase in 10:47. Alternate translation: "Messiah, please have mercy on me and heal me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- were rebuking
- was crying out
- Son
- of David
- have mercy on

Translation Words - UST

- scolded
- he shouted
- You who are descended from King David
- You who are descended from King David
- be merciful

ULT

⁴⁸ 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!"

UST

⁴⁸ Many people scolded him and told him that he should be quiet. But he shouted even more loudly, "You who are descended from King David, be merciful to me!"

Mark 10:49

they call (ULT)

They called (UST)

Here, the pronoun **they** refers to the crowd. If this might confuse your readers, you could state explicitly who **they** refers to. Alternate translation: "some people in the crowd called" or "some people in the front of the crowd called" (See: [Pronouns — When to Use Them](#))

Take courage (ULT)

So cheer up (UST)

If your language does not use an abstract noun for the idea of **courage**, you could express the idea behind the abstract noun **courage** by using an adjective form such as "courageous" or by expressing it some other way. Alternate translation: "Be courageous" (See: [Abstract Nouns](#))

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."

UST

⁴⁹ [Jesus](#) stopped and said, "[Call](#) him [to come over here](#)!" [They called](#) the blind man, saying, "[Jesus is calling](#) you! [So cheer up](#) and stand up and come!"

Translation Words - ULT

- [Jesus](#)
- [Call](#)
- [they call](#)
- [He is calling](#)
- [Take courage](#)

Translation Words - UST

- [Jesus](#)
- [Call...to come over here](#)
- [They called](#)
- [Jesus is calling](#)
- [So cheer up](#)

Mark 10:50

(There are no notes for this verse.)

Translation Words - ULT

- Jesus

Translation Words - UST

- Jesus

ULT

⁵⁰ And having thrown aside his coat, having sprung up, he came to Jesus.

UST

⁵⁰ He threw aside his cloak as he jumped up, and he came to Jesus.

Mark 10:51

(There are no notes for this verse.)

Translation Words - ULT

- Jesus

Translation Words - UST

- Jesus

ULT

⁵¹ 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."

UST

⁵¹ Jesus asked him, "What do you want me to do for you?" The blind man said to him, "Teacher, I want to be able to see again!"

Mark 10:52

Your faith has healed you (ULT) **Because you have trusted in me, I have healed you (UST)**

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](#))

Your faith has healed you (ULT) **Because you have trusted in me, I have healed you (UST)**

If your language does not use an abstract noun for the idea of **faith**, you could express the idea behind this word by using a verb such as "trusted" or by expressing it some other way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

he received his sight (ULT) **He could see (UST)**

If your language does not use an abstract noun for the idea of **sight**, you could express the idea behind this word by using a verb such as "see" or by expressing it some other way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [faith](#)
- [has healed](#)

Translation Words - UST

- [Jesus](#)
- [Because...have trusted in me](#)
- [I have healed](#)

ULT

⁵² 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.

10:7 ^[1], but the best manuscripts do not.

UST

⁵² [Jesus](#) said to him, "[Because](#) you [have trusted in me, I have healed](#) you! So you may go!" He could see immediately. And he went with Jesus along the road.

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

they come (ULT)

Jesus and his disciples came close (UST)

Your language may say “went” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “they went near” (See: [Go and Come](#))

Bethphage (ULT)

Bethphage (UST)

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

Translation Words - ULT

- [Jerusalem](#)
- [Bethany](#)
- [Mount of Olives](#)
- [of Olives](#)
- [he sends out](#)
- [of...disciples](#)

Translation Words - UST

- [Jerusalem](#)
- [the villages of...Bethany](#)
- [Mount of Olives](#)
- [of Olives](#)
- [Then Jesus sent...on ahead of them](#)
- [of...disciples](#)

ULT

¹ And when they come to [Jerusalem](#), to Bethphage and [Bethany](#), to the [Mount of Olives](#), [he sends out](#) two of his [disciples](#)

UST

¹ When Jesus and his disciples came close to [Jerusalem](#), they came to [the villages of](#) Bethphage and [Bethany](#), near the [Mount of Olives](#). [Then Jesus sent](#) two of his [disciples on ahead of them](#).

Mark 11:2

Go into the village (ULT)

Go to that village (UST)

Your language may say “Come” rather than **Go** in contexts such as this. Use whichever is more natural. Alternate translation: “Come into the village” (See: [Go and Come](#))

you...you will find (ULT)

of us...you will see (UST)

Since the word **you** applies to the two disciples in both of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural. (See: [Forms of ‘You’ — Dual/Plural](#))

a colt (ULT)

a young donkey (UST)

The term **colt** refers to a young donkey. If your readers would not be familiar with what a donkey is, you could use a general expression. Alternate translation: “a young donkey” or “a young riding animal” (See: [Translate Unknowns](#))

no man has yet sat (ULT)

no one has ever ridden (UST)

Although the term **man** is masculine, Mark is using the word here in a generic sense that includes both men and women. He means that “no one” had yet sat on the donkey. Alternate translation: “no person has yet sat” (See: [When Masculine Words Include Women](#))

no man has yet sat (ULT)

no one has ever ridden (UST)

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. Alternate translation: “no person has ever ridden” (See: [Metonymy](#))

ULT

² 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.

UST

² Jesus said to them, “Go to that village just ahead of us. As soon as you enter it, you will see a young donkey that no one has ever ridden, that people have tied up. Untie it, and bring it to me.

Mark 11:3

This verse contains two direct quotations within a direct quotation. If this would be confusing in your language, you could translate the two direct quotations in this verse as indirect quotations. Alternate translation: "And if anyone asks you why you are untying the donkey tell them that the Lord needs it and will send it back here as soon as he is done using it" (See: [Quotes within Quotes](#))

are you doing (ULT)

are you doing (UST)

The owners of the colt are speaking to the two disciples, so **you** would be dual, if your language uses that form. Otherwise, it would be plural. (See: [Forms of 'You' — Dual/Plural](#))

Why are you doing this (ULT)

Why are you doing that (UST)

If it would be helpful to your readers you can say explicitly 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)

If your language does not use an abstract noun for the idea of **need**, you could express the same idea in another way. Alternate translation: "needs it" (See: [Abstract Nouns](#))

immediately he sends it back here (ULT)

He will send it back here with someone as soon as he no longer needs it (UST)

Alternate translation: "will immediately send it back when he no longer needs it"

Translation Words - ULT

- Lord
- he sends

Translation Words - UST

- Jesus
- He will send...with someone

ULT

³ 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.'"

UST

³ If anyone says to you, 'Why are you doing that?' say, 'Jesus needs it. He will send it back here with someone as soon as he no longer needs it.'"

Mark 11:4

they left (ULT)

the two disciples went (UST)

Here, **they** refers to the two disciples mentioned in [11:1](#). If it would help your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Pronouns — When to Use Them](#))

a colt (ULT)

the donkey (UST)

See how you translated **colt** in [Mark 11:2](#). Alternate translation: “a young donkey” or “a young riding animal”

ULT

⁴ And they left and found a colt having been tied up at a door outside on the street, and they untie it.

UST

⁴ So the two disciples went and they found the donkey. It was tied close to the door of a house, and was standing in the street. Then they untied it.

Mark 11:5

(There are no notes for this verse.)

ULT

⁵ And some of those who stood there began to say to them, "What are you doing, untying the colt?"

UST

⁵ Some of the people who were there said to Jesus' two disciples, "Why are you untying the donkey?"

Mark 11:6

(There are no notes for this verse.)

Translation Words - ULT

- just as
- Jesus

Translation Words - UST

- what
- Jesus

ULT

⁶ And they spoke to them just as Jesus told them, and they let them go.

UST

⁶ They told them what Jesus had instructed them to say. So the people permitted them to take the donkey.

Mark 11:7

cloaks (ULT)

robes (UST)

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: “coats” or “outer garments” (See: [Translate Unknowns](#))

throw their cloaks upon it (ULT)

put their robes on it (UST)

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “draped the colt with their cloaks as a sign of honor” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ And they brought the colt to [Jesus](#) and throw their cloaks upon it, and he sat on it.

UST

⁷ The two disciples took the donkey to [Jesus](#) and put their robes on it {to make something for him to sit on}. Jesus then sat on the donkey.

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

Mark 11:8

many spread their cloaks on the road, and others, branches they had cut from the fields (ULT)

Spreading **cloaks on the road** and **branches** was a way of showing honor to someone. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to make this a separate sentence. Alternate translation: “many people spread their cloaks on the road, and others spread branches they had cut from the fields. They did this in order to honor Jesus” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ And many spread their cloaks on the road, and others, branches they had cut from the fields.

UST

⁸ Many people spread their robes on the road in front of him. Others cut branches from palm trees in nearby fields and spread them along the road.

many spread their cloaks on the road, and others, branches they had cut from the fields (ULT)

The words **many**, **others**, and **they** all refer to other people besides the disciples. Alternate translation: “many people spread their cloaks on the road, and other people spread branches they had cut” (See: [Symbolic Action](#))

cloaks (ULT)

robes (UST)

See how you translated the word **cloaks** in [11:7](#). Alternate translation: “coats” or “outer garments”

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

Hosanna (ULT) Praise God (UST)

The word **Hosanna** is a Hebrew word. Mark spelled it out using Greek letters so his readers would know how it sounded. **Hosanna** had an original meaning of “save now” but by the time of this event it had become a way of praising God. In your translation you can spell **Hosanna** the way it sounds in your language or you can translate it according to how it was used, as the UST does. Alternate translation: See the UST. (See: [Copy or Borrow Words](#))

Blessed is the one who comes in the name of the Lord (ULT)

and} “May God bless this one who comes as his representative (UST)

The word **Blessed** is passive in form. If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, “God” is the one doing the blessing. Alternate translation: See the UST. (See: [Active or Passive](#))

Blessed is the one who comes in the name of the Lord (ULT)

and} “May God bless this one who comes as his representative (UST)

The phrase **Blessed is the one** could be: (1) a request for God to bless Jesus. Alternate translation: “May God bless the one who comes in his name” (2) stating that God had already blessed Jesus. Alternate translation: “God has blessed the one who comes in his name”

Blessed is the one who comes (ULT)

and} “May God bless this one who comes (UST)

Here, the phrase **the one** refers to Jesus. If it would be helpful to your readers you can state that explicitly. Alternate translation: “Blessed are you, the one who comes” (See: [Assumed Knowledge and Implicit Information](#))

in the name of the Lord (ULT) as his representative (UST)

Here, the phrase **in the name of** is used figuratively for authority. The phrase **in the name of the Lord** means the “with the authority of the Lord.” If your readers would not understand this, you could use an equivalent expression from your language or express this with plain language. Alternate translation: “with the authority of the Lord” or “with the Lord’s authority” (See [Metonymy](#))

Translation Words - ULT

- [were crying out](#)
- [Blessed is](#)
- [the name](#)
- [of the Lord](#)

ULT

⁹ Both those going before and those following [were crying out](#), “Hosanna! [Blessed is](#) the one who comes in [the name of the Lord](#).”

UST

⁹ The people who were going in front of him and behind him [were all shouting](#), “Praise God!” {and} “May God bless this one who comes as [his representative](#).”

Translation Words - UST

- were all shouting
- and} "May God bless
- his
- representative

Mark 11:10

Blessed is (ULT) **May God bless you (UST)**

The word **Blessed** is passive in form. See how you translated this word in [11:9](#). Alternate translation: See the UST. (See: [Active or Passive](#))

Blessed is the coming kingdom of our father David (ULT) **May God bless you when you rule like our ancestor King David ruled (UST)**

The phrase **Blessed is the coming kingdom of our father David** could be: (1) an exclamation proclaiming that the future messianic kingdom promised to a descendant of David is blessed by God. Alternate translation: See the UST. (2) a prayer expressing the desire that God would bless the coming messianic kingdom. Alternate translation: "May God bless the coming kingdom of our father David"

of our father David (ULT) **our ancestor King David (UST)**

Here, the term **father** figuratively means "ancestor." If your readers would not understand the figurative use of **father** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: "of our ancestor David" (See: [Metaphor](#))

Hosanna in the highest (ULT) **Praise God who is in the highest heaven (UST)**

See how you translated the word **Hosanna** in [11:9](#). The phrase **Hosanna in the highest** could be (1) an exclamation of praise to God. Alternate translation: See the UST. (2) a prayer to God for salvation from Israel's enemies. Alternate translation: "Please save us now God in the highest"

in the highest (ULT) **who is in the highest heaven (UST)**

The phrase **in the highest** is a figurative way or referring to heaven where God dwells. If your readers would not understand this, you could use an equivalent expression from your culture or state this explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Blessed is
- kingdom
- of...father
- David
- highest

ULT

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

UST

¹⁰ {They also shouted,} May God bless you when you rule like our ancestor King David ruled!" "Praise God who is in the highest heaven!"

Translation Words - UST

- May God bless you
- when you rule like...ruled
- ancestor
- King David
- highest heaven

Mark 11:11

temple (ULT)

temple courtyard (UST)

Since only priests could enter the temple building, here the word **temple** means the temple courtyard. Mark is using the word for the entire building to refer to one part of it. Alternate translation: See the UST. (See: [Synecdoche](#))

he went out to Bethany (ULT)

he left the city...He returned to the village of Bethany (UST)

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

the Twelve (ULT)

the twelve disciples (UST)

See how you translated the phrase **the Twelve** in [3:16](#). (See: [Nominal Adjectives](#))

Translation Words - ULT

- [Jerusalem](#)
- [temple](#)
- [hour](#)
- [Bethany](#)
- [Twelve](#)

Translation Words - UST

- [Jerusalem](#)
- [temple courtyard](#)
- [because it was already late in the afternoon](#)
- [the village of Bethany](#)
- [twelve disciples](#)

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](#).

UST

¹¹ Jesus entered [Jerusalem](#) with them, and then he went into the [temple courtyard](#). After he looked around at everything there, he left the city [because it was already late in the afternoon](#). He returned to [the village of Bethany](#) with the [twelve disciples](#).

Mark 11:12

**when they had come out from Bethany (ULT)
as Jesus and his disciples were leaving
Bethany (UST)**

Your language may say “went” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “when they had went out from Bethany” (See: [Go and Come](#))

Translation Words - ULT

- [Bethany](#)

Translation Words - UST

- [Bethany](#)

ULT

¹² And the next day, when they had come out from [Bethany](#), he was hungry.

UST

¹² The next day, as Jesus and his disciples were leaving [Bethany](#), he felt hungry.

Mark 11:13

he went (ULT)

he went to it to see (UST)

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

having come to it (ULT)

when he came to it (UST)

Your language may say “went” rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: “having went to it” (See: [Go and Come](#))

he found nothing except leaves (ULT)

he found no fruit on it, only leaves (UST)

Mark is using a negative expressions to emphasize that there were only leaves on the tree. If this is confusing in your language, you can express the meaning positively. Alternate translation: “he found only leaves” (See: [Litotes](#))

the...it was not...season of figs (ULT)

the...it was not yet...time when normal fig trees have ripe figs (UST)

Alternate translation: “it was not the time of year for figs”

Translation Words - ULT

- a fig tree
- of figs
- season

Translation Words - UST

- a fig tree
- when normal fig trees have ripe figs
- time

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.

UST

¹³ He saw in the distance a fig tree with all its leaves, so he went to it to see if he could find any figs on it. But when he came to it, he found no fruit on it, only leaves. This was because it was not yet the time when normal fig trees have ripe figs.

Mark 11:14

he said to it, “No one will any longer eat fruit from you to eternity (ULT)

He said to the tree, “No one will ever eat fruit from you again (UST)

Jesus is figuratively addressing something that he knows cannot hear him, the fig tree, in order to teach his listeners something. If this is confusing in your language, consider expressing this feeling by talking about the fig tree. (See: [Apostrophe](#))

to eternity (ULT)
ever (UST)

The phrase **to eternity** is a Jewish expression which means “forever.” In this context it specifically means “ever again.” Mark assumed his readers would be familiar with this expression. If it would be helpful to your readers, you could state the meaning of the expression **to eternity** explicitly. Alternate translation: “ever again” (See: [Assumed Knowledge and Implicit Information](#))

any longer...No one will...eat fruit from you (ULT)
again...No one will...eat fruit from you (UST)

The phrase **no one will any longer** is a double negative. Jesus uses a double negative here for emphasis. If the meaning of this phrase would be misunderstood in your language, you could translate it using only one negative statement and show the emphasis some other way. Alternate translation: “Surely, no one will eat from you” (See: [Double Negatives](#))

Translation Words - ULT

- [fruit](#)
- [disciples](#)

Translation Words - UST

- [fruit](#)
- [disciples](#)

ULT

¹⁴ And answering, he said to it, “No one will any longer eat [fruit](#) from you to eternity.” And his [disciples](#) heard it.

UST

¹⁴ He said to the tree, “No one will ever eat [fruit](#) from you again.” And his [disciples](#) heard this.

Mark 11:15

coming to Jerusalem (ULT) Jesus and his disciples went back into Jerusalem (UST)

Your language may say “going” rather than **coming** in contexts such as this. Use whichever is more natural. Alternate translation: “going to Jerusalem” (See: [Go and Come](#))

temple (ULT) temple courtyard (UST)

See how you translated the word **temple** in [11:11](#) where it is used with the same meaning. (See: [Synecdoche](#))

to cast out (ULT) He chased (UST)

Alternate translation: “to throw out” or “to force out” or “to drive out”

those selling and those buying

Alternate translation: “the people who were buying and selling”

temple (ULT) temple courtyard (UST)

See how you translated the word **temple** in [11:11](#) where it is used with the same meaning. (See: [Synecdoche](#))

Translation Words - ULT

- [Jerusalem](#)
- [temple](#)
- [temple](#)
- [to cast out](#)
- [pigeons](#)

Translation Words - UST

- [Jerusalem](#)
- [temple courtyard](#)
- [temple courtyard](#)
- [He chased](#)
- [pigeons for sacrifice](#)

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](#),

UST

¹⁵ Jesus and his disciples went back into [Jerusalem](#) and entered the [temple courtyard](#). He saw people who were selling and buying animals for sacrifices. [He chased](#) those people from the [temple courtyard](#). He also overturned the tables of those who were selling temple tax money in exchange for Roman coins. And he overturned the seats of the men who were selling [pigeons for sacrifice](#).

Mark 11:16

temple (ULT)

temple area (UST)

See how you translated the word **temple** in [11:11](#) where it is used with the same meaning. (See: [Synecdoche](#))

Translation Words - ULT

- [temple](#)

Translation Words - UST

- [temple area](#)

ULT

¹⁶ and he was not permitting that anyone might carry containers through the [temple](#).

UST

¹⁶ He would not allow anyone who was carrying anything to sell to go through the [temple area](#).

Mark 11:17

Is it not written, 'My house will be called a house of prayer for all the nations'?

Has it not been written is a rhetorical question which Jesus is using to emphasize God's purpose for the temple as recorded in the Old Testament scriptures. If you would not use a rhetorical question for this purpose in your language, you could translate Jesus' words as a statement and communicate the emphasis in another way. Alternate translation: "Listen to me! You should have paid closer attention to the scripture which says" (See: [Rhetorical Question](#))

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "God says in the Scriptures that 'his temple will be a place of prayer for all nations,' but you have made it 'a den of robbers'" (See: [Quotes within Quotes](#))

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."

UST

¹⁷ Then **as he taught those people**, he said to them, "One of the prophets wrote in the scriptures that God said, 'I want people to call my house a house where people from all nations may pray,' but you robbers have made it like a cave where robbers hide."

Has it not been written (ULT)

If your readers would misunderstand the phrase **been written**, you could say this with an active form, and you could say who has done the action. Alternate translation: "Has God not said in the Scriptures" (See: [Active or Passive](#))

My...house (ULT)

my...house (UST)

God, speaking through the prophet Isaiah, refers figuratively to his temple as his **house**, because his presence is there. Alternate translation: "My temple" (See: [Metaphor](#))

will be called a house of prayer for all the nations (ULT)

I want people to call...a house where people from all nations may pray (UST)

God, speaking through the prophet Isaiah, refers figuratively to a place where people would pray as a **house**. Alternate translation: "will be called a place where people from all nations can pray to me" (See: [Metaphor](#))

My...house...will be called a house of prayer (ULT)

I want people to call my...house...a house where people...may pray (UST)

The phrase **will be called** is passive in form. If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is people who are calling God's temple a house of prayer. Alternate translation: "People will call my house a house of prayer" (See: [Active or Passive](#))

of prayer...for all the nations (ULT)

where people...may pray...from all nations (UST)

If your language does not use an abstract noun for the idea of **prayer**, you could express the same idea with a verbal form such as "pray." Alternate translation: See the UST. (See: [Abstract Nouns](#))

a den of robbers (ULT)**robbers...like a cave where robbers hide (UST)**

God, speaking through the prophet Jeremiah, refers figuratively to a place where thieves would gather to hide and plot their crimes as if it were a wild animal's den or lair. Alternate translation: "a place where thieves gather" (See: [Metaphor](#))

Translation Words - ULT

- he was teaching
- Has it...been written
- house
- a house
- will be called
- of prayer
- nations
- of robbers

Translation Words - UST

- as he taught those people
- One of the prophets wrote in the scriptures...God said
- I want people to call
- house
- a house
- where people...may pray
- nations
- robbers...where robbers hide

Mark 11:18

they were seeking a way (ULT)

They were planning how (UST)

Alternate translation: "they were looking for a way"

Translation Words - ULT

- chief priests
- scribes
- they were seeking
- they feared
- was amazed
- teaching

Translation Words - UST

- chief priests
- men who taught the Jewish laws
- They were planning
- they feared...they realized that
- was amazed
- what...was teaching

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.

UST

¹⁸ The chief priests and the men who taught the Jewish laws later heard about what Jesus had done. They were planning how they might kill him, but they feared him because they realized that the whole crowd was amazed at what he was teaching.

Mark 11:19

when evening came (ULT)

That evening (UST)

Alternate translation: "in the evening"

ULT

¹⁹ And when evening came, they were departing from the city.

UST

¹⁹ That evening, Jesus and his disciples left the city {and again slept in Bethany}.

Mark 11:20

the fig tree had been withered from the roots (ULT)

the fig tree that Jesus had cursed had withered completely (UST)

The phrase **the fig tree had been withered from the roots** means that the **fig tree** had shriveled and dried up and was dead. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “the fig tree had withered down to its roots and died” or “the fig tree was dried and shriveled down to its roots and had completely died” (See: [Assumed Knowledge and Implicit Information](#))

had been withered (ULT)

had withered (UST)

The phrase **had been withered** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: “was withered” or “had dried up” (See: [Active or Passive](#))

Translation Words - ULT

- [fig tree](#)

Translation Words - UST

- [fig tree that Jesus had cursed](#)

ULT

²⁰ And passing by in the morning, they saw the [fig tree](#) had been withered from the roots.

UST

²⁰ The next morning while they were going along the road toward Jerusalem, they saw that the [fig tree that Jesus had cursed](#) had withered completely.

Mark 11:21

having been reminded (ULT) remembered what Jesus had said to the fig tree (UST)

The phrase **having been reminded** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: See the UST. (See: [Active or Passive](#))

has been withered away (ULT) has withered (UST)

The phrase **has been withered away** is passive in form. If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "was withered away" or "has dried up" or "has died" (See: [Active or Passive](#))

Translation Words - ULT

- [Peter](#)
- [Rabbi](#)
- [fig tree](#)
- [you cursed](#)

Translation Words - UST

- [Peter](#)
- [Teacher](#)
- [fig tree](#)
- [you cursed](#)

ULT

²¹ And having been reminded, [Peter](#) says to him, "[Rabbi](#), behold! The [fig tree](#) that [you cursed](#) has been withered away."

UST

²¹ [Peter](#) remembered what Jesus had said to the fig tree and he said to Jesus, "[Teacher](#), look! The [fig tree](#) that [you cursed](#) has withered!"

Mark 11:22

Have faith (ULT)

You should not be surprised that...did what I asked! You must trust that...will do whatever you ask him to do (UST)

In the original language that Mark wrote this Gospel in, the phrase **have faith** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "Every one of you have faith" (See: [Forms of 'You' — Singular](#))

ULT

²² And answering, [Jesus](#) says to them, "Have [faith in God](#)."

UST

²² [Jesus](#) replied, "You should not be surprised that God did what I asked! You must trust that God will do whatever you ask him to do!"

Have faith in God (ULT)

You should not be surprised that God did what I asked! You must trust that God will do whatever you ask him to do (UST)

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea with a verbal form such as "trust." Alternate translation: "Trust in God" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [faith](#)
- [in God](#)

Translation Words - UST

- [Jesus](#)
- [You should not be surprised that...did what I asked! You must trust that...will do whatever you ask him to do](#)
- [God...God](#)

Mark 11:23

Truly I say to you (ULT)**Also note this (UST)**

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

that whoever might say to this mountain, 'Be taken up and be cast into the sea (ULT)**If anyone says to this mountain, 'Rise up and then throw yourself into the sea (UST)**

Jesus is using hyperbole to teach. He is using an extreme example to emphasize to his disciples the point that God can do anything in response to believing prayer. If this would be misunderstood in your language, you could use an equivalent expression from your language. Alternate translation: "for example, that whoever might ask God and say, 'God please take up this mountain and cast it into the sea,'" (See: [Hyperbole](#))

that whoever might say to this mountain, 'Be taken up and be cast into the sea (ULT)**If anyone says to this mountain, 'Rise up and then throw yourself into the sea (UST)**

Here, Jesus uses **mountain** figuratively to represent anything that would seem difficult or impossible to do. If your readers would not understand Jesus' figurative use of **mountain** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternative translation: "that anyone of you who encounters a difficult task and asks God to do it" or "that anyone of you who encounters a difficult task and asks God to accomplish it" (See: [Metaphor](#))

Be taken up and be cast into the sea (ULT)**Rise up and then throw yourself into the sea (UST)**

This would not be a command that the mountain would be capable of obeying. Instead, it would be a command that directly caused the mountain to be taken up and cast into the sea by the power of God. Alternate translation: "May God lift you up and cast you into the sea" (See: [Imperatives — Other Uses](#))

to...this...mountain (ULT)**to...this...mountain (UST)**

Here, the phrase **this mountain** refers to the Mount of Olives which was mentioned in [11:1](#). (See: [When to Keep Information Implicit](#))

Be taken up and be cast into the sea (ULT)**Rise up and then throw yourself into the sea (UST)**

The phrases **Be taken up** and **be cast* are both passive in form. If your language does not use the passive form in this way, you could express these ideas in active form or in another way that is natural in your language. If you

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.

UST

²³ **Also note this:** If anyone says to this mountain, 'Rise up and then throw yourself into the sea!' and **if he does not doubt that** what he asks for will happen, that is, **if he believes** that it will happen, God will do it for him.

must state who did the action, Mark implies that “God” is the one doing it. Alternate translation: “May God lift you up and cast you into the sea” (See: [Active or Passive](#))

might not doubt in his heart, but might believe (ULT)
if he does not doubt that...that is, if he believes (UST)

In the expression **doubt in his heart** the word **heart** figuratively represents a person’s mind or inner being. If your readers would not understand this, you could use an equivalent expression from your culture or use plain language. Alternate translation: “if he does not doubt but believes” or “if he truly believes in his mind” (See: [Metonymy](#))

might not doubt in his heart, but might believe (ULT)
if he does not doubt that...that is, if he believes (UST)

The phrase **not doubt** is a double negative. If this would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: “if he truly believes in his mind” (See: [Double Negatives](#))

it will be for him (ULT)
God will do...for him (UST)

Alternate translation: “God will make it happen”

Translation Words - ULT

- Truly
- heart
- might believe

Translation Words - UST

- Also note this
- if he does...doubt that
- if he believes

Mark 11:24

Because of this, I say to you (ULT) So I tell you (UST)

Alternate translation: "For this reason, I say to you"

to you...you pray...you have received it...to you (ULT) you...whenever you ask God...you will receive it...for you (UST)

In this verse, all four occurrences of the word **you** are plural and apply to Jesus' disciples. Your language may require you to mark these as plural. (See: [Forms of 'You' — Singular](#))

believe (ULT) believe (UST)

In the original language that Mark wrote this Gospel in, the word **believe** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "every one of you must believe" (See: [Forms of 'You' — Singular](#))

it will be to you (ULT) God will do it for you (UST)

In the phrase **it will be to you** the implication is that God will provide what is asked for. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- you pray
- believe
- you have received it

Translation Words - UST

- whenever you ask God
- believe
- you will receive it

ULT

²⁴ Because of this, I say to you: Whatever **you pray** and ask, **believe** that **you have received it**, and it will be to you.

UST

²⁴ So I tell you, **whenever you ask God** for something when you pray, **believe** that **you will receive it**, and, if you do, God will do it for you.

Mark 11:25

you stand...you have...your...you...your (ULT)

In this verse every occurrence of the word **you** and **your** is plural and applies to Jesus' disciples. Your language may require you to mark these as plural. (See: [Forms of 'You' — Singular](#))

when you stand praying (ULT)

It is common in Hebrew culture to **stand** when **praying** to God. Jesus assumes that his readers would be familiar with this practice. If this would be misunderstood in your culture you can abbreviate it.

Alternate translation: "when you are praying" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

forgive (ULT)**forgive them (UST)**

In this verse, the first occurrence of the word **forgive** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "each of you must forgive" (See: [Forms of 'You' — Singular](#))

forgive (ULT)**forgive them (UST)**

In the original language that the author of Mark wrote this Gospel in, the word **forgive** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "every one of you must believe" (See: [Forms of 'You' — Singular](#))

if you have something against anyone (ULT)**if you have a grudge against any person because they have sinned against you (UST)**

Here, **have something against anyone** refers to any anger, unforgiveness, or grudge a person holds **against** against another person for offending or sinning against them. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

so that (ULT)**so that (UST)**

The phrase **so that** introduces a purpose clause. Jesus says **forgive, if you have something against anyone** with the goal that **your Father who {is} in the heavens may also forgive you your trespasses**. Use a natural way in your language for introducing a purpose clause. Alternate translation: "in order that" (See: [Connect — Goal \(Purpose\) Relationship](#))

ULT

²⁵ 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**."

UST

²⁵ Now, I tell you this also: Whenever **you are praying**, if you have a grudge against any person because they have sinned against you, **forgive them**, so that your **Father** in **heaven** will likewise **forgive** you **for** your **sins**."

your trespasses (ULT)
your sins (UST)

If your language does not use an abstract noun for the idea of **trespasses**, you could express the same idea with a verbal form such as “sinned” or in another way that is natural in your language. Alternate translation: “for the times you have sinned” (See: [Abstract Nouns](#))

Translation Words - ULT

- [praying](#)
- [forgive](#)
- [may...forgive](#)
- [Father](#)
- [heavens](#)
- [trespasses](#)

Translation Words - UST

- [you are praying](#)
- [forgive them](#)
- [will...forgive...for](#)
- [Father](#)
- [heaven](#)
- [sins](#)

Mark 11:26

(There are no notes for this verse.)

ULT

²⁶^[1] [But if you do not forgive, neither will your Father who {is} in the heavens forgive your trespasses.]

UST

²⁶^[1] [But if you do not forgive, neither will your Father who is in heaven forgive your sins.]

Mark 11:27

as he is walking around in the temple (ULT) in the temple courtyard...While Jesus was walking there (UST)

The phrase, **he is walking around in the temple** means that Jesus was walking around in the temple courtyard; he was not walking in the temple since only priests were allowed in inside the temple building. See how you translated the word **temple** in 11:15. (See: [Synecdoche](#))

Translation Words - ULT

- Jerusalem
- as...is walking around
- temple
- chief priests
- scribes
- elders

Translation Words - UST

- temple courtyard
- Jerusalem
- While...was walking there
- a group consisting of chief priests
- some men who taught the Jewish laws
- elders

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.

UST

²⁷ Jesus and his disciples arrived in the [temple courtyard](#) in [Jerusalem](#) again. [While](#) Jesus [was walking there](#), [a group consisting of chief priests](#), [some men who taught the Jewish laws](#), and [elders](#) came to him.

Mark 11:28

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](#))

authority...authority (ULT)

authority...authorized (UST)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea with a verbal form such as "authorized" or express the meaning some other way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- [authority](#)
- [authority](#)

Translation Words - UST

- [authority](#)
- [authorized](#)

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?"

UST

²⁸ They said to him, "By what [authority](#) are you doing these things? Who [authorized](#) you to do things like those you did here yesterday?"

Mark 11:29

authority (ULT)

who authorized me (UST)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea with a verbal form such as “authorized” or express the meaning some other way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

one word (ULT)

one question (UST)

Here, Jesus is using the term **word** in a specific sense. Alternate translation: “a question”

Translation Words - ULT

- [Jesus](#)
- [authority](#)

Translation Words - UST

- [Jesus](#)
- [who authorized me](#)

ULT

²⁹ 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.

UST

²⁹ [Jesus](#) said to them, “I will ask you one question. If you answer me, then I will tell you [who authorized me](#) to do those things.

Mark 11:30

Jesus knows that John's authority came from God, so he is not asking the Jewish leaders for information. However, this is not a rhetorical question that could be translated as a statement, for example, "Surely you must admit that God, not people, gave John the authority to baptize." This is an actual question that Jesus wants the Jewish leaders to try to answer, because he knows that either way they answer, they will have a problem. So his words should be translated as a question. Alternate translation: "Was it God who told John to baptize people, or did people tell him to do it?"

ULT

³⁰ The [baptism of John](#), was it from [heaven](#) or from men? Answer me."

UST

³⁰ Was it [God who authorized John to baptize those who came to him](#)? Or was it people who authorized him?"

The baptism of John

Alternate translation: "The baptism that John performed"

from heaven (ULT)

God who authorized (UST)

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. That seems to be what Jesus is doing here. Alternate translation: "from God" (See: [Euphemism](#))

men (ULT)

was it people who authorized him (UST)

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" or "humanity" (See: [When Masculine Words Include Women](#))

was it from heaven or from men

Alternate translation: "was it authorized by God or by men"

Answer me (ULT)

In the original language that Mark wrote this book in the word **Answer** is a command written in the plural form. Use the most natural form in your language to give direction to a group of people. (See: [Forms of 'You' — Singular](#))

Translation Words - ULT

- [baptism](#)
- [of John](#)
- [heaven](#)

Translation Words - UST

- [God who authorized](#)
- [John to baptize those who came to him](#)
- [John to baptize those who came to him](#)

Mark 11:31

**If we would say, 'From heaven,' he will say,
'Because of what then did you not believe him
(ULT)**

**If we say that it was God who authorized him,
he will say to us, 'Then you should have
believed what John said (UST)**

The Jewish leaders are describing a hypothetical situation. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "Suppose we say, 'From heaven.' Then he will ask, 'Then why did you not believe him'" (See: [Connect — Hypothetical Conditions](#))

**If we would say, 'From heaven,' he will say,
'Because of what then did you not believe him
(ULT)**

**If we say that it was God who authorized him, he will say to us, 'Then you
should have believed what John said (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If we say that John's authority came from God, Jesus will ask us why we did not believe him" (See: [Quotes within Quotes](#))

**From heaven (ULT)
it was God who authorized him (UST)**

See how you translated the expression **From heaven** in [11:30](#). Alternate translation: "From God" (See: [Euphemism](#))

Translation Words - ULT

- [heaven](#)
- [did you...believe](#)

Translation Words - UST

- [it was God who authorized him](#)
- [have believed](#)

ULT

³¹ 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?' ^[2]

UST

³¹ They debated among themselves as to what they should answer. They said to each other, "If we say that [it was God who authorized him](#), he will say to us, 'Then you should [have believed](#) what John said!'

Mark 11:32

**But we might say, 'From men (ULT)
On the other hand, if we say that it was
people who authorized John, then what will
happen to us (UST)**

Here, the Jewish leaders are describing another hypothetical situation. Use the natural form in your language for expressing a hypothetical situation. Alternate translation: "But suppose we say, 'From men.'" (See: [Connect — Hypothetical Conditions](#))

**But we might say, 'From men (ULT)
On the other hand, if we say that it was
people who authorized John, then what will
happen to us (UST)**

The phrase **From men** refers to the source of the baptism of John. If it would help your readers you could say that explicitly. Alternate translation: "But if we say, 'John's baptism was from men,'" (See: [Assumed Knowledge and Implicit Information](#))

**From men (ULT)
it was people who authorized John (UST)**

See how you translated the phrase **From men** in [11:30](#). Alternate translation: "From people" (See: [When Masculine Words Include Women](#))

**But we might say, 'From men (ULT)
On the other hand, if we say that it was people who authorized John, then
what will happen to us (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if we say that John's authority came from people" (See: [Quotes within Quotes](#))

**But we might say, 'From men (ULT)
On the other hand, if we say that it was people who authorized John, then
what will happen to us (UST)**

The religious leaders do not finish their statement, since they all understand what will happen if they say John's baptism is not from God. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "But if we say, 'From men,' that would not be good" (See: [Ellipsis](#))

They were afraid of the crowd, for they all held that John really was a prophet (ULT)

The author of Mark is providing this background information to help readers understand what happens next. Use a natural way in your language for introducing background information. Alternate translation: "They said this to each other because they were afraid of the crowd, for all the people in the crowd believed that John really was a

ULT

³² But we might say, 'From men,'..."
(*They were afraid* of the crowd, for they all held that *John* really was *a prophet*.)

UST

³² On the other hand, if we say that it was people who authorized John, then what will happen to us?" *They were afraid to say that about where John got his authority*, because they knew that the people would be very angry with them. They knew that all the people truly believed that *John* was *a prophet whom God had sent*.

prophet” or “They did not want to say that John’s baptism was from men because they were afraid of the crowd, since all the people in the crowd believed that John truly was a prophet” (See: [Connect — Background Information](#))

They were afraid of the crowd (ULT)

They were afraid to say that about where John got his authority...the people (UST)

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression. Alternate translation: “They were afraid of the group of people gathered there” or “They were afraid of the many people” (See: [Collective Nouns](#))

for they all held (ULT)

because they knew that...would be very angry with them. They knew that all the people...believed that (UST)

Here, the word **all** refers to the people in the crowd. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “for everyone in the crowd held” or “for all those who were in the crowd believed” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [They were afraid](#)
- [John](#)
- [a prophet](#)

Translation Words - UST

- [They were afraid to say that about where John got his authority](#)
- [John](#)
- [a prophet whom God had sent](#)

Mark 11:33

And (ULT)

So (UST)

Here, Mark uses the word **And** to introduce the results of what the previous sentences described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

We do not know (ULT)

We do not know who authorized John to baptize people (UST)

The reply **We do not know** leaves out some of the words that a sentence would need in many languages to be complete. If this would be misunderstood in your language, you could supply these words from the context. Alternate translation: "We do not know where the baptism of John came from" or "We do not know where John's authority to baptize came from" (See: [Ellipsis](#))

Neither do I say to you (ULT)

Because you did not answer my question, I will not tell you (UST)

With the words **Neither do I say to you**, Jesus is indicating that this is the result of what the Jewish leaders told him. Alternate translation: "Then I will not tell you" (See: [Connect — Reason-and-Result Relationship](#))

authority (ULT)

who authorized me (UST)

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea with a verbal form such as "authorized" or express the meaning some other way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Translation Words - ULT

- Jesus
- Jesus
- We do...know
- authority

Translation Words - UST

- Jesus
- Jesus
- We do...know who authorized John to baptize people
- who authorized me

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."

11:26 ^[1]

11:31 ^[2] , but the best manuscripts include it.

UST

³³ So they answered Jesus, "We do not know who authorized John to baptize people." Then Jesus said to them, "Because you did not answer my question, I will not tell you who authorized me to do those things here yesterday."

11:26 ^[1]

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: [Connect — Hypothetical Conditions](#))

Other possible translation difficulties in this chapter

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. In this chapter, Jesus quotes a psalm that records David calling his son “lord,” that is, “master.” However, to the Jews, ancestors were greater than their descendants, so a father would not call his son “master.” In this passage, Mark 12:35-37, Jesus is trying to lead his hearers to the true understanding that the Messiah will be divine, and that he himself is the Messiah. So David is speaking to his son, that is, his descendant, as the Messiah, and it is appropriate for him to address him as his “Lord.”

Mark 12:1

And he began to speak to them in parables (ULT)

Then Jesus began to tell the Jewish leaders a parable. He said (UST)

To help the people understand what the Jewish leaders were doing by rejecting him and John the Baptist, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Jesus told the people stories to help them understand better" (See: [Parables](#))

A man planted a vineyard (ULT)

A certain man planted a vineyard (UST)

Jesus uses the phrase **A man planted a vineyard** to introduce the main character into the story. Use a natural form in your language for introducing the main character into a story. Alternate translation: "There once was a man who planted a vineyard" (See: [Introduction of New and Old Participants](#))

leased it to vine growers (ULT)

he rented the vineyard to some people who would take care of it (UST)

As the rest of the story shows, the man rented the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some grape farmers to use it in exchange for a share of the crop" (See: [Translate Unknowns](#))

to vine growers (ULT)

to some people who would take care of it (UST)

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. Alternate translation: "vine growers" or "grape farmers"

Translation Words - ULT

- [parables](#)
- [a vineyard](#)
- [a pit for a winepress](#)
- [a watchtower](#)
- [to vine growers](#)

Translation Words - UST

- [a parable](#)
- [a vineyard](#)
- [a stone tank to collect the grape juice that they would press out of the grapes](#)
- [a tower for someone to sit in to guard his vineyard](#)
- [to some people who would take care of it](#)

ULT

¹ 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.

UST

¹ Then Jesus began to tell the Jewish leaders [a parable](#). He said, "A certain man planted [a vineyard](#). He built a fence around it in order to protect it. He made [a stone tank to collect the grape juice that they would press out of the grapes](#). He also built [a tower for someone to sit in to guard his vineyard](#). Then he rented the vineyard [to some people who would take care of it](#). Then he went away to another country.

Mark 12:2

at the season (ULT)

When the time came to harvest the grapes (UST)

This refers to the time of harvest. This can be made clear. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

vine growers...vine growers (ULT)

people who were taking care of his vineyard... them (UST)

See how you translated **farmers** in 12:1.

fruit (ULT)

his share of the grapes (UST)

The word **fruit** could be: (1) intended literally. Alternate translation: "some of the grapes they had grown" (2) figurative. Alternate translation: "some of what they had produced from the grapes they had grown" or "some of the money they had earned by selling their produce" (See: [Metaphor](#))

ULT

² 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](#).

UST

² [When the time came to harvest the grapes](#), [the owner of the vineyard sent a servant](#) to the people who were taking care of his vineyard because [he wanted to receive](#) from them [his share of the grapes that the vineyard had produced](#).

Translation Words - ULT

- [at...season](#)
- [he sent](#)
- [a slave](#)
- [he might receive](#)
- [fruit](#)
- [of...vineyard](#)

Translation Words - UST

- [When the time came to harvest the grapes](#)
- [the owner of the vineyard sent](#)
- [a servant](#)
- [he wanted to receive](#)
- [his share of the grapes](#)
- [that the vineyard had produced](#)

Mark 12:3

sent him away with nothing (ULT)
they did not give...any fruit...they sent...away (UST)

Jesus speaks figuratively of this servant as if he were a container with nothing in it. Here, the word **empty** means that they did not give him any of the fruit. Alternate translation: "sent him away without giving him anything" (See: [Metaphor](#))

Translation Words - ULT

- [sent him away](#)

Translation Words - UST

- [they sent...away](#)

ULT

³ But having seized him, they beat him, and [sent him away](#) with nothing.

UST

³ But when the servant arrived, they grabbed him and beat the servant, and they did not give him any fruit. Then [they sent him away](#).

Mark 12:4

And...treated shamefully (ULT)

Alternate translation: "and humiliated"

Translation Words - ULT

- he sent
- slave
- they wounded in the head
- treated shamefully

Translation Words - UST

- the owner sent
- servant
- they beat...on the head
- they insulted him

ULT

⁴ And again he sent to them another slave, and that one, they wounded in the head and treated shamefully.

UST

⁴ Later the owner sent another servant to them. But they beat that one on the head and they insulted him.

Mark 12:5

(There are no notes for this verse.)

Translation Words - ULT

- **he sent**

Translation Words - UST

- **the owner sent**

ULT

⁵ And **he sent** another, and that one they killed, and many others—beating these, but killing those.

UST

⁵ Later **the owner sent** still another servant. That man the people who were caring for the vineyard killed. They also mistreated many other servants whom he sent. Some they beat and some they killed.

Mark 12:6

a beloved son

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “thinking that they would respect his son” or “thinking to himself that the farmers would respect his son” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [beloved](#)
- [a...son](#)
- [son](#)
- [he sent](#)

Translation Words - UST

- [his son](#)
- [him](#)
- [whom he loved very much](#)
- [So...he sent](#)

ULT

⁶ Having one more, a [beloved son](#), [he sent](#) him to them last of all, saying, ‘They will respect my [son](#).’

UST

⁶ The owner still had one other person with him, [his son](#), [whom he loved very much](#). [So](#), finally [he sent](#) his son to them because he thought that they would respect [him](#).

Mark 12:7

the heir

It may be helpful to state explicitly that this happened after the owner sent his son and he arrived as the UST does. (See: [Assumed Knowledge and Implicit Information](#))

vine growers (ULT)

people who were caring for the vineyard (UST)

See how you translated **farmers** in [12:1](#).

the inheritance (ULT)

this vineyard (UST)

By inheritance, the farmers mean the vineyard, which the son would inherit. Alternate translation: “this vineyard, which he is going to inherit” (See: [Metonymy](#))

Translation Words - ULT

- heir
- inheritance

Translation Words - UST

- owner's son, who will some day inherit the vineyard
- vineyard

ULT

⁷ But those vine growers said to each other, ‘This is the heir. Come, let us kill him, and the inheritance will be ours.’

UST

⁷ But when the people who were caring for the vineyard saw his son coming, they said to each other, ‘Look! Here comes the owner's son, who will some day inherit the vineyard! So let us kill him in order that this vineyard will be ours!’

Mark 12:8

And (ULT)

Jesus uses the word **And** to introduce the results of what the previous sentence described. The farmers carried out the plan they had decided on. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [threw](#)
- [of...vineyard](#)

Translation Words - UST

- [they threw](#)
- [vineyard](#)

ULT

⁸ And having seized him, they killed him, and [threw](#) him outside of the [vineyard](#).

UST

⁸ They seized the owner's son and killed him. Then [they threw](#) his body outside the [vineyard](#).

Mark 12:9

Therefore, what will the lord of the vineyard do (ULT)

So I will tell you what the owner of the vineyard will do (UST)

Jesus does not want the people to tell him what the owner of the vineyard will do. Rather, he is using the question form to get his listeners to pay attention to what he says the owner will do. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "So now, listen to what the lord of the vineyard will do to them" or "So I will tell you what the owner of the vineyard will do." (See: [Rhetorical Question](#))

ULT

⁹ Therefore, what will the [lord](#) of the [vineyard](#) do? He will come and destroy the vine growers and will give the [vineyard](#) to others.

UST

⁹ So I will tell you what the [owner](#) of the [vineyard](#) will do? He will come, and he will kill those evil men who were taking care of his vineyard. Then he will arrange for other people to take care of it.

vine growers (ULT)

evil men who were taking care of his vineyard (UST)

See how you translated **farmers** in [12:1](#).

will give the vineyard to others (ULT)

he will arrange for other people to take care of it (UST)

See how you translated the similar expression in [12:1](#). Alternate translation: "allow different grape farmers to use it in exchange for a share of the crop" (See: [Translate Unknowns](#))

will give the vineyard to others (ULT)

he will arrange for other people to take care of it (UST)

The word **others** refers to other vine growers who will care for the vineyard. If it would help your readers you can say that explicitly. Alternate translation: "he will give the vineyard to other farmers to care for it" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [lord](#)
- [of...vineyard](#)
- [vineyard](#)

Translation Words - UST

- [owner](#)
- [vineyard](#)
- [it](#)

Mark 12:10

**And have you not read this scripture? ‘The stone which the builders rejected, this has become the head of the corner (ULT)
Now think carefully about these words, which you have read in the scriptures: “The men who were building the building refused to use a certain stone. But the Lord has put that same stone in its proper place, and it has become the most important stone in the building (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “And surely you have read the Scripture that says that the stone which the builders rejected became the cornerstone” (See: [Quotes within Quotes](#))

**And have you not read this scripture (ULT)
Now think carefully about these words, which you have read in the scriptures (UST)**

Jesus does not want the Jewish leaders to tell him whether or not they have read the scripture he quotes to them. He knows that they have read the scripture. He is using the question form for emphasis and to rebuke them. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “And surely you have read this scripture” or “And you should remember this scripture” or “And you should pay attention to this scripture” (See: [Rhetorical Question](#))

The stone which the builders rejected, this has become the head of the corner (ULT)

The men who were building the building refused to use a certain stone. But the Lord has put that same stone in its proper place, and it has become the most important stone in the building (UST)

This is a quotation from Psalm 118, and it is a metaphor. It refers to the Messiah as if he were a stone that builders chose not to use. This means that people will reject him. When the psalm says that this stone became the cornerstone, this means figuratively that God will nevertheless make the Messiah the ruler of these people. However, since this is a quotation from Scripture, translate the words directly rather than providing a non-figurative explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text. (See: [Metaphor](#))

ULT

¹⁰ And have you not read this [scripture](#)? ‘The stone which the builders [rejected](#), this has become [the head of the corner](#).

UST

¹⁰ Now think carefully about these words, which you have read in the [scriptures](#): “The men who were building the building [refused to use](#) a certain stone. But the Lord has put that same stone in its proper place, and it has become [the most important stone in the building](#)!”

The stone which the builders rejected (ULT)**The men who were building the building refused to use a certain stone (UST)**

The psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: "The stone that the builders thought was not good enough to use for building" (See: [Assumed Knowledge and Implicit Information](#))

the head...of the corner (ULT)**the most important stone in the building (UST)**

The phrase the **head of the corner** is an idiom that refers to a large stone with straight edges that builders would place down first and use as a reference to make sure that the walls of a stone building were straight and that the building was oriented in the right direction. Your language may have its own term for such a stone. You could also use a general expression. Alternate translation: "the cornerstone" or "the reference stone for the whole building" (See: [Idiom](#))

Translation Words - ULT

- [scripture](#)
- [rejected](#)
- [the head](#)
- [the head...of the corner](#)

Translation Words - UST

- [scriptures](#)
- [refused to use](#)
- [the most important stone in the building](#)
- [the most important stone in the building](#)

Mark 12:11

This came about from the Lord, and it is marvelous in our eyes (ULT)

The Lord has done this, and we marvel as we look at it (UST)

This entire verse is a continuation of Jesus' quotation from Psalm 118. If you chose not to translate 12:10 as a quotation within a quotation then you should do the same with this verse. Alternate translation: "and which says that it was the Lord who did it and those who saw it marveled as they looked at it" or "and that it was the Lord who did it and those who saw it marveled when they saw what the Lord had done" (See: [Quotes within Quotes](#))

ULT

¹¹ This came about from [the Lord](#), and it is [marvelous](#) in our eyes."

UST

¹¹ [The Lord has done](#) this, and [we marvel](#) as we look at it."

it is marvelous in our eyes (ULT)
we marvel as we look at it (UST)

in our eyes is a figurative way of referring to the act of seeing. Here, the act of seeing could be referring to "thinking" about or "considering" what is seen. Alternate translation: "we have seen it and think that it is marvelous" or "we think that it is wonderful" (See: [Metonymy](#))

Translation Words - ULT

- [the Lord](#)
- [marvelous](#)

Translation Words - UST

- [The Lord has done](#)
- [we marvel](#)

Mark 12:12

they were seeking (ULT) they wanted (UST)

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If this might confuse your readers, you could refer to this group as “the Jewish leaders.” Alternate translation: See the UST. (See: [Pronouns — When to Use Them](#))

but they feared the crowd (ULT) But they were afraid of what the crowds of people would do (UST)

Mark is providing this background information to help readers understand what happens next. The religious leaders fear of the crowd is why they **left** Jesus and **went away**. Use a natural way in your language for introducing background information. Alternate translation: “but because they were afraid of the crowd they did not” or “but they did not because they feared the crowd” (See: [Connect — Background Information](#))

against them

If it would be more natural in your language, you could change the order of these phrases to show the logical sequence of events. Alternate translation: See the UST. (See: [Information Structure](#))

but they feared the crowd (ULT) But they were afraid of what the crowds of people would do (UST)

Here, Mark uses the word **but** to introduce a contrast between what the Jewish leaders wanted to do and this reason why they were not able to do. Use a natural way in your language for introducing a contrast. Alternate translation: “however they were afraid of what the people might do” (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- they were seeking
- to seize
- they feared
- they knew
- parable

Translation Words - UST

- the Jewish leaders realized
- when he told this story about what those wicked people did
- they wanted
- to arrest...if they did that
- they were afraid of

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.

UST

¹² Then **the Jewish leaders realized** that Jesus was accusing them **when he told this story about what those wicked people did**. So **they wanted to arrest** him. But **they were afraid of** what the crowds of people would do **if they did that**. So they left him and went away.

Mark 12:13

And they send (ULT)

Here, the pronoun **they** refers to the chief priests, scribes, and elders mentioned in 11:27. If it would help your readers, you could refer to this group as “the Jewish leaders.” Alternate translation: See the UST. (See: [Pronouns — When to Use Them](#))

the Herodians (ULT) members of the party that supported Herod Antipas and the Roman government (UST)

the Herodians supported the Roman Empire and Herod Antipas. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

in order to trap him (ULT) They wanted to trick Jesus; they wanted to make Jesus say something that would make one of those groups angry with him so they could bring charges against him (UST)

Here, Mark describes tricking Jesus as “trapping him.” If your readers would not understand what it means to be trapped in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: “to trick him” (See: [Metaphor](#))

with a word (ULT) to trick...to make Jesus say something that would make one of those groups angry with...so they could bring charges against him (UST)

Here, Mark uses the term **word** figuratively to mean something Jesus might say by using words. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: “in something he might say” or “with something he might say” (See: [Metonymy](#))

Translation Words - ULT

- [they send](#)
- [of...Pharisees](#)

Translation Words - UST

- [The Jewish leaders sent...sent](#)
- [Pharisees...who thought that the Jews should pay only the tax that their own Jewish authorities required people to pay](#)

ULT

¹³ And [they send](#) some of the [Pharisees](#) and the Herodians to him in order to trap him with a word.

UST

¹³ [The Jewish leaders sent](#) to Jesus some [Pharisees](#) {[who thought that the Jews should pay only the tax that their own Jewish authorities required people to pay](#)}. They also [sent](#) some members of the party that supported Herod Antipas and the Roman government. They wanted to trick Jesus; they wanted to make Jesus say something that would make one of those groups angry with him so they could bring charges against him.

Mark 12:14

they say (ULT) one of them said (UST)

Mark could mean that one person spoke to Jesus on behalf of the whole group. So instead of **they**, you could say "one of them," as UST does. (See: [Synecdoche](#))

Teacher (ULT) Teacher (UST)

See how you translated **Teacher** in [4:38](#).

we know (ULT) we know...We...know (UST)

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

it is not a concern to you about anyone (ULT) you are not concerned about people's opinion (UST)

Alternate translation: "you do not try to earn people's favor but rather fearlessly teach the truth without worrying about people's opinion"

for you do not look at the face of men (ULT) all people...without paying attention to whether or not they are an important or powerful person (UST)

The phrase **not look at the face of men** is a Hebrew expression that means to not give attention to people's outward appearances. Outward appearance in this context refers to social position and whether or not a person was wealthy or influential or had a high religious position. This phrase taken as a whole here means that Jesus was impartial in his judgement and teaching and did not show favoritism. Alternate translation: "for you pay no attention to external things when you speak" or "for you do not regard people's position or status when you teach" (See: [Idiom](#))

the face of men (ULT) all people...without paying attention to whether or not they are an important or powerful person (UST)

The Jewish leaders are using the term **face** figuratively to mean "external status and position." Alternate translation: "the status and position of people" (See: [Metonymy](#))

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?"

UST

¹⁴ After they arrived, one of them said to Jesus, "Teacher, **we know** that **you teach only what is true**. We also **know** that you are not concerned about people's opinion. Instead, **you teach all people truthfully** what **God** wants them to do **without paying attention to whether or not they are an important or powerful person**. {So tell us what you think about this matter:} **Is it right that** we pay **taxes to the Roman government**, or not? Should we pay the taxes, or should we not pay them?"

of men (ULT)

all people...without paying attention to whether or not they are an important or powerful person (UST)

Although the term **men** is masculine, Mark is using the word here in a generic sense that includes both men and women. Alternate translation: "of people" (See: [When Masculine Words Include Women](#))

way of God (ULT)

what...God...wants them to do (UST)

The Jewish leaders speak figuratively of how God wants people to live as if it were a **way** or path that people should follow. Alternate translation: "how God wants people to live" (See: [Metaphor](#))

according to truth (ULT)

truthfully (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea with an adverb such as "truthfully", or in some other way that is natural in your language. Alternate translation: See the UST. (See: [Abstract Nouns](#))

Is it lawful (ULT)

Is it right that (UST)

The Jewish leaders are asking about God's law, not the law of the Roman government. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Does God's law permit" (See: [Assumed Knowledge and Implicit Information](#))

to Caesar (ULT)

to the Roman government (UST)

The Jewish leaders are referring figuratively to the Roman government by Caesar's name, since he was its ruler. Alternate translation: See the UST. (See: [Metonymy](#))

Translation Words - ULT

- [Teacher](#)
- [we know](#)
- [truthful](#)
- [truth](#)
- [the face](#)
- [you teach](#)
- [of God](#)
- [Is it lawful](#)
- [taxes](#)
- [to Caesar](#)

Translation Words - UST

- [Teacher](#)

- we know...We...know
- taxes
- to the Roman government
- you teach only what is true
- truthfully
- you teach
- all people...without paying attention to whether or not they are an important or powerful person
- God
- Is it right that

Mark 12:15

But he, knowing their hypocrisy, said (ULT)

If your language does not use an abstract noun for the idea of **hypocrisy**, you could express the same idea in another way. Alternate translation: "But Jesus knew that they were not being sincere, so he said" or "But Jesus realized that they were trying to trick him, and so he said" (See: [Abstract Nouns](#))

Why do you test me (ULT)

I know that you are just trying to make me say something wrong for which you can accuse me. {But I will answer your question anyway (UST)}

Jesus is not asking for information, but is using the question form here as a rebuke and for emphasis. If you would not use a rhetorical question for these purposes in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "I know that you are trying to make me say something wrong so you can accuse me" (See: [Rhetorical Question](#))

a denarius (ULT)

a coin (UST)

A denarius was a silver coin equivalent to a day's wage. Alternate translation: "a Roman coin" (See: [Biblical Money](#))

Translation Words - ULT

- [knowing](#)
- [hypocrisy](#)
- [do you test](#)

Translation Words - UST

- [knew that](#)
- [did not really want to know what God wanted them to do](#)
- [I know that you are just trying to make me say something wrong for which you can accuse me...But I will answer your question anyway](#)

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."

UST

¹⁵ Jesus [knew that](#) they [did not really want to know what God wanted them to do](#). So he said to them, "[I know that you are just trying to make me say something wrong for which you can accuse me. {But I will answer your question anyway.}](#)" Bring me a coin so that I might look at it."

Mark 12:16

And they brought one (ULT)

Alternate translation: "So the Pharisees and the Herodians brought a denarius"

Caesar's (ULT)

It is a picture and the name of Caesar{, the man who rules the Roman government (UST)

Here, **Caesar's** refers to Caesar's likeness and inscription. If it would be helpful to your readers, you could indicate that explicitly.

Alternate translation: "They are Caesar's likeness and inscription" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [image](#)
- [Caesar's](#)

Translation Words - UST

- [picture](#)
- [It is a picture and the name of Caesar{, the man who rules the Roman government](#)

ULT

16 And they brought one, and he says to them, "Whose {is} this [image](#) and inscription?" And they said to him, "[Caesar's](#)."

UST

16 After they had brought him a coin, he asked them, "Whose [picture](#) is on this coin? And whose name is on it?" They replied, "[It is a picture and the name of Caesar{, the man who rules the Roman government}](#)."

Mark 12:17

The things of Caesar, give back to Caesar (ULT) give to the government what belongs to the government (UST)

See how you translated **Caesar** in 12:14. Alternate translation: "Give to the Roman government the things that belong to the Roman government" (See: [Metonymy](#))

and the things of God, to God (ULT) and give to God what belongs to him (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "and give to God the things that belong to God" (See: [Ellipsis](#))

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.

UST

¹⁷ [Jesus](#) said to them, "{That is correct, so} give to the government what belongs to the government, and give to God what belongs to him." They were amazed by what he said.

Translation Words - ULT

- [Jesus](#)
- [of Caesar](#)
- [to Caesar](#)
- [of God](#)
- [to God](#)
- [they were marveling](#)

Translation Words - UST

- [Jesus](#)
- [to the government...belongs](#)
- [to the government](#)
- [belongs to him](#)
- [give to God](#)
- [They were amazed](#)

Mark 12:18

who say there is no resurrection (ULT) deny that people become alive again after they die (UST)

Mark provides this background information about the Sadducees to help readers understand what happens in this episode. Use the natural form in your language for expressing background information. Alternate translation: "who are a sect who deny the resurrection of the dead" (See: [Background Information](#))

And Sadducees, who say there is no resurrection, come to him (ULT)

Mark uses the statement **Sadducees ... come to him** to introduce these new characters into the story. It may be helpful to introduce them more fully in your translation. Alternate translation: "Some members of the group of Jews called the Sadducees, who say there is not resurrection, then came to Jesus" (See: [Introduction of New and Old Participants](#))

Sadducees...who say there is no resurrection (ULT) Men who belong to the Sadducee group...deny that people become alive again after they die (UST)

This phrase is identifying the Sadducees as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful to your readers, you could begin a new sentence here to clarify this. Alternate translation: "Sadducees believe that no one will rise from the dead" (See: [Distinguishing Versus Informing or Reminding](#))

who say there is no resurrection (ULT) deny that people become alive again after they die (UST)

The word **resurrection** refers to becoming alive again after being dead. If it would be helpful to your readers, you could say that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

saying (ULT)

Mark could mean that one Sadducee spoke on behalf of the whole group, and you could indicate that as UST does. If you decide to do that, it may be helpful to begin a new sentence here. Alternate translation: "One of them said to Jesus" (See: [Synecdoche](#))

Translation Words - ULT

- [Sadducees](#)
- [resurrection](#)

Translation Words - UST

- [Men who belong to the Sadducee group](#)

ULT

¹⁸ And [Sadducees](#), who say there is no [resurrection](#), come to him and are questioning him, saying,

UST

¹⁸ [Men who belong to the Sadducee group](#) deny [that people become alive again after they die](#). {In order to discredit Jesus by ridiculing the idea that people will live again, some of them} came to him and asked him,

- that people become alive again after they die

Mark 12:19

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in 4:38.

Moses wrote to us, 'If someone's brother may die

These Sadducees are figuratively describing Moses giving this instruction in the law by association with the way that he wrote it down. Alternate translation: "Moses instructed us in the law" (See: [Metonymy](#))

wrote to us (ULT)

instructed us Jews (UST)

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean "us Jews," and they are speaking to Jesus, who is also a Jew. (See: [Exclusive and Inclusive 'We'](#))

If someone's brother might die and might leave behind a wife, but might not leave a child (ULT)

Alternate translation: "if a man's brother dies who is married but who does not have children" (See: [Hypothetical Situations](#))

brother...a wife...that his brother should take the (ULT)

Alternate translation: "that man should marry his dead brother's widow" or "that the man should marry his brother's wife"

and should raise up offspring to his brother (ULT)

Then if those two bear children, everyone will consider that those children are the children of the man who died, and in that way the dead man will continue to have descendants (UST)

The Sadducees assume that Jesus will know that this law specified that if the widow had children by her dead husband's brother, those children would be considered the children of her dead husband. Alternate translation: "and have children who will be considered his brother's descendants" (See: [Metaphor](#))

offspring (ULT)

children...those children are the children of the man who died...will continue to have descendants (UST)

The term **seed** figuratively means "offspring." It is a word picture. Just as plants produce seeds that grow into many more plants, so people can have many offspring. Alternate translation: "offspring" (See: [Metaphor](#))

ULT

¹⁹ "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.'

UST

¹⁹ "Teacher, Moses instructed us Jews that if a man who has no children dies, his brother should marry the dead man's widow. Then if those two bear children, everyone will consider that those children are the children of the man who died, and in that way the dead man will continue to have descendants.

Translation Words - ULT

- Teacher
- Moses
- brother
- brother (2)
- to...brother
- might die
- a child
- offspring
- should raise up

Translation Words - UST

- Teacher
- Moses
- children
- children...those children are the children of the man who died...will continue to have descendants
- dies
- dead man's
- brother (2)
- everyone will consider that...and in that way the dead man
- bear

Mark 12:20

There were seven brothers, and the first took a wife and dying, did not leave offspring (ULT)

While the Sadducees describe this as if it happened, they are actually asking about a hypothetical possibility in order to test Jesus.

Alternate translation: "Suppose there were seven brothers, and the oldest brother got married, but he died before he had any children" (See: [Hypothetical Situations](#))

the first (ULT)

The oldest one (UST)

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the first brother" or "the oldest brother" (See: [Nominal Adjectives](#))

the first (ULT)

The oldest one (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number one" (See: [Ordinal Numbers](#))

offspring (ULT)

any children (UST)

See how you translated this figurative sense of the word seed in [12:19](#).. Alternate translation: "descendants" (See: [Metaphor](#))

Translation Words - ULT

- [brothers](#)
- [dying](#)
- [offspring](#)

Translation Words - UST

- [brothers in one family](#)
- [any children](#)
- [he later died](#)

ULT

²⁰ There were seven [brothers](#), and the first took a wife and [dying](#), did not leave [offspring](#),

UST

²⁰ So here is an example. There were seven [brothers in one family](#). The oldest one married a woman, but he and his wife did not bear [any children](#). Then [he later died](#).

Mark 12:21

and (ULT)

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that" (See: [Hypothetical Situations](#))

the second (ULT)**The second brother (UST)**

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the second brother" or "the next oldest brother" (See: [Nominal Adjectives](#))

the second (ULT)**The second brother (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number two" or "the next oldest brother" (See: [Ordinal Numbers](#))

offspring (ULT)**any children (UST)**

See how you translated this figurative sense of the word seed in [12:19](#).. Alternate translation: "descendants" (See: [Metaphor](#))

and the third likewise (ULT)

The Sadducees are speaking in a compact way in order to keep the story short. If it would be helpful to your readers, you could supply the information they leave out from the context. It may be helpful to make this a separate sentence. Alternate translation: "In the same way, the third brother married this widow, but also died before they had any children" (See: [Assumed Knowledge and Implicit Information](#))

the third (ULT)**The third brother (UST)**

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the third brother" or "the next oldest brother" (See: [Nominal Adjectives](#))

the third (ULT)**The third brother (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number three" or "the next oldest brother" (See: [Ordinal Numbers](#))

ULT

²¹ and the second took her and **died**, not having left **offspring**, and the third **likewise**.

UST

²¹ The second brother {followed this law and} married that woman and he, **too**, did not bear **any children**. Then **he** later **died**. The third brother **did like his other brothers did. But he also did not bear any children, and later died**.

Translation Words - ULT

- died
- offspring
- likewise

Translation Words - UST

- too...he...died
- any children
- did like his other brothers did. But he also did not bear any children, and later died

Mark 12:22

the seven (ULT)

all seven brothers married that woman one by one (UST)

The Sadducees are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “the seven brothers” (See: [Ellipsis](#))

offspring (ULT)

any children (UST)

See how you translated this figurative sense of the word seed in [12:19](#).. Alternate translation: “descendants” (See: [Metaphor](#))

Translation Words - ULT

- [offspring](#)
- [died](#)

Translation Words - UST

- [any children](#)
- [died](#)

ULT

²² And the seven did not leave [offspring](#). Last of all, the woman also [died](#).

UST

²² Eventually all seven brothers married that woman one by one, but no one had [any children](#), and one by one they died. Afterwards the woman [died](#), too.

Mark 12:23

In the resurrection (ULT) people become alive again (UST)

The Sadducees did not actually believe that there would be a resurrection. Your language may have a way of showing this. Alternate translation: “in the supposed resurrection” or “when people supposedly rise from the dead”

the...seven (ULT)

The Sadducees are leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “the seven brothers” (See: [Ellipsis](#))

Translation Words - ULT

- resurrection
- they may rise again

Translation Words - UST

- people become alive again
- people become alive again

ULT

²³ In the resurrection, when they may rise again, of which of them will she be a wife? For the seven had her as wife.”

UST

²³ {Therefore, if it were true what some people say, that people will become alive again after they die,} whose wife do you think that woman will be when people become alive again? Keep in mind that she had been married to all seven brothers!”

Mark 12:24

Are you not being led astray because of this, not knowing the Scriptures nor the power of God (ULT)

You are certainly wrong. You do not know what the scriptures teach about this. You also do not understand God's power to make people alive again (UST)

Jesus is not asking for information, but is using the question form here to emphasize the fact that the Sadducees do not correctly understand the scriptures or God's power. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "You are greatly misunderstanding this matter because you do not know the scriptures nor the power of God" (See: [Rhetorical Question](#))

ULT

²⁴ Jesus said to them, "Are you not being led astray because of this, not knowing the Scriptures nor the power of God?"

UST

²⁴ Jesus replied to them, "You are certainly wrong. You do not know what the scriptures teach about this. You also do not understand God's power to make people alive again."

Are you not being led astray because of this, not knowing the Scriptures nor the power of God (ULT)

You are certainly wrong. You do not know what the scriptures teach about this. You also do not understand God's power to make people alive again (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You are greatly mistaken because you do not know the scriptures or God's power" (See: [Active or Passive](#))

the power of God (ULT)

God's power to make people alive again (UST)

Alternate translation: "how powerful God is"

Translation Words - ULT

- Jesus
- Are you...being led astray
- knowing
- Scriptures
- power
- of God

Translation Words - UST

- Jesus
- You are certainly wrong
- You do...know
- what the scriptures teach about this
- God's

- power to make people alive again

Mark 12:25

For when they may rise from the dead, they neither marry nor are given in marriage (ULT) because when people become alive again, instead of men having wives and women having husbands (UST)

Both uses of the pronoun **they** refer to men and women in general. If it would help your readers, you could clarify this in your translation. Alternate translation: “For when men and women rise from the dead, they neither marry nor are given in marriage” or “For when men and women rise from the dead, they neither marry nor are given in marriage” (See: [Pronouns — When to Use Them](#))

the dead (ULT)
people become alive again (UST)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: “the people who have died” (See: [Nominal Adjectives](#))

they neither marry nor are given in marriage (ULT)
instead of men having wives and women having husbands (UST)

If your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can say who does the action in the second case. Alternate translation: “men marry wives and parents give their daughters in marriage to husbands” (See: [Active or Passive](#))

they neither marry nor are given in marriage (ULT)
instead of men having wives and women having husbands (UST)

In this culture, the idiom was to say that men married their wives and that women were given in marriage to their husbands by their parents. If your culture does not use different expressions like that, you can use a single term here. Alternate translation: “they do not get married” (See: [Idiom](#))

but they are like angels in the heavens (ULT)
instead of...they will be like the angels in heaven (UST)

Jesus assumes that his listeners will know that angels do not marry. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “because they will be like the angels, who do not marry” (See: [Assumed Knowledge and Implicit Information](#))

but (ULT)
instead of (UST)

What follows the word **but** here is in contrast to what is currently the case on earth. Jesus is using this contrast to show the Sadducees that they mistakenly thought that men and women being raised from the dead automatically meant that their existence would follow the same pattern or order of things as their former lives did. Use a natural

ULT

²⁵ For when [they may rise](#) from [the dead](#), they neither marry nor are given in marriage, but they are [like angels](#) in the [heavens](#).

UST

²⁵ {That woman will not be the wife of any of those brothers,} because when [people become alive again](#), instead of men having wives and women having husbands, they will be [like the angels](#) in [heaven](#). {Angels do not marry.}

way in your language for introducing a contrast. Alternate translation: "but rather" (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- they may rise
- the dead
- like
- angels
- heavens

Translation Words - UST

- people become alive again
- people become alive again
- like
- the angels
- heaven

Mark 12:26

the dead (ULT)
people becoming alive again after they die (UST)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. See how you translated the phrase **the dead** in 12:25. Alternate translation: “people who have died” (See: [Nominal Adjectives](#))

the dead that are raised (ULT)
people becoming alive again after they die (UST)

If your readers would misunderstand this, you can say this with an active form, and you can say who does the action. Alternate translation: “the matter of God bringing back to life people who have died” (See: [Active or Passive](#))

did you not read in the book of Moses (ULT)
In the book that Moses wrote, he said something about people who have died that I am sure that you have read (UST)

Jesus is not asking for information, but is using the question form here for emphasis in order to rebuke the Sadducees for not correctly understanding the scriptures. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: “you have surely read in the book of Moses” (See: [Rhetorical Question](#))

the book of Moses (ULT)
the book that Moses wrote, he said something about people who have died (UST)

Here, Jesus is using the possessive form to describe the book that Moses wrote, the Pentateuch. Jesus is not using the possessive form to indicate a book that Moses owned this book. If this is not clear in your language, you could clarify this in your translation. Alternate translation: See the UST. (See: [Possession](#))

at the bush (ULT)
When Moses was looking at the bush that was burning (UST)

Jesus assumes that his listeners will know that he means the bush in the desert that was burning without being consumed, at which Moses encountered God. If it would be helpful to your readers, you could say that explicitly. Alternate translation: “at the burning bush” (See: [Assumed Knowledge and Implicit Information](#))

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**?’

UST

²⁶ But let me talk about **people becoming alive again after they die**. In the book **that Moses wrote**, he said **something about people who have died** that I am sure that you have read. When Moses was looking at the bush that was burning, **God** said to him, ‘I am the **God whom Abraham worships** and the **God whom Isaac worships** and the **God whom Jacob worships**.’ {God would not have said that if he had not made those men alive again and he were not still their God.}

at the bush (ULT)**When Moses was looking at the bush that was burning (UST)**

Jesus is not referring to the actual encounter that Moses had with God at the burning bush, since during that encounter Moses did not say the words that Jesus attributes to him here. Rather, God said those words about himself, and Moses recorded them in the Scriptures. So Jesus is referring by association to the passage in which Moses describes his encounter with God at the burning bush. Alternate translation: “in the passage where he wrote about the burning bush” or “in the scripture about the burning bush” (See: [Metonymy](#))

saying (ULT)

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: “he called” (See: [Verbs](#))

the God of Abraham and the God of Isaac and the God of Jacob (ULT)**the God whom Abraham worships and the God whom Isaac worships and the God whom Jacob worships (UST)**

The implication is that God would not have identified himself as the God of these men if they were not alive. This must mean that God brought them back to life after they died. If it would be helpful to your readers, you could indicate that explicitly, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [dead](#)
- [are raised](#)
- [of Moses](#)
- [God](#)
- [God](#) (2)
- [God](#) (3)
- [God](#) (4)
- [of Abraham](#)
- [of Isaac](#)
- [of Jacob](#)

Translation Words - UST

- [people becoming alive again after they die](#)
- [people becoming alive again after they die](#)
- [that Moses wrote, he said something about people who have died](#)
- [God](#)
- [God](#) (2)
- [God](#) (3)
- [God](#) (4)
- [whom Abraham worships](#)
- [whom Isaac worships](#)
- [whom Jacob worships](#)

Mark 12:27

of the dead (ULT) dead people (UST)

Jesus is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "people who have died" (See: [Nominal Adjectives](#))

of the living (ULT) It is living people who worship him (UST)

Jesus is using the adjective **living** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "people who are alive" or "people whom he has brought back to life" (See: [Nominal Adjectives](#))

You are being quite deceived (ULT) So when you say that dead people do not become alive again, you are very wrong (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "You are greatly mistaken" (See: [Active or Passive](#))

Translation Words - ULT

- [the God](#)
- [of the dead](#)
- [of the living](#)
- [You are being...deceived](#)

Translation Words - UST

- [dead people](#)
- [who worship God](#)
- [It is living people who worship him](#)
- [So when you say that dead people do not become alive again, you are very wrong](#)

ULT

²⁷ He is not [the God of the dead](#), but [of the living](#). [You are being](#) quite [deceived](#)."

UST

²⁷ Now it is not [dead people who worship God](#). [It is living people who worship him](#). [So when you say that dead people do not become alive again, you are very wrong](#)."

Mark 12:28

And...one of the scribes (ULT)

So...A man who taught the Jewish laws (UST)

Mark uses the statement **And one of the scribes** to introduce this new character into the story. Use the natural form in your language for introducing a new character. The expression “one of the scribes” identifies him as a teacher who had carefully studied the Law of Moses. Since he is a new participant, if it would be helpful to your readers, you could call him something like “A man who taught the Jewish laws” as the UST does. (See: [Introduction of New and Old Participants](#))

having seen (ULT)

He knew (UST)

Here, Mark is using the word **seen** figuratively to mean “understood” or “knew.” He is figuratively describing something a person would perceive with their mind by association with eyes. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: “He understood” (See: [Metonymy](#))

Which is the first commandment of all (ULT)

Which commandment is the most important (UST)

Here, the scribe is using the word **first** figuratively to represent to mean “most important.” If your readers would not understand the figurative use of **first** in this context, you could use an equivalent metaphor from your culture or state the meaning using plain language, as the UST does. (See: [Metaphor](#))

Which is the first commandment of all (ULT)

Which commandment is the most important (UST)

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: see the UST. (See: [Ordinal Numbers](#))

Translation Words - ULT

- [of...scribes](#)
- [the...commandment](#)

Translation Words - UST

- [A man who taught the Jewish laws](#)
- [commandment](#)

ULT

²⁸ 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?”

UST

²⁸ [A man who taught the Jewish laws](#) heard their discussion. He knew that Jesus had answered the Sadducees’ question very well. So he stepped forward and asked Jesus, “Which [commandment](#) is the most important?”

Mark 12:29

The first (ULT)

The most important commandment (UST)

Here, Jesus continues the figurative use of the word **first**. See how you translated the phrase **The first** in [12:28](#) where it is used with the same meaning. (See: [Metaphor](#))

The first (ULT)

The most important commandment (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "The first commandment is this" (See: [Ellipsis](#))

The first (ULT)

The most important commandment (UST)

If your language does not use ordinal numbers such as **first**, you can express the meaning behind the word **first** in a way that would be natural in your language. See how you translated the phrase **The first** in [12:28](#) where it is used with the same meaning. (See: [Nominal Adjectives](#))

O Israel (ULT)

you people of Israel (UST)

Jesus is citing a scripture from Deuteronomy in which God is referring figuratively to all of the people of Israel as if they were a single person, their ancestor, **Israel**. Alternate translation: "O Israelites" (See: [Personification](#))

the Lord...is one (ULT)

The Lord...only is our God (UST)

the Lord our God, the Lord is one could be: (1) an affirmation of the exclusiveness of the Lord as Israel's god for the purpose of reminding Israel that the Lord was to be the only god they should worship. Alternate translation: "the Lord alone is our God" (2) an affirmation of the uniqueness of the Lord. Alternate translation: "the Lord our God, the Lord is special"

Translation Words - ULT

- [Jesus](#)
- [O Israel](#)
- [the Lord](#)
- [the Lord](#) (2)
- [God](#)

Translation Words - UST

- [Jesus](#)
- [you people of Israel](#)
- [The Lord](#)
- [he](#) (2)

ULT

²⁹ [Jesus](#) answered, "The first is, 'Hear, [O Israel](#), [the Lord](#) our [God](#), [the Lord](#) is one."

UST

²⁹ [Jesus](#) answered, "The most important commandment is this: 'Listen, [you people of Israel](#)! [The Lord](#) our [God](#), [he](#) only is our God."

- [God](#)

Mark 12:30

you will love (ULT)
You must love (UST)

Here, Jesus is quoting a scripture in which a future statement is used to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: See the UST. (See: [Statements — Other Uses](#))

from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength (ULT)
in all that you want and feel, in all that you think, and in all that you do (UST)

Jesus is citing a scripture from Deuteronomy in which God is referring figuratively to the entirety of a person by listing different parts. If this would be misunderstood in your language, you could use an equivalent expression or plain language. Alternate translation: “with the entirety of your being” or “completely with your entire person” (See: [Merism](#))

from your whole heart (ULT)
in all that you want...feel, in all that you think (UST)

Here, the term **heart** figuratively represents a person’s mind and specifically the mind as the center and source of persons thinking and will. Alternate translation: “with all your mind” or “with your whole mind” (See: [Metaphor](#))

from...from...from...from (ULT)
in...in...in...in (UST)

Alternate translation: “with”

soul (ULT)
that...want...feel, in all that...think (UST)

If your language does not use an abstract noun for the idea of **soul**, you could express the same idea in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

mind (ULT)
that...want...feel, in all that...think (UST)

If your language does not use an abstract noun for the idea of **mind**, you could express the same idea in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

strength (ULT)
that...do (UST)

If your language does not use an abstract noun for the idea of **strength**, you could express the same idea in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

ULT

³⁰ 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**.’

UST

³⁰ **You must love the Lord** your **God** in all that you **want** and **feel**, **in all that** you **think**, and in all that you **do**!’

Translation Words - ULT

- you will love
- the Lord
- God
- heart
- soul
- mind
- strength

Translation Words - UST

- You must love
- the Lord
- that...do
- God
- that...want...feel, in all that...think
- that...want...feel, in all that...think
- that...want...feel, in all that...think

Mark 12:31

The second {is} this (ULT)

The next most important commandment is (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "The second commandment is this" (See: [Ellipsis](#))

The second (ULT)

The next most important commandment is (UST)

Here, Jesus is using the word **second** figuratively to mean "most important." If your readers would not understand the figurative use of **first** in this context, you could use an equivalent metaphor from your culture or state the meaning using plain language. Alternate translation: See the UST. (See: [Metaphor](#))

The second (ULT)

The next most important commandment is (UST)

If your language does not use ordinal numbers such as **second**, you can express the meaning behind the word **first** in a way that would be natural in your language. Alternate translation: see the UST. (See: [Ordinal Numbers](#))

You will love your neighbor as yourself (ULT)

You must love the people around you as much as you love yourself (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: "You will love your neighbor as you love yourself" (See: [Ellipsis](#))

You will love (ULT)

You must love (UST)

Here, Jesus is quoting a scripture in which a future statement is used to give an instruction. If this is confusing in your language, you can use a more natural form for instruction. Alternate translation: See the UST. (See: [Statements — Other Uses](#))

these (ULT)

these two (UST)

Here, the word **these** refers to the two commandments that Jesus has just quoted. If it would be helpful to your readers, you could express that explicitly. Alternate translation: See the UST. (See: [Assumed Knowledge and Implicit Information](#))

ULT

³¹ The second {is} this, 'You will love your neighbor as yourself.' There is no other greater commandment than these."

UST

³¹ The next most important commandment is: 'You must love the people around you as much as you love yourself.' No other commandment is more important than these two!"

Translation Words - ULT

- You will love
- neighbor
- as
- commandment

Translation Words - UST

- You must love
- people around
- as much as
- commandment

Mark 12:32

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in [4:38](#).

truth (ULT)

truthfully (UST)

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: See the UST. (See: [Abstract Nouns](#))

he is one (ULT)

God is the only God (UST)

See how you translated the phrase **is one** in [12:29](#).

there is no other (ULT)

there is no other (UST)

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context.. Alternate translation: “that there is no other god” (See: [Ellipsis](#))

Translation Words - ULT

- [scribe](#)
- [Teacher](#)
- [truth](#)

Translation Words - UST

- [man](#)
- [Teacher](#)
- [truthfully](#)

ULT

³² 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.

UST

³² The [man](#) said to Jesus, “[Teacher](#), you have answered well. You say [truthfully](#) that God is the only God and that there is no other God.

Mark 12:33

heart (ULT) that we want and feel...that we think (UST)

See how you translated the phrase **whole heart** in 12:30. Alternate translation: “with all your mind” or “with your whole mind” (See: [Metaphor](#))

understanding (ULT) that we want and feel...that we think (UST)

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way as the UST does. (See: [Abstract Nouns](#))

the whole strength (ULT) all that we do (UST)

See how you translated the phrase **whole strength** in 12:30. (See: [Abstract Nouns](#))

to love the neighbor as oneself (ULT) we must love people with whom we come in contact as much as we love ourselves (UST)

The scribe is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “to love your neighbor as you love yourself” (See: [Ellipsis](#))

is even more than (ULT) And you have also correctly said that doing these things pleases God more than (UST)

Alternate translation: “is even more important than” or “is greater than”

Translation Words - ULT

- [to love](#)
- [to love \(2\)](#)
- [heart](#)
- [understanding](#)
- [strength](#)
- [neighbor](#)
- [as](#)
- [whole burnt offerings](#)
- [sacrifices](#)

ULT

³³ 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 [whole burnt offerings](#) and [sacrifices](#).”

UST

³³ You have also said correctly that [we should love](#) God in all [that we want and feel](#), in all [that we think](#), and in all [that we do](#). And you have said correctly that [we must love people with whom we come in contact as much as we love ourselves](#). And you have also correctly said that doing these things pleases God more than [burning food or animals as an offering](#) or [giving other sacrifices](#).”

Translation Words - UST

- we should love
- we must love (2)
- that we want and feel...that we think
- giving other sacrifices
- that we want and feel...that we think
- that we do
- people with whom we come in contact
- as much as we love
- burning food or animals as an offering

Mark 12:34

having seen him (ULT) realized...this man (UST)

See how you translated the use of the word **seen** in 12:28 where it is used with the same figurative meaning. Alternate translation: "having understood" (See: [Metonymy](#))

You are not far from the kingdom of God (ULT) you are close to deciding to let God rule over you (UST)

If it would help your readers you can state this in positive form. Alternate translation: "You are very close to the kingdom of God"

You are not far from the kingdom of God (ULT) you are close to deciding to let God rule over you (UST)

Here, Jesus speaks of the man being ready to submit to God 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](#))

kingdom of God (ULT) deciding to let God rule over you (UST)

If your language does not use an abstract noun for the idea of **kingdom**, you could express the same idea in another way, as the UST does. (See: [Abstract Nouns](#))

no one any longer was daring (ULT) After that, the Jewish leaders...were afraid (UST)

If this double negative would be misunderstood in your language, you could translate it as a positive statement. Alternate translation: "everyone was afraid" (See: [Double Negatives](#))

Translation Words - ULT

- [Jesus](#)
- [kingdom of God](#)

Translation Words - UST

- [Jesus](#)
- [deciding to let God rule over you](#)

ULT

³⁴ 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.

UST

³⁴ [Jesus](#) realized that this man had answered wisely. So he said to him, "{I perceive that} you are close to [deciding to let God rule over you](#)." After that, the Jewish leaders were afraid to ask him any more questions like that to try to trap him.

Mark 12:35

temple (ULT)

temple area (UST)

See how you translated the word **temple** in [11:11](#) where it is used with the same meaning. (See: [Synecdoche](#))

How do the scribes say that the Christ is the son of David (ULT)

How is it that those who teach the Jewish laws say—and they are correct in saying—that the Messiah is a descendant of King David (UST)

This does not seem to be a rhetorical question that Jesus is using as a teaching tool. Rather, it seems to be a question that Jesus wanted his listeners to try to answer. They had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement. (See: [Rhetorical Question](#))

the son of David (ULT)

a descendant of King David (UST)

Here, Jesus is using the term **son** figuratively to mean “descendant.” Alternate translation: “a descendant of David” (See: [Metaphor](#))

ULT

³⁵ And answering, [Jesus](#), [teaching](#) in the [temple](#), said, “How do the [scribes](#) say that the [Christ](#) is [the son of David](#)?”

UST

³⁵ Later, [while Jesus was teaching](#) in the [temple area](#), he said to the people, “How is it that those [who teach the Jewish laws](#) say—and they are correct in saying—that the [Messiah](#) is [a descendant of King David](#)?”

Translation Words - ULT

- [Jesus](#)
- [teaching](#)
- [temple](#)
- [scribes](#)
- [Christ](#)
- [the son](#)
- [of David](#)

Translation Words - UST

- [while...was teaching](#)
- [Jesus](#)
- [temple area](#)
- [who teach the Jewish laws](#)
- [Messiah](#)
- [a descendant](#)
- [of King David](#)

Mark 12:36

David himself (ULT)

Jesus uses the word **himself** here to emphasize to that it was David, the very person whom the scribes call the father of the Christ, who spoke the words in the quotation that follows. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "None other than David" or "David, the very person whom you call the father of the Christ" (See: [Reflexive Pronouns](#))

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 (ULT)
The Holy Spirit caused...to say about the Messiah, 'God said to my Lord, "Sit here beside me at my right hand, in the place where I will highly honor you above everyone else! Sit here until the time when I completely defeat your enemies (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: "said, by inspiration of the Holy Spirit, that the Lord told his Lord to sit at his right side until he made his enemies a footstool for his feet" (See: [Quotes within Quotes](#))

in the Holy Spirit

Alternate translation: "inspired by the Holy Spirit" or "by the inspiration of the Holy Spirit"

The Lord said to my Lord (ULT) God said to my Lord (UST)

Here, the term **Lord** does not refer to the same person in both instances. The first instance is representing the name Yahweh, which David actually uses in this psalm. In order to honor the commandment not to misuse God's name, Jewish people often avoided saying that name and said Lord instead. The second instance is the regular term for "lord" or "master." The ULT and UST capitalize the word because it refers to the Messiah. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord" (See: [Euphemism](#))

Sit at my right hand (ULT) Sit here beside me at my right hand, in the place where I will highly honor you above everyone else! Sit here (UST)

The seat at the right side of a ruler was a position of great honor and authority. By telling the Messiah to sit there, God was symbolically conferring honor and authority on him. Alternate translation: "Sit in the place of honor beside me" (See: [Symbolic Action](#))

ULT

³⁶ 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.'"

UST

³⁶ The Holy Spirit caused David to say about the Messiah, 'God said to my Lord, "Sit here beside me at my right hand, in the place where I will highly honor you above everyone else! Sit here until the time when I completely defeat your enemies!"'

Sit at my right hand (ULT)

Sit here beside me at my right hand, in the place where I will highly honor you above everyone else! Sit here (UST)

In this quotation, Yahweh is using the adjective **right** as a noun in order to indicate his right side. Your language may use adjectives in the same way. If not, you could state that specifically. Alternate translation: "Sit at my right side" (See: [Nominal Adjectives](#))

until I may place your enemies under your feet (ULT)

until the time when I completely defeat your enemies (UST)

To place an enemy under one's feet is symbolic for conquering an enemy and making them submit and so here it means that Yahweh would make His enemies stop resisting the Messiah and submit to him. Alternate translation: "until I conquer your enemies for you" (See: [Symbolic Action](#))

Translation Words - ULT

- [David](#)
- [Holy Spirit](#)
- [Lord](#)
- [to...Lord](#)
- [right hand](#)
- [enemies](#)

Translation Words - UST

- [Holy Spirit](#)
- [David](#)
- [God](#)
- [Lord](#)
- [beside me...my right hand, in the place where I will highly honor you above everyone else...here](#)
- [I completely defeat your enemies](#)

Mark 12:37

David himself calls him 'Lord (ULT)

David himself calls the Messiah 'my Lord (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "David himself calls the Messiah his Lord" (See: [Quotes within Quotes](#))

calls him (ULT)

calls the Messiah (UST)

Here, the word **him** refers to the Messiah. If it would be helpful to your readers, you could express that explicitly as the UST does. (See: [Assumed Knowledge and Implicit Information](#))

David himself (ULT)

David himself (UST)

See how you translated the word **himself** in [12:36](#) where it is used with the same meaning. Alternate translation: "None other than David" or "David, the very person" or "David, whom we all respect" (See: [Reflexive Pronouns](#))

David himself calls him 'Lord (ULT)

David himself calls the Messiah 'my Lord (UST)

In this culture, an ancestor was more respected than a descendant. But to call someone **Lord** was to address that person as the more respected one. As the General Notes to this chapter describe, this is a paradox, that is, is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus is calling attention to this paradox to get his listeners to think more deeply about who the Messiah is. If it would be helpful to your readers, you could indicate explicitly what makes this a paradox. Alternate translation: "David therefore addresses the Messiah respectfully as his Lord. But if the Messiah is his descendant, David should be the more respected person" (See: [Assumed Knowledge and Implicit Information](#))

and how is he his son (ULT)

Like the question in [12:35](#), this seems to be a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones they asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: "So why do people say that the Messiah is David's descendant" (See: [Rhetorical Question](#))

and (ULT)

Jesus is using the word **and** to show that a conclusion should be drawn as a result of what he has just said, and that this conclusion would be different from what his listeners had previously believed. Alternate translation: "so" (See: [Connect — Reason-and-Result Relationship](#))

ULT

³⁷ David himself **calls** him 'Lord,' and how is he his **son**?" And a large crowd was listening to him gladly.

UST

³⁷ Therefore, because David himself **calls** the Messiah 'my Lord,' how can the Messiah be **just a man who descended from King David**? He must be much greater than David!" Many people listened gladly to him as he taught those things.

son (ULT)**just a man who descended from King David (UST)**

Jesus is using the term **son** figuratively to mean “descendant” as he did in [12:35](#). See how you translated the term **son** there. Alternate translation: “descendant” (See: [Metaphor](#))

Translation Words - ULT

- [David](#)
- [calls](#)
- [Lord](#)
- [son](#)

Translation Words - UST

- [David](#)
- [calls](#)
- [my Lord](#)
- [just a man who descended from King David](#)

Mark 12:38

And (ULT)

Mark uses the word **And** to indicate that after asking his own difficult question to the people who had been trying to trap him, Jesus turned to speak to his disciples. Alternate translation: “Then” (See: [Connect — Sequential Time Relationship](#))

Watch out (ULT)

Beware (UST)

In the original language that Mark wrote this Gospel in, the phrase **Watch out** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: “All of you watch out for” or “Every one of you watch out for” (See: [Forms of ‘You’ — Singular](#))

Watch out for the scribes (ULT)

Beware that you do not act like the men who teach our Jewish laws (UST)

Jesus says **Watch out** to warn about the influence of these people. He is not saying that the scribes themselves are physically dangerous, but that it would be dangerous spiritually to follow their example. Alternate translation: “Be careful not to follow the example of the scribes” (See: [Metonymy](#))

who are desiring to walk in long robes (ULT)

They like people to honor them, so they put on long robes and walk around in order to show people how important they are (UST)

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in a **long robe** was to assert wealth and status. Alternate translation: “who like to walk around looking important in their long robes” (See: [Symbolic Action](#))

greetings (ULT)

They...like people to greet them respectfully (UST)

The implication is that these would be respectful **greetings**, in which the scribes would be addressed by important titles. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “desire respectful greetings” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [teaching](#)
- [scribes](#)
- [to walk](#)
- [long robes](#)

Translation Words - UST

- [While...was teaching the people](#)
- [men who teach our Jewish laws](#)

ULT

³⁸ 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,

UST

³⁸ [While](#) Jesus [was teaching the people](#), he said to them, “Beware that you do not act like the [men who teach our Jewish laws](#). They like people to honor them, [so they put on long robes and walk around in order to show people how important they are](#). They also like people to greet them respectfully in the marketplaces.

- so they put on long robes
- and walk around in order to show people how important they are

Mark 12:39

the chief seats...chief places (ULT)

They like to sit in the most important seats...

they like to sit in the seats where the most honored people sit (UST)

Both uses of the word **first** here figuratively mean “best.” Alternate translation: “the best seats ... the best places” (See: [Metaphor](#))

Translation Words - ULT

- [synagogues](#)
- [banquets](#)

Translation Words - UST

- [Jewish meeting place](#)
- [festivals](#)

ULT

³⁹ and the chief seats in the [synagogues](#), and chief places at the [banquets](#).

UST

³⁹ They like to sit in the most important seats in the [Jewish meeting place](#). At [festivals](#), they like to sit in the seats where the most honored people sit.

Mark 12:40

They are devouring the houses of the widows (ULT)

They {also} steal all the property of widows (UST)

Jesus speaks figuratively of the **houses** of widows to mean their wealth and possessions, which they would have in their houses. Alternate translation: "They defraud widows of everything they own" (See: [Metonymy](#))

They are devouring the houses of the widows (ULT)

They {also} steal all the property of widows (UST)

Jesus says figuratively that the scribes are **devouring** or eating up the possessions of widows to mean that they continually ask the widows for money until the widows have none left. Alternate translation: "They defraud widows of everything they own" (See: [Metaphor](#))

and as a pretext offer long prayers (ULT)

But to make other people think that they are righteous, they pray for a long time {in public (UST)

Here, **pretext** refers to something that someone would do in order to appear a certain way. Alternate translation: "in order to seem godly, they offer long prayers"

These will receive greater condemnation (ULT)

God will certainly punish them severely (UST)

Jesus is using the word **condemnation** figuratively to mean the punishment that a person would receive after being condemned (found guilty) for doing something wrong. Alternate translation: "These scribes will receive greater punishment" (See: [Metonymy](#))

These will receive greater condemnation (ULT)

God will certainly punish them severely (UST)

The implication seems to be that these proud and greedy scribes will receive **greater** punishment than they would have if they had not pretended to be so godly. It is also implicit that God will be the one who punishes them. Alternate translation: "God will punish these scribes more severely because they do all these wrong things while pretending to be godly" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- are devouring
- houses
- offer...prayers
- will receive
- condemnation

ULT

⁴⁰ They are devouring the houses of the widows, and as a pretext offer long prayers. These will receive greater condemnation."

UST

⁴⁰ They {also} steal all the property of widows. But to make other people think that they are righteous, they pray for a long time {in public}. God will certainly punish them severely!"

Translation Words - UST

- also} steal all
- property
- they pray...in public
- God will certainly punish...severely
- God will certainly punish...severely

Mark 12:41

And (ULT) Later (UST)

Mark uses the word **And** to introduce background information that will help readers understand what happens next in the story.
Alternate translation: “Now” (See: [Background Information](#))

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 (ULT)
Jesus sat down in the temple area opposite the boxes in which people put offerings for God. As he was sitting there, he watched as many people put money into one of the boxes and noticed many rich people put in large amounts of money (UST)

This background information that Mark provides introduces a new event in the story. Alternate translation: “after Jesus sat down he was watching the crowd put money into the offering box and noticed that there were many rich people who were placing gifts of money in the offering boxes” (See: [Introduction of a New Event](#))

the temple offering box...the offering box (ULT)
the boxes in which people put offerings for God...one of the boxes (UST)

Mark is figuratively describing the boxes in the temple courtyard where people put money that they were giving to God by association with the name of the place where this money would be kept until it was needed, the treasury.
Alternate translation: “the offering boxes ... the offering boxes” (See: [Metonymy](#))

the crowd (ULT)
many people (UST)

The word **crowd** is a singular noun that refers to a group of people. If your language does not use singular nouns in that way, you can use a different expression such as “many people” as modeled by the UST. (See: [Collective Nouns](#))

rich people (ULT)
rich people (UST)

Mark is using the adjective **rich** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression such as “rich people” as the UST does. (See: [Nominal Adjectives](#))

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.

UST

⁴¹ Later, Jesus sat down in the temple area opposite the boxes in which people put offerings for God. As he was sitting there, he watched as many people put money into one of the boxes and noticed many rich people put in large amounts of money.

much (ULT)

large amounts of money (UST)

Mark is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “much money” (See: [Ellipsis](#))

Mark 12:42

two mites, which are a quadrans (ULT)
two small copper coins, which together are
equal in value to one Roman quadrans (UST)

The word lepta is the plural of "lepton." A lepton was a small bronze or copper coin used by the Jews which was equivalent to a few minutes' wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: "two pennies" or "two small coins of little value" (See: [Biblical Money](#))

which are a quadrans (ULT)
which together are equal in value to one Roman quadrans (UST)

A **quadrans** was the smallest Roman coin. Mark is seeking to help his readers, who are Roman, understand the value of **two leptas** in their currency. You could clarify in your translation that a **quadrans** is a Roman coin, as the UST does, or you can leave this information untranslated. (See: [Biblical Money](#))

ULT

⁴² And having come, one poor widow put in two mites, which are a quadrans.

UST

⁴² Then a poor widow came along and dropped in two small copper coins, which together are equal in value to one Roman 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](#))

Truly I say to you (ULT)

Jesus says this to emphasize the importance of what he is about to say. See how you translated this in [Mark 3:28](#). Alternate translation: "I can assure you"

this poor widow (ULT)

Even though it is not literally true that the widow has put more money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus' words directly and not interpret them as if they were figurative. For example, it would be a figurative interpretation to say, "God considers what this poor widow has given to be more valuable than the gifts of all the others" (See: [Metaphor](#))

all...of those putting (ULT)

In context, **all** means specifically all of the rich people who were putting large monetary gifts in the collection boxes. Alternate translation: "all of those rich people putting" (See: [Assumed Knowledge and Implicit Information](#))

offering box (ULT)

See how you translated this term in [12:41](#).

Translation Words - ULT

- [having called](#)
- [disciples](#)
- [Truly](#)

Translation Words - UST

- [amen, truly](#)
- [call, call out](#)
- [disciple](#)

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.

UST

⁴³⁻⁴⁴ Jesus gathered his disciples around him and said to them, "The truth is that those other people have a lot of money, but they gave only a small part of it. But this woman, who is very poor, has put in all the money that she had to pay for the things she needed for today. So this poor widow has put more money into the box than all the others!"

Mark 12:44

For (ULT)

Here, the word **For** introduces the reason for what Jesus said in [12:43](#). Use a natural way in your language for introducing a contrast. Alternate translation: “Because” (See: [Connect — Reason-and-Result Relationship](#))

gave from their abundance (ULT)

Alternate translation: “had a lot of money but only gave a small portion of it”

abundance

Alternate translation: “but she only had a very little money but gave everything she had to live on”

her poverty (ULT)

Alternate translation: “her lack” or “the little she had”

her...of...livelihood (ULT)

Alternate translation: “she had to survive on”

ULT

44 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.”

UST

43-44 Jesus gathered his disciples around him and said to them, “The truth is that those other people have a lot of money, but they gave only a small part of it. But this woman, who is very poor, has put in all the money that she had to pay for the things she needed for today. So this poor widow has put more money into the box than all the others!”

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

Teacher (ULT)

Teacher (UST)

See how you translated **Teacher** in [4:38](#).

What manner of stones and what manner of buildings (ULT)
how marvelous these huge cut blocks of stone in the walls are and how wonderful these buildings are (UST)

Here, **stones** refers to the very large stones which the temple walls were built with. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "How wonderful these huge blocks of stones are and how wonderful these buildings are" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [temple](#)
- [of...disciples](#)
- [Teacher](#)

Translation Words - UST

- [temple area](#)
- [of...apprentices](#)
- [Teacher](#)

ULT

¹ 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!"

UST

¹ While Jesus was leaving the [temple area](#), one of his [apprentices](#) said to him, "[Teacher](#), look at how marvelous these huge cut blocks of stone in the walls are and how wonderful these buildings are!"

Mark 13:2

Do you see these great buildings (ULT)

Jesus is not asking for information, but is using the question form here to draw attention to the buildings and emphasize what he is about to say. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: "Look at these great buildings" (See: [Rhetorical Question](#))

Stone upon stone may certainly not be left here, which may certainly not be torn down (ULT)

They will be destroyed completely. No block of stone here in this temple area will remain on top of another block (UST)

If your readers would misunderstand this, you could express this with an active form, and you can state who will do the action. Alternate translation: "Your enemies will not leave one stone upon another here, but will tear them down" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

² 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."

UST

² [Jesus](#) said to him, "Yes, these buildings that you are looking at are wonderful, but I want to tell you something about them. They will be destroyed completely. No block of stone here in this temple area will remain on top of another block."

Mark 13:3

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 (ULT)

Here, the pronouns **he** and **him** refer to Jesus. If this might confuse your readers, you could clarify this for your readers. Alternate translation: "And as Jesus was sitting on the Mount of Olives opposite the temple, Peter, and James, and John, and Andrew were asking him by privately" (See: [Pronouns — When to Use Them](#))

by himself (ULT)

When...were alone with him (UST)

Alternate translation: "when they were alone" or "privately"

Translation Words - ULT

- [Mount of Olives](#)
- [of Olives](#)
- [temple](#)
- [Peter](#)
- [James](#)
- [John](#)
- [Andrew](#)

Translation Words - UST

- [Mount of Olives](#)
- [of Olives](#)
- [temple](#)
- [Peter](#)
- [James](#)
- [John](#)
- [Andrew](#)

ULT

³ 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,

UST

³ After they arrived at the [Mount of Olives](#) across the valley from the [temple](#), Jesus sat down. When [Peter](#), [James](#), [John](#), and [Andrew](#) were alone with him, they asked him,

Mark 13:4

when will these things be? And what {is} the sign when all these things are about to be fulfilled (ULT)

Both occurrences of the phrase **these things** refer to what Jesus said in 13:2. If it would help your readers you could say explicitly what the phrase **these things** refers to as the UST models. (See: [Assumed Knowledge and Implicit Information](#))

when all these things are about to be fulfilled (ULT)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that "God" will do it. Alternate translation: "God will fulfill all these things" (See: [Active or Passive](#))

Translation Words - ULT

- [sign](#)

Translation Words - UST

- [will happen to show us](#)

ULT

⁴ "Tell us, when will these things be? And what {is} the [sign](#) when all these things are about to be fulfilled?"

UST

⁴ "Tell us, when will these things that God has planned happen? What [will happen to show us](#) these things are about to take place?"

Mark 13:5

to say to them (ULT) replied...to them (UST)

The pronoun **them** refers to Peter, James, John, and Andrew who are mentioned in [13:3](#). If it would help your readers you can clarify this in a way that would be natural in your language. Alternate translation: "to say to these four disciples" (See: [Pronouns — When to Use Them](#))

Be careful that (ULT) Beware that (UST)

In the original language that Mark wrote this Gospel in, the phrase **Be careful** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "All of you be careful that" (See: [Forms of 'You' — Singular](#))

Translation Words - ULT

- [Jesus](#)
- [might deceive](#)

Translation Words - UST

- [Jesus](#)
- [deceive...concerning what will happen](#)

ULT

⁵ Now [Jesus](#) began to say to them, "Be careful that no one [might deceive](#) you.

UST

⁵ [Jesus](#) replied to them, "Beware that no one [deceive](#) you [concerning what will happen](#)!"

Mark 13:6

in my name (ULT) and say that I sent them (UST)

Here, Jesus uses the word **name** figuratively to mean identity and the authority that comes with the identity. The people he is talking about will likely not say that their name is Jesus, but they will claim to be the Messiah. Alternate translation: “claiming to be me” (See: [Metonymy](#))

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: “Many will come in my name claiming to be me” (See: [Quotes within Quotes](#))

Many...many (ULT) Many people...many people (UST)

Here, both uses of the word **many** refer to many people. If it would help your readers you can say that explicitly as the UST does. (See: [Assumed Knowledge and Implicit Information](#))

I am (ULT) I am the Messiah (UST)

The implication is that **he** means the Messiah. Alternate translation: “I am the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [name](#)
- [they will deceive](#)

Translation Words - UST

- [and say that I sent them](#)
- [They will deceive](#)

ULT

⁶ Many will come in my [name](#), saying, ‘I am!’ and [they will deceive](#) many.

UST

⁶ Many people will come [and say that I sent them](#). They will say, ‘I am the Messiah!’ [They will deceive](#) many people.

Mark 13:7

of wars and rumors of wars (ULT) of soldiers fighting battles, or...news about wars that are far away (UST)

The phrase “wars and rumors of wars” could mean: (1) reports of wars that are currently happening and reports of wars that might happen in the future. Alternate translation: See the UST. (2) reports of wars that are already taking place near by and reports of wars happening in distant places. Alternate translation: “reports of wars that are close or wars that far away”

but {it is} not yet the end (ULT) But when they do happen, do not think that God will finish all that he has planned at that time (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “but the end will not happen immediately” or “but the end will not happen until later” (See: [Ellipsis](#))

the end (ULT) God will finish all that he has planned at that time (UST)

Here, **the end** implicitly means the end of the world. If it would be helpful to your readers, you could express that explicitly as the UST models. (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ 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.

UST

⁷ When you hear the sound of soldiers fighting battles, or when you hear news about wars that are far away, do not be troubled. These things will definitely happen. But when they do happen, do not think that God will finish all that he has planned at that time!

Mark 13:8

**will rise...nation...against nation and kingdom
against kingdom (ULT)**
**will fight...Groups who live in various
countries...each other, and various kings and
leaders will fight each other (UST)**

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "Different groups of people will attack each other" (See: [Parallelism](#))

will rise...nation...against nation (ULT)
**will fight...Groups who live in various
countries...each other (UST)**

The word **nation** represents nations in general, not one particular nation. Alternate translation: "The people of some nations will attack the people of other nations" (See: [Generic Noun Phrases](#))

will rise...nation...against nation (ULT)
will fight...Groups who live in various countries...each other (UST)

The term **nation** refers figuratively to the people of one nationality or ethnic group. Alternate translation: "The people of some nations will attack the people of other nations" (See: [Metonymy](#))

will rise...against (ULT)
will fight...Groups who live in various countries...each other (UST)

The phrase **rise against** is an idiom that means to attack. Alternate translation: "The people of some nations will attack the people of other nations" (See: [Idiom](#))

kingdom against kingdom (ULT)
various kings and leaders will fight each other (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "and the people of some kingdoms will attack the people of other kingdoms" (See: [Ellipsis](#))

kingdom against kingdom (ULT)
various kings and leaders will fight each other (UST)

The word **kingdom** represents kingdoms in general, not one particular kingdom. Alternate translation: "the people of some kingdoms will attack the people of other kingdoms" (See: [Generic Noun Phrases](#))

ULT

⁸ 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.

UST

⁸ **Groups who live in various countries will fight each other**, and **various kings and leaders will fight each other**. There will also be earthquakes in various places, and there will be **famines**. Yet, when these things happen, people will have only just begun to suffer. These first things that they suffer will be like the first pains a woman suffers who is about to bear a child. They will suffer much more after that.

kingdom against kingdom (ULT)

various kings and leaders will fight each other (UST)

The term **kingdom** figuratively represents the people of a kingdom. Alternate translation: “the people of some kingdoms will attack the people of other kingdoms” (See: [Metonymy](#))

These are (ULT)

Yet, when these things happen, people will have only just begun to suffer. These first things that they suffer will be like the first pains a woman suffers who is about to bear a child. They will suffer much more after that (UST)

these things refers to the things that Jesus has said will happen. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “these things that I have just described” (See: [Assumed Knowledge and Implicit Information](#))

These are the beginning of birth pains (ULT)

Yet, when these things happen, people will have only just begun to suffer. These first things that they suffer will be like the first pains a woman suffers who is about to bear a child. They will suffer much more after that (UST)

Jesus uses **birth pains** figuratively here for the sufferings he has just described. Jesus speaks of these things as **the beginning of birth pains** because more severe things will happen after them. Jesus uses the metaphor of **birth pains** because in the same way that the pain a woman experiences when giving birth to a child is eventually replaced by joy when the child is born, so the suffering that is experienced by true believers will eventually give way to joy in the future when Christ returns. Because giving birth is something that happens in all cultures you should retain this metaphor in your translation. Alternate translation: “These events will be like the first pains a woman suffers when she is about to bear a child” (See: [Metaphor](#))

Translation Words - ULT

- [nation](#)
- [nation](#) (2)
- [will rise](#)
- [kingdom](#)
- [kingdom](#)
- [famines](#)

Translation Words - UST

- [Groups who live in various countries...each other](#)
- [Groups who live in various countries...each other](#) (2)
- [will fight](#)
- [various kings and leaders will fight each other](#)
- [various kings and leaders will fight each other](#)
- [famines](#)

Mark 13:9

watch...yourselves (ULT)

Jesus figuratively uses a word for seeing to indicate a need for paying attention or being ready. If your readers would not understand what it means to **watch yourselves** in this context, you could use an equivalent metaphor from your culture. Alternatively, you could express the meaning in a non-figurative way. Alternate translation: "pay attention to yourselves" (See: [Metaphor](#))

watch...yourselves (ULT)

In the original language that Mark wrote this Gospel in, the phrase **watch yourselves** is a command or instruction written in the plural form. Use the most natural form in your language to give direction to a group of people. Alternate translation: "all of you watch yourselves" (See: [Forms of 'You' — Singular](#))

But you, watch yourselves (ULT)

Jesus uses the word **yourselves** to draw the disciples' attention to themselves because he now transitions from telling them about general signs and begins telling them about specific trials that they themselves will personally encounter. Use a way that is natural in your language to indicate this. Alternate translation: "But give heed to yourselves personally" (See: [Reflexive Pronouns](#))

They will deliver (ULT)

They will arrest (UST)

The pronoun **They** refers to people in general who will persecute Jesus' followers. If this might confuse your readers, you could say the meaning explicitly. Alternate translation: "People will deliver" (See: [Pronouns — When to Use Them](#))

you will be beaten (ULT)

People will beat you (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they will beat you" (See: [Active or Passive](#))

you will be made to stand (ULT)

and...They will put you on trial (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "they will make you stand" (See: [Active or Passive](#))

before...you will be made to stand (ULT)

in the presence of...and...They will put you on trial (UST)

Here, **stand** figuratively means to be put on trial and judged. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: "you will be put on trial before" or "you will be brought to trial and judged by" (See: [Metonymy](#))

ULT

⁹ 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.

UST

⁹ Be ready for what people will do to you at that time. They will arrest you and [put you on trial before groups of leaders](#). People will beat you in various [synagogues](#). They will put you on trial in the presence of [high government authorities](#). [As a result, you will be able to tell them about me.](#)

for a testimony (ULT)**As a result, you will be able to tell...about me (UST)**

If your language does not use an abstract noun for the idea of **testimony**, you could express the same idea in another way as the UST does or use a verb form such as “testify.” Alternate translation: “to testify” (See: [Abstract Nouns](#))

for a testimony to them (ULT)**As a result, you will be able to tell them about me (UST)**

Alternate translation: “to testify about me to them”

for a testimony to them (ULT)**As a result, you will be able to tell them about me (UST)**

The pronoun **them** refers to **governors** and **kings** mentioned in this verse. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [councils](#)
- [synagogues](#)
- [governors](#)
- [kings](#)
- [a testimony](#)

Translation Words - UST

- [put you on trial before groups of leaders](#)
- [synagogues](#)
- [high government authorities](#)
- [high government authorities](#)
- [As a result, you will be able to tell...about me](#)

Mark 13:10

first (ULT)
before God finishes everything that he has planned (UST)

Here, Jesus uses the ordinal number **first** in order to indicate position in an order of events. If your language does not use ordinal numbers, you can express this same idea in a way that would be natural in your language. Alternate translation: “before the end comes” (See: [Ordinal Numbers](#))

the gospel to be proclaimed (ULT)
proclaim the good news (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus implies that “people” will be the ones who proclaim the gospel. Alternate translation: “people to proclaim the gospel” (See: [Active or Passive](#))

all the nations (ULT)
people in all nations (UST)

The term **nations** refers figuratively to the people within each nation. If your readers would not understand this, you could use an equivalent expression or plain language. Alternate translation: “people from all nations” or “people within each nation” (See: [Metonymy](#))

Translation Words - ULT

- [gospel](#)
- [to be proclaimed](#)
- [nations](#)

Translation Words - UST

- [proclaim](#)
- [good news](#)
- [people in all nations](#)

ULT

¹⁰ And first, it is necessary for the [gospel to be proclaimed](#) to all the [nations](#).

UST

¹⁰ My followers must [proclaim](#) the [good news](#) to [people in all nations](#) before God finishes everything that he has planned.

Mark 13:11

handing you over (ULT)

handing ... over means to deliver to the control of someone else. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “giving you over to the authorities” (See: [Idiom](#))

might be given (ULT)

God puts (UST)

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, Jesus says later in this verse that it is the Holy Spirit who will give the disciples the words to say. Alternate translation: “whatever the Holy Spirit” (See: [Active or Passive](#))

in that hour (ULT)

at that time (UST)

Jesus is using the term **hour** figuratively to refer to a specific time. If this idiom would confuse your readers you can state the meaning in plain language as the UST models. (See: [Idiom](#))

for you will not be the ones speaking, but the Holy Spirit (ULT)

Then it will not be just you who will be speaking. It will be the Holy Spirit who will be speaking through you (UST)

The phrase **for you will not be the ones speaking, but the Holy Spirit** implicitly means that it is the Holy Spirit who will give the disciples the words to say. This does not mean that the Holy Spirit audibly speaks for the disciples. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “for the Holy Spirit will give you the words to say” or “for the Holy Spirit will instruct you what to say” (See: [Assumed Knowledge and Implicit Information](#))

but the Holy Spirit (ULT)

It will be the Holy Spirit who will be speaking through you (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “but the Holy Spirit will speak through you” (See: [Ellipsis](#))

Translation Words - ULT

- [hour](#)
- [Holy Spirit](#)

Translation Words - UST

- [time](#)
- [Holy Spirit](#)

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](#).

UST

11 When people arrest you, do not worry about what you will say. Instead, say what God puts into your mind at that [time](#). Then it will not be just you who will be speaking. It will be the [Holy Spirit](#) who will be speaking through you.

Mark 13:12

brother will deliver brother to death, and a father, {his} child. And children will rise up against parents and put them to death (ULT)

Here, the implication is that these people will do these bad things to their family members because they hate Jesus and because their family members believe in Jesus. If it would be helpful to your readers, you could express that explicitly. Alternate translation: “because people hate me they will deliver their own family members who believe in me to the authorities in order to have them killed” (See: [Assumed Knowledge and Implicit Information](#))

brother will deliver brother to death, and a father, {his} child. And children will rise up against parents (ULT)

Here, Jesus is explaining to his disciples what “some” brothers and “some” fathers and “some” children will do to their family members. He is speaking in general terms and is not saying that “all” brothers or fathers or children will do this. If it would be helpful to your readers, you could express that explicitly as modeled by the UST. (See: [Assumed Knowledge and Implicit Information](#))

brother will deliver brother (ULT)

Some brothers and sisters will betray other brothers and sisters (UST)

Although the term **brother** is masculine, Jesus is using the word here in a generic sense that includes both men and women. If it would be helpful to your readers you can say this. Alternate translation: “brothers and sisters will deliver their siblings” (See: [When Masculine Words Include Women](#))

death...put them to death (ULT)

If your language does not use an abstract noun for the idea of **death**, you could express the same idea with a verb form as modeled by the UST. Alternate translation: “be killed ... have them killed” (See: [Abstract Nouns](#))

a father, {his} child (ULT)

Some fathers will betray their children (UST)

Jesus is leaving out some of the words that a sentence would need in many languages to be complete. If your readers might misunderstand this, you could supply these words from the context. Alternate translation: “a father will deliver up his child to death” (See: [Ellipsis](#))

a father, {his} child (ULT)

Some fathers will betray their children (UST)

Although the term **father** is masculine, Jesus is probably using the word here in a generic sense that includes both fathers and mothers. If it would be helpful to your readers you can say this. Alternate translation: “parents their children” or “fathers and mothers will deliver their children to death” (See: [When Masculine Words Include Women](#))

ULT

¹² And **brother** will deliver **brother** to **death**, and **a father**, {**his**} **child**. And **children will rise up** against parents and **put them to death**.

UST

¹² **Some brothers and sisters** will betray **other brothers and sisters**. **Some fathers will betray their children**. **Some children will betray** their parents so that **government officials will kill** their parents.

children will rise up against parents and put them to death (ULT)
Some children will betray their parents so that government officials will kill their parents (UST)

Here, **children will rise up against parents and put them to death** probably does not mean that children will directly murder their parents. Rather, this probably means that children will deliver their parents to people in positions of authority and then these people will have their parents killed. If it would be helpful to your readers, you could express that explicitly as modeled by the UST. (See: [Assumed Knowledge and Implicit Information](#))

children will rise up against parents (ULT)
Some children will betray their parents (UST)

Here, **rise up** means to stand up. In this culture, people would stand up to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for their action. Alternate translation: "children will stand up to testify against their parents" (See: [Symbolic Action](#))

Translation Words - ULT

- brother
- brother
- death
- put...to death
- a father
- his} child
- children
- will rise up

Translation Words - UST

- Some brothers and sisters
- other brothers and sisters
- Some fathers will betray
- their children
- Some children
- will betray
- die, dead, deadly, death
- government officials will kill

Mark 13:13

you will be hated by everyone (ULT)

Most people will hate you (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "everyone will hate you" (See: [Active or Passive](#))

you will be hated by everyone (ULT)

Most people will hate you (UST)

Here, **everyone** is an exaggeration which Jesus uses to emphasize to his disciples the fact that many people will hate them because they believe in him. If your readers would misunderstand this, you could use an equivalent expression from your language or use plain language as modeled by the UST. (See: [Hyperbole](#))

because of my name (ULT)

because you believe in me (UST)

Here, **name** is a figurative way of referring to a person by reference to something associated with him. Jesus is using the phrase **my name** to refer to himself. Alternate translation: "because of me" (See: [Metonymy](#))

the one...who endured to the end, that one will be saved (ULT)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "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, **endured** represents continuing to be faithful to God even while suffering. If it would be helpful to your readers, you could express that explicitly. Alternate translation: "whoever suffers and stays faithful to God to the end" (See: [Assumed Knowledge and Implicit Information](#))

who endured to the end (ULT)

who continue to trust in me until your life is finished (UST)

The phrase **to the end** could mean: (1) to the end of one's life. Alternate translation: "who endures to the point of death" or "who endures till death" (2) until the end of time. This meaning means that believers must endure and keep on enduring until the time when Christ returns. Alternate translation: "who keeps on enduring to the very end" (3) to the end of that time of hardship and persecution. Alternate translation: "who endures until the time of testing is over"

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**.

UST

¹³ Most people will hate you because **you believe in me**. But all you **who continue to trust in me** until your life is finished **will be saved**.

Translation Words - ULT

- [name](#)
- [who endured](#)
- [will be saved](#)

Translation Words - UST

- you believe in me
- who continue to trust in me
- will be saved

Mark 13:14

the abomination of desolation (ULT)
the detestable thing will enter the temple. It
will defile the temple and cause people to
abandon it (UST)

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](#))

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)

May everyone who is reading this pay attention to this warning (UST)

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](#))

Translation Words - ULT

- [abomination](#)
- [of desolation](#)
- [let...understand](#)
- [Judea](#)

Translation Words - UST

- [detestable thing will enter the temple](#)
- [It will defile the temple and cause people to abandon it](#)
- [May...pay attention to this warning](#)
- [of Judea](#)

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,

UST

¹⁴ During that time the [detestable thing will enter the temple. It will defile the temple and cause people to abandon it.](#) When you see it where it should not be, you should run away quickly! (May everyone who is reading this [pay attention to this warning!](#)) At that time those people who are in the district of [Judea](#) should flee to higher hills.

Mark 13:15

**the one...let...on the housetop not go down
nor go in to take anything from his house
(ULT)**

Where Jesus lived, the tops of houses were flat. People would eat and do other activities on top of their houses. Jesus assumes that his readers will know this and that they will know that the roofs were separate from the rest of the house and in order to access the inside of a house a person would have to go down the stairs on the back of the house and then enter their house from the front. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “the person who is on top of their roof should escape immediately and not enter their house to get anything” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁵ but let the one on the housetop not go down nor go in to take anything from his [house](#),

UST

¹⁵ Those people who are outside their houses should not enter their [houses](#) in order to get anything.

Translation Words - ULT

- [house](#)

Translation Words - UST

- [houses](#)

Mark 13:16

let the one in the field not turn back to the things behind (ULT)

Those who are working in a field should not return to their houses (UST)

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](#))

Translation Words - ULT

- [let...turn back](#)

Translation Words - UST

- [should...return](#)

ULT

¹⁶ and let the one in the field not [turn back](#) to the things behind to get his cloak.

UST

¹⁶ Those who are working in a field should not [return](#) to their houses in order to get additional clothes.

Mark 13:17

to those having in the womb (ULT) for women who will be pregnant (UST)

This is a polite way to say that someone is pregnant. Alternate translation: "to women who are pregnant" (See: [Euphemism](#))

Translation Words - ULT

- [woe](#)
- [the womb](#)
- [days](#)

Translation Words - UST

- [I feel very sorry...because it will be very difficult for them to run away](#)
- [who will be pregnant](#)
- [days](#)

ULT

¹⁷ But [woe](#) to those having in [the womb](#), and to those nursing in those [days](#)!

UST

¹⁷ [I feel very sorry](#) for women [who will be pregnant](#) and women who will be nursing their babies in those [days](#), [because it will be very difficult for them to run away](#)!

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.

Translation Words - ULT

- pray

Translation Words - UST

- pray, prayer

ULT

18 But pray that it might not happen in winter.

UST

18-19 In those days people will suffer very severely. People have never suffered like that since the time when God first created the world until now; and people will not suffer that way again. So pray that this painful time will not happen in winter, when it will be hard to travel.

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”

Translation Words - ULT

- in...days
- tribulation
- of creation
- created
- God

Translation Words - UST

- God
- day
- create, created, creation, creator
- create, created, creation, creator
- tribulation, distresses, trouble

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.

UST

18-19 In those days people will suffer very severely. People have never suffered like that since the time when God first created the world until now; and people will not suffer that way again. So pray that this painful time will not happen in winter, when it will be hard to travel.

Mark 13:20

did not cut short...the days (ULT)
**God had not decided that he would shorten...
 that time when people suffer so much (UST)**

“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](#))

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)
because he is concerned about the people (UST)

“in order to help the elect”

the elect whom he chose (ULT)
the people whom he has chosen (UST)

The phrase **whom he chose** means the same thing as **the elect**. Together, they emphasize that God chose these people. (See: [Doublet](#))

Translation Words - ULT

- [the Lord](#)
- [days](#)
- [days](#) (2)
- [flesh](#)
- [would be saved](#)
- [elect](#)
- [he chose](#)

Translation Words - UST

- [the Lord](#)
- [that time when people suffer so much](#)
- [time](#) (2)
- [everyone](#)
- [would die](#)
- [people](#)
- [he has chosen](#)

ULT

²⁰ 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](#).

UST

²⁰ If [the Lord](#) God had not decided that he would shorten [that time when people suffer so much](#), [everyone would die](#). But he has decided to shorten that [time](#) because he is concerned about the [people](#) whom [he has chosen](#).

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](#))

Translation Words - ULT

- [Christ](#)
- [do...believe it](#)

Translation Words - UST

- [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#)
- [Christ](#), [Messiah](#)

ULT

21 And then if anyone says to you, 'Look, here {is} the [Christ](#)! Look, there!' do not [believe it](#).

UST

21-22 At that time people will falsely say that they are the Messiah. And some will appear claiming to be prophets from God. Then they will perform many kinds of miracles. They will even try to deceive the people whom God has chosen. So at that time if someone says to you, 'Look, here is the Messiah!', or if someone says, 'Look, there he is!', 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](#))

Translation Words - ULT

- [false prophets](#)
- [will be raised up](#)
- [signs](#)
- [wonders](#)
- [deceive](#)
- [elect](#)

Translation Words - UST

- [chosen, choose, chosen people, Chosen One, elect](#)
- [sign, proof, reminder](#)
- [amazed, amazement, astonished, marvel, marveled, marvelous, wonder, dumbfounded](#)
- [deceive, lie, deception, illusions](#)
- [false prophet](#)
- [raise, rise, lift, get up, stir up,](#)

ULT

²² For false Christs and [false prophets](#) [will be raised up](#) and will give [signs](#) and [wonders](#), to [deceive](#), if possible, the [elect](#).

UST

²¹⁻²² At that time people will falsely say that they are the Messiah. And some will appear claiming to be prophets from God. Then they will perform many kinds of miracles. They will even try to deceive the people whom God has chosen. So at that time if someone says to you, ‘Look, here is the Messiah!’, or if someone says, ‘Look, there he is!’, do not believe it!

Mark 13:23

But you, watch out (ULT)

“Be watchful” or “Be alert”

I have told you everything beforehand (ULT)

I have warned you about all this before it happens (UST)

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

²³ But you, watch out! Behold, I have told you everything beforehand.

UST

²³ Be alert! Remember that I have warned you about all this before it happens!

Mark 13:24

the sun will be darkened (ULT)

God will cause the sun to become dark (UST)

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)

the moon will not shine (UST)

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](#))

Translation Words - ULT

- [days](#)
- [tribulation](#)
- [will be darkened](#)
- [light](#)

Translation Words - UST

- [After](#)
- [time when people suffer](#)
- [God will cause...to become dark](#)
- [will...shine](#)

ULT

²⁴ But in those [days](#), after that [tribulation](#), the sun [will be darkened](#), and the moon will not give its [light](#);

UST

²⁴ [After](#) the [time when people suffer](#) like that, [God will cause](#) the sun [to become dark](#), and the moon will not [shine](#);

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](#))

the powers that are in the heavens will be shaken (ULT) will...all the things in the sky to shake out of their place (UST)

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 (UST)

“in the sky”

Translation Words - ULT

- [sky](#)
- [heavens](#)
- [powers](#)

Translation Words - UST

- [sky](#)
- [sky](#)
- [all the things](#)

ULT

²⁵ and the stars will be falling from the [sky](#), and the [powers](#) that are in the [heavens](#) will be shaken.

UST

²⁵ God will cause the stars to fall from the [sky](#), and [all the things](#) in the [sky](#) to shake out of their place.

Mark 13:26

then they will see (ULT)

Then people will see (UST)

“then people will see”

And...with great power...glory (ULT)

“powerfully and gloriously”

Translation Words - ULT

- Son of Man
- power
- glory

Translation Words - UST

- Son of Man
- powerfully
- gloriously

ULT

²⁶ And then they will see the Son of Man coming in clouds with great power and glory.

UST

²⁶ Then people will see me, the Son of Man, coming through the clouds powerfully and gloriously.

Mark 13:27

he will gather together (ULT) they can gather together (UST)

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) everywhere (UST)

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](#))

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](#).

UST

²⁷ Then [I will send out](#) my [angels](#) so [they can gather together](#) the [people whom God has chosen](#) from everywhere, from [the most remote places on earth](#).

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](#))

Translation Words - ULT

- [he will send](#)
- [angels](#)
- [he will gather together](#)
- [elect](#)
- [of the earth](#)
- [of the sky](#)

Translation Words - UST

- [I will send out](#)
- [angels](#)
- [they can gather together](#)
- [people whom God has chosen](#)
- [the most remote places on earth](#)
- [heaven, sky, heavens, heavenly](#)

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)

tender (UST)

“green and soft”

might put out {its} leaves (ULT)
their leaves begin to sprout (UST)

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)

summer (UST)

the warm part of the year or the growing season

Translation Words - ULT

- [parable](#)
- [fig tree](#)
- [you know](#)

Translation Words - UST

- [I want you to learn something](#)
- [how fig trees grow](#)
- [you know](#)

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.

UST

²⁸ Now [I want you to learn something](#) from [how fig trees grow](#). When their branches become tender and their leaves begin to sprout, [you know](#) that summer is near for us.

Mark 13:29**these things (ULT)****what I have just described (UST)**

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)**it is very near the time for me to return (UST)**

“the Son of Man is near”

at the doors (ULT)**It will be as though I am already at the door (UST)**

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](#))

Translation Words - ULT

- [know](#)

Translation Words - UST

- [you...will know](#)

ULT

²⁹ So also, when you see these things happening, [know](#) that he is near, at the doors.

UST

²⁹ Similarly, when you see what I have just described happening, you yourselves [will know](#) that it is very near the time for me to return. It will be as though I am already at the door.

Mark 13:30

Truly I say to you (ULT) Keep this in mind (UST)

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

will certainly not pass away (ULT) will not die (UST)

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.

Translation Words - ULT

- Truly
- generation

Translation Words - UST

- Keep this in mind
- generation

ULT

³⁰ Truly I say to you, this generation will certainly not pass away until all these things occur.

UST

³⁰ Keep this in mind: this generation will not die until these things take place.

Mark 13:31

The heaven and the earth (ULT)

The earth and what is in the sky (UST)

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](#))

will pass away (ULT)

will one day be destroyed (UST)

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

words...my...words...will certainly not pass away (ULT)

these things...that I have told you will certainly happen (UST)

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](#))

Translation Words - ULT

- [heaven](#)
- [earth](#)
- [my...words](#)

Translation Words - UST

- [earth](#)
- [sky](#)
- [that I have told you](#)

ULT

³¹ The [heaven](#) and the [earth](#) will pass away, but my [words](#) will certainly not pass away.

UST

³¹ You can be certain that these things that I have prophesied will happen. The [earth](#) and what is in the [sky](#) will one day be destroyed, but these things [that I have told you](#) will certainly happen.

Mark 13:32

that day or the hour (ULT) the exact time when I will return (UST)

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](#))

no one knows, not even the angels in heaven, nor the Son, except the Father (ULT) no one knows...The angels in heaven also do not know. Even I, God’s Son, do not know. Only my Father knows (UST)

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) The angels in heaven (UST)

Here, **heaven** refers to the place where God lives.

except the Father (ULT) Only my Father knows (UST)

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](#))

Translation Words - ULT

- day
- hour
- knows
- angels
- heaven
- Son
- Father

Translation Words - UST

- knows
- the exact time when I will return
- the exact time when I will return
- angels
- heaven
- Son
- Father

ULT

³² But concerning that day or the hour, no one knows, not even the angels in heaven, nor the Son, except the Father.

UST

³² But no one knows the exact time when I will return. The angels in heaven also do not know. Even I, God’s Son, do not know. Only my Father knows.

Mark 13:33

when the time is (ULT)
when that time will come when God will cause
all these events to happen (UST)

You can state this clearly what **time** refers to here. Alternate translation: "when all these events will happen" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Watch
- pray
- you do...know
- time

Translation Words - UST

- Always be alert
- you do...know
- time...when God will cause all these events to happen
- pray, prayer

ULT

³³ Be alert! Watch and pray, because you do not know when the time is.

UST

³³ So be ready! Always be alert, because you do not know when that time will come when God will cause all these events to happen!

Mark 13:34

(There are no notes for this verse.)

Translation Words - ULT

- As
- house
- of...servants
- authority over
- work
- he commanded
- he would stay alert

Translation Words - UST

- When
- house
- servants
- that they should manage the house
- what...should do
- he tells
- to be ready for his return

ULT

³⁴ 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;

UST

³⁴ When a man who wants to travel to a distant place is about to leave his house, he tells his servants that they should manage the house. He tells each one what he should do. Then he tells the doorkeeper to be ready for his return.

Mark 13:35

whether evening (ULT)

“he could return in the evening”

at rooster crowing (ULT) when the rooster crows (UST)

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

Translation Words - ULT

- stay alert
- you do...know
- lord
- of...house

Translation Words - UST

- That man must always be ready...Similarly, you also must always be ready, because you do not know when I will return
- he does...know
- master
- house, household

ULT

³⁵ 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—

UST

³⁵ **That man must always be ready**, because **he does** not **know** whether his **master** will return in the evening, at midnight, when the rooster crows, or at dawn. **Similarly, you also must always be ready, because you do not know when I will return.**

Mark 13:36

he might find you sleeping (ULT)

I will find that you are not ready (UST)

Here Jesus speaks of not being ready as **sleeping**. Alternate translation: "find you not ready for his return" (See: [Metaphor](#))

Translation Words - ULT

- [sleeping](#)

Translation Words - UST

- [are not ready](#)

ULT

³⁶ lest, having come suddenly, he might find you [sleeping](#).

UST

³⁶ May it not happen that when I come suddenly, I will find that you [are not ready](#)!

Mark 13:37

(There are no notes for this verse.)

Translation Words - ULT

- Stay alert

Translation Words - UST

- Always be ready

ULT

³⁷ But what I say to you I say to everyone: *Stay alert!*"

UST

³⁷ These words that I am saying to you apprentices I am saying to everyone: *Always be ready!*"

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) secretly (UST)

without people noticing

Translation Words - ULT

- Passover
- Festival of Unleavened Bread
- days
- chief priests
- scribes
- were seeking
- having seized

Translation Words - UST

- days
- week-long festival that they called the Passover
- During those days they also celebrated the festival which they called Unleavened Bread
- chief priests
- men who taught the Jewish laws
- were planning
- they could arrest

ULT

¹ 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.

UST

¹ It was only two **days** before the people would begin to celebrate the **week-long festival that they called the Passover**. During those days they also celebrated the festival which they called **Unleavened Bread**. The **chief priests** and the **men who taught the Jewish laws** were **planning** how they could arrest Jesus secretly and put him to death.

Mark 14:2

For they were saying (ULT)

But they were saying to one another (UST)

The word **they** refers to the chief priests and the scribes.

Not during the festival (ULT)

We must not do it during the festival (UST)

This refers to them not arresting Jesus during the Passover **festival**.

Alternate translation: "We must not do it during the festival" (See: [Ellipsis](#))

Translation Words - ULT

- [festival](#)
- [of...people](#)

Translation Words - UST

- [festival](#)
- [people](#)

ULT

² For they were saying, "Not during the [festival](#), so that there will not be a riot of the [people](#)."

UST

² But they were saying to one another, "We must not do it during the [festival](#) because if we do it then, the [people](#) will be very angry with us and riot!"

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) of Simon, whom Jesus had healed from leprosy (UST)

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) Jesus...While...were eating (UST)

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) a stone jar (UST)

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 (UST)

"Jesus' head"

Translation Words - ULT

- [Bethany](#)
- [house](#)
- [leper](#)
- [head](#)

Translation Words - UST

- [Bethany town](#)
- [house](#)
- [whom Jesus had healed from leprosy](#)

ULT

³ 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](#).

UST

³ Jesus was at [Bethany town](#) in the [house](#) of Simon, [whom Jesus had healed from leprosy](#). While they were eating, a woman came to him. She was carrying a stone jar that contained expensive, fragrant perfume called nard. She opened the jar and then poured all the perfume on Jesus' [head](#).

- [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](#))

Translation Words - ULT

- [waste](#)

Translation Words - UST

- [It is terrible that she wasted](#)

ULT

⁴ But there were some who are angry within themselves, "For what has this [waste](#) of the anointing oil happened?

UST

⁴ Some of the people who were present became angry and said to themselves, "[It is terrible that she wasted](#) that perfume!

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](#))

for...300 denarii (ULT) a year's wages (UST)

Denarii are Roman silver coins. (See: [Biblical Money](#))

for...300 denarii (ULT) a year's wages (UST)

"three hundred denarii." (See: [Numbers](#))

given to the poor (ULT) the money could have been given to poor people (UST)

The phrase **the poor** refers to poor people. Alternate translation: "given to poor people" (See: [Nominal Adjectives](#))

given to the poor (ULT) the money could have been given to poor people (UST)

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](#))

ULT

⁵ For this perfume was able to be sold for more than 300 denarii and given to the poor." And they were scolding her.

UST

⁵ It could have been sold for almost a year's wages and then the money could have been given to poor people!" So they scolded her.

Mark 14:6

Why are you causing trouble for her (ULT) So you should not bother her (UST)

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](#))

Translation Words - ULT

- Jesus
- trouble
- She did
- good
- a...work

Translation Words - UST

- Jesus
- She has done
- what I consider to be very appropriate
- what I consider to be very appropriate
- So you should not bother

ULT

⁶ But Jesus said, "Leave her alone. Why are you causing trouble for her? She did a good work for me.

UST

⁶ But Jesus said, "Stop scolding her! She has done to me what I consider to be very appropriate. So you should not bother her!

Mark 14:7

the poor (ULT)

poor people (UST)

This refers to poor people. Alternate translation: “poor people” (See: [Nominal Adjectives](#))

Translation Words - ULT

- [good](#)

Translation Words - UST

- [help](#)

ULT

⁷ 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.

UST

⁷ You will always have poor people among you. So you can [help](#) them whenever you want to. But I will not be here with you much longer.

Mark 14:8

(There are no notes for this verse.)

Translation Words - ULT

- to anoint
- body
- burial

Translation Words - UST

- she has anointed
- body
- burial

ULT

⁸ What she could, she did. She anticipated to anoint my body for burial.

UST

⁸ It is appropriate that she has done what she could do. It is as if she had known that I was going to die soon, because she has anointed my body ahead of time so that it is ready 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) Wherever my followers preach the good news (UST)

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](#))

Translation Words - ULT

- truly
- gospel
- might be preached
- world

Translation Words - UST

- my followers preach
- good news
- world
- amen, truly

ULT

⁹ 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."

UST

⁹ I will tell you this: Wherever my followers preach the good news throughout the world, they will also tell what she has done, and people will remember her."

Mark 14:10

Connecting Statement:

After the woman anoints Jesus with perfume, Judas promises to deliver Jesus to the chief priests.

of the Twelve (ULT) of the twelve apprentices (UST)

See how you translated the phrase **the Twelve** in 3:16. (See: [Nominal Adjectives](#))

so that he might betray him to them (ULT) to talk about helping them to capture Jesus (UST)

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) helping...to capture Jesus (UST)

“he would bring Jesus to them so they could capture him”

Translation Words - ULT

- Judas Iscariot
- of...Twelve
- chief priests
- he might betray

Translation Words - UST

- Judas Iscariot
- chief priests
- helping...to capture
- twelve apprentices

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.

UST

¹⁰ Then Judas Iscariot went to the chief priests to talk about helping them to capture Jesus. He did that even though he was one of the twelve apprentices.

Mark 14:11

But they, having heard it (ULT) When the chief priests heard what he was willing to do for them (UST)

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](#))

Translation Words - ULT

- were glad
- promised
- silver
- he was seeking
- to...betray

Translation Words - UST

- they were very happy
- They promised that
- a large amount of money
- Judas...began watching
- to hand...over to them

ULT

¹¹ But they, having heard it, [were glad](#) and [promised](#) to give him [silver](#). And [he was seeking](#) how to conveniently [betray](#) him.

UST

¹¹ When the chief priests heard what he was willing to do for them, [they were very happy](#). [They promised that](#) they would give him [a large amount of money](#) in return. [Judas](#) agreed and [began watching](#) for an opportunity [to hand Jesus over to them](#).

Mark 14:12

Connecting Statement:

Jesus sends two of the disciples to prepare the Passover meal.

when they were sacrificing the Passover lamb (ULT)

when they kill the lambs for the Passover (UST)

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)
the meal for the Passover Celebration...we can eat it (UST)

Here the **Passover** refers to the Passover meal. Alternate translation: "eat the Passover meal" (See: [Metonymy](#))

Translation Words - ULT

- on...day
- of unleavened bread
- they were sacrificing
- Passover lamb
- Passover (2)
- disciples

Translation Words - UST

- day
- festival that they call Unleavened Bread
- they kill
- lambs for the Passover
- Passover Celebration (2)
- apprentices

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](#)?"

UST

¹² On the first [day](#) of the [festival that they call Unleavened Bread](#), when [they kill](#) the [lambs for the Passover](#), Jesus' [apprentices](#) said to him, "Where do you want us to go and prepare the meal for the [Passover Celebration](#) so that we can eat it?"

Mark 14:13

bearing a pitcher of water (ULT)
who will be carrying a large jar full of water (UST)

"carrying a large jar full of water"

Translation Words - ULT

- he sends
- of...disciples
- bearing
- of water

Translation Words - UST

- Jesus chose...to prepare everything
- of...apprentices
- who will be carrying
- 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.

UST

¹³ So Jesus chose two of his apprentices to prepare everything. He said to them, "Go into Jerusalem city. A man will meet you, who will be carrying a large jar full of water. 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](#))

Teacher (ULT) teacher (UST)

See how you translated **Teacher** in [4:38](#).

guest room (ULT) wants us to prepare...the room (UST)

a room for visitors

Translation Words - ULT

- [Teacher](#)
- [Passover](#)
- [disciples](#)

Translation Words - UST

- [teacher](#)
- [meal of the Passover Celebration](#)
- [disciples](#)

ULT

¹⁴ 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?](#)”’

UST

¹⁴ When he enters a house, say to the man who owns the house, ‘Our [teacher](#) wants us to prepare the [meal of the Passover Celebration](#) so that he can eat it with us his [disciples](#). Please show us the room.’

Mark 14:15

make the preparations for us there (ULT) **prepare the meal there for us (UST)**

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."

UST

¹⁵ He will show you a large room that is on the upper floor of the house. It will be furnished and ready for us to eat a meal in it. Then prepare the meal there for us."

Mark 14:16

the disciples left (ULT)

the two apprentices left (UST)

“the two disciples left”

just as he said (ULT)

everything to be just like he had told...there (UST)

“just as Jesus had said”

Translation Words - ULT

- [disciples](#)
- [just as](#)
- [Passover](#)

Translation Words - UST

- [apprentices](#)
- [everything to be just like...there](#)
- [Passover Celebration](#)

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](#).

UST

¹⁶ So the two [apprentices](#) left. They went into the city and found [everything to be just like](#) he had told them. They prepared the meal for the [Passover Celebration there](#).

Mark 14:17

Connecting Statement:

That evening as Jesus and the disciples eat the Passover meal, Jesus tells them that one of them will betray him.

he came with the Twelve (ULT)
Jesus arrived at that house with the twelve apprentices (UST)

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](#))

the Twelve (ULT)
the twelve apprentices (UST)

See how you translated the phrase **the Twelve** in [3:16](#). (See: [Nominal Adjectives](#))

Translation Words - ULT

- [Twelve](#)

Translation Words - UST

- [twelve apprentices](#)

ULT

¹⁷ And, evening having arrived, he came with the [Twelve](#).

UST

¹⁷ When it was evening, Jesus arrived at that house with the [twelve apprentices](#).

Mark 14:18

as they were reclining to eat (ULT)

As...they...were all sitting there (UST)

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)

Listen carefully to this (UST)

This indicates that the statement that follows is especially true and important. See how you translated this in [Mark 3:28](#).

Translation Words - ULT

- [Jesus](#)
- [Truly](#)
- [will betray](#)

Translation Words - UST

- [Jesus](#)
- [Listen carefully to this](#)
- [will make it possible for my enemies to arrest](#)

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."

UST

¹⁸ As they were all sitting there and eating, [Jesus](#) said, "[Listen carefully to this](#): One of you [will make it possible for my enemies to arrest](#) me. It is one of you who is eating with me right now!"

Mark 14:19

one by one

This means that "one at a time" each disciple asked him.

Surely not I (ULT)

Surely it is not I (UST)

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

¹⁹ They began to be grieved, and to say to him one by one, "Surely not I?"

UST

¹⁹ The apprentices became very sad and they said to him one by one, "Surely it is not I?"

Mark 14:20

It is} one of the Twelve (ULT)

It is one of you twelve apprentices (UST)

“He is one of the twelve of you”

of the Twelve (ULT)

of you twelve apprentices (UST)

See how you translated the phrase **the Twelve** in 3:16. (See: [Nominal Adjectives](#))

dipping with me into the bowl (ULT)

who is dipping bread into the sauce in the dish along with me (UST)

In Jesus’ culture, people would often eat bread, **dipping** it in a shared bowl of sauce or of oil mixed with herbs.

Translation Words - ULT

- [of...Twelve](#)

Translation Words - UST

- [twelve apprentices](#)

ULT

²⁰ But he said to them, “{It is} one of the [Twelve](#), the one dipping with me into the bowl.

UST

²⁰ Then he said to them, “It is one of you [twelve apprentices](#), the one who is dipping bread into the sauce in the dish along with me.

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](#))

Translation Words - ULT

- Son of Man
- Son of Man
- just as
- it is written
- woe
- is being betrayed
- good

Translation Words - UST

- Son of Man
- me
- because that is what
- has been written
- there will be terrible punishment
- who betrays
- In fact...better off

ULT

²¹ 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."

UST

²¹ It is certain that I, the Son of Man, will die, because that is what has been written about me. But there will be terrible punishment for the man who betrays me! In fact, he would have been better off if he had never been born!"

Mark 14:22

bread (ULT)

a flat loaf of bread (UST)

This was a flat loaf of unleavened **bread**, which was eaten as part of the Passover meal.

he broke it (ULT)

Then he broke it into pieces (UST)

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)

This bread is my body. Take it and eat it (UST)

“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](#))

Translation Words - ULT

- bread
- having blessed it
- body

Translation Words - UST

- a flat loaf of bread
- and thanked God for it
- body

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**.”

UST

²² While they were eating, he took **a flat loaf of bread and thanked God for it**. Then he broke it into pieces and gave it to them and said to them, “This bread is my **body**. Take it and eat it.”

Mark 14:23

having taken a cup (ULT)

he took a cup that contained wine (UST)

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.

UST

²³ Afterwards, he took a cup that contained wine and thanked God for it. Then he gave it to them and they all drank.

Mark 14:24

This is my blood of the covenant, which 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](#))

This is my blood (ULT) This wine is my blood (UST)

"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](#))

Translation Words - ULT

- [blood](#)
- [of...covenant](#)

Translation Words - UST

- [blood](#)
- [covenant](#)

ULT

²⁴ And he said to them, "This is my [blood](#) of the [covenant](#), which is being poured out for many.

UST

²⁴ He said to them, "This wine is my [blood](#), which is about to be shed when my enemies kill me. With this blood I will confirm the covenant that God has made to forgive the sins of many people.

Mark 14:25

Truly I say to you (ULT)

I want you to know this (UST)

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 (UST)

“wine.” This is a descriptive way to refer to wine.

new (ULT)

again (UST)

This could mean: (1) it would happen again. (2) it would happen in a new way.

Translation Words - ULT

- Truly
- fruit
- of...vine
- day
- kingdom of God

Translation Words - UST

- I want you to know this
- wine
- wine
- time
- when God shows himself as king

ULT

²⁵ 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.”

UST

²⁵ I want you to know this: I will not drink any more wine until the time when I drink it again when God shows himself as king.”

Mark 14:26

having sung a hymn (ULT)

After they sang a hymn (UST)

A **hymn** is a type of song. It was traditional for them to sing an Old Testament psalm.

Translation Words - ULT

- Mount of Olives
- of Olives

Translation Words - UST

- Mount of Olives
- of Olives

ULT

²⁶ And having sung a hymn, they went out to the Mount of Olives.

UST

²⁶ After they sang a hymn, they went out toward the Mount of Olives.

Mark 14:27**Jesus says to them (ULT)****Jesus said to them (UST)**

"Jesus said to his disciples"

You...will fall away (ULT)**You will leave me and run away (UST)**

This is an idiom that means leave. Alternate translation: "will leave me" (See: [Idiom](#))

I will strike (ULT)**I will kill (UST)**

"I will kill." Here, **I** refers to God.

the sheep will be scattered (ULT)**scatter his sheep (UST)**

You can state this in active form. Alternate translation: "I will scatter the sheep" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [it is written](#)
- [shepherd](#)
- [sheep](#)

Translation Words - UST

- [Jesus](#)
- [They wrote in the scriptures that God said about me...Those words will come true](#)
- [shepherd](#)
- [sheep](#)

ULT

²⁷ 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.'

UST

²⁷ While they were on their way, [Jesus](#) said to them, "[They wrote in the scriptures that God said about me](#), 'I will kill the [shepherd](#) and scatter his [sheep](#).' [Those words will come true](#). You will leave me and run away.

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.

I...have been raised up (ULT) God makes...me...alive again (UST)

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) God makes me alive again (UST)

This can be written in active form. Alternate translation: "God raises me from the dead" (See: [Active or Passive](#))

Translation Words - ULT

- [have been raised up](#)
- [Galilee](#)

Translation Words - UST

- [God makes...alive again](#)
- [district of Galilee...there](#)

ULT

²⁸ But after I [have been raised up](#), I will go before you into [Galilee](#)."

UST

²⁸ But after [God makes](#) me [alive again](#), I will go ahead of you to the [district of Galilee](#) and meet you [there](#)."

Mark 14:29

Even if all will be caused to stumble, yet not I (ULT)

Perhaps all the other disciples will leave you, but I will not! I will not leave you (UST)

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](#))

Even if all will be caused to stumble, yet not I (ULT)

Perhaps all the other disciples will leave you, but I will not! I will not leave you (UST)

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](#))

Translation Words - ULT

- [Peter](#)

Translation Words - UST

- [Peter](#)

ULT

²⁹ But [Peter](#) was saying to him, “Even if all will be caused to stumble, yet not I.”

UST

²⁹ Then [Peter](#) said to him, “Perhaps all the other disciples will leave you, but I will not! I will not leave you!”

Mark 14:30

Truly I say to you (ULT)

The truth is that (UST)

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)

rooster crows (UST)

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 about me...that you do not know me (UST)

"you will say that you do not know me"

Translation Words - ULT

- [Jesus](#)
- [Truly](#)

Translation Words - UST

- [Jesus](#)
- [The truth is that](#)

ULT

³⁰ 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."

UST

³⁰ Then [Jesus](#) said to him, "[The truth is that](#) this very night, before the rooster crows two times, you will say about me three times, that you do not know me.

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.

Translation Words - ULT

- to die with
- in the same manner

Translation Words - UST

- they kill
- the same thing

ULT

³¹ 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.

UST

³¹ But Peter replied strongly, “Even if they kill me, I will not say that I do not know you.” And all the other apprentices said the same thing.

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) Jesus and his apprentices came to the place (UST)

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

Translation Words - ULT

- name
- is} Gethsemane
- to...disciples
- I may pray

Translation Words - UST

- people call
- Gethsemane
- of...disciples
- I pray

ULT

³² And they come to a place, the name of which {is} Gethsemane, and he says to his disciples, "Sit here while I may pray."

UST

³² On the way, Jesus and his apprentices came to the place that people call Gethsemane. Then he said to some of his disciples, "Stay here while I pray!"

Mark 14:33

to be distressed (ULT)
extremely upset (UST)

to be overwhelmed with sorrow

deeply troubled (ULT)
extremely upset (UST)

The word **deeply** refers to Jesus being greatly troubled in his soul.
 Alternate translation: “extremely troubled” (See: [Metaphor](#))

Translation Words - ULT

- [Peter](#)
- [James](#)
- [John](#)

Translation Words - UST

- [Peter](#)
- [James](#)
- [John](#)

ULT

³³ And he takes along [Peter](#), and [James](#), and [John](#) with him and began to be distressed and deeply troubled.

UST

³³ Then he took [Peter](#), [James](#), and [John](#) with him. He became extremely upset.

Mark 14:34

My soul is (ULT)

I am (UST)

Jesus speaks of himself as his **soul**. Alternate translation: "I am" (See: [Synecdoche](#))

even to death (ULT)

It is as if I were about to die (UST)

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)

keep watch (UST)

The disciples were to **stay alert** while Jesus prayed. This does not mean that they were supposed to watch Jesus pray.

Translation Words - ULT

- [soul](#)
- [death](#)
- [stay alert](#)

Translation Words - UST

- [I](#)
- [about to die](#)
- [keep watch](#)

ULT

³⁴ And he says to them, "My [soul](#) is deeply grieved, even to [death](#). Remain here and [stay alert](#)."

UST

³⁴ He said to them, "I am very sorrowful. It is as if I were [about to die](#). You men stay here and [keep watch](#)!"

Mark 14:35

if it is possible (ULT)

if it were possible (UST)

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)

he would not have to suffer...he would not have to suffer (UST)

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

³⁵ 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.

UST

³⁵ He went a bit farther **and threw himself** on the ground. Then **he prayed** that if it were possible, **he would not have to suffer**.

Translation Words - ULT

- **he fell**
- **was praying**
- **hour**

Translation Words - UST

- **and threw himself**
- **he prayed**
- **he would not have to suffer**

Mark 14:36

Abba (ULT)

O my Father (UST)

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)

O my Father (UST)

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

Remove this cup from me (ULT) rescue me so that I do not have to suffer now (UST)

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)

But do not do what I want. Instead, do what you want (UST)

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](#))

Translation Words - ULT

- [Father](#)

Translation Words - UST

- [O my Father](#)

ULT

³⁶ 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."

UST

³⁶ He said, "[O my Father](#), because you are able to do everything, rescue me so that I do not have to suffer now! But do not do what I want. Instead, do what you want!"

Mark 14:37

finds them sleeping (ULT)
found his apprentices sleeping...woke them up (UST)

The word **them** refers to Peter, James, and John.

Simon, are you sleeping? Were you not able to stay alert for one hour (ULT)
Simon Peter...Are you sleeping? Were you not able to stay awake for just a short time (UST)

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?"

UST

³⁷ Then he returned and found his apprentices sleeping. He woke them up and said, "Simon Peter! Are you sleeping? Were you not able to stay awake for just a short time?"

Translation Words - ULT

- sleeping
- are you sleeping
- to Peter
- Simon
- to stay alert
- hour

Translation Words - UST

- sleeping...woke them up
- Are you sleeping
- Simon Peter
- Simon Peter
- to stay awake
- for just a short time

Mark 14:38

**so that you may not enter into temptation
(ULT)**

**so that you can resist when you are tempted
(UST)**

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](#))

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](#))

Translation Words - ULT

- Stay alert
- pray
- temptation
- spirit
- flesh

Translation Words - UST

- You want to do what I say
- you are weak
- So keep awake
- pray
- when you are tempted

ULT

³⁸ Stay alert and pray, so that you may not enter into temptation. The spirit indeed {is} willing, but the flesh {is} weak."

UST

³⁸ And he said to them, "You want to do what I say, but you are weak. So keep awake and pray so that you can resist when you are tempted!"

Mark 14:39

**having said the same thing (ULT)
again what he prayed before (UST)**

“having prayed again what he prayed before”

Translation Words - ULT

- he prayed

Translation Words - UST

- and prayed

ULT

³⁹ And again, having gone away, he prayed, having said the same thing.

UST

³⁹ Then he went away again and prayed again what he prayed before.

Mark 14:40

he found them sleeping (ULT)

he found that they were sleeping (UST)

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](#))

Translation Words - ULT

- sleeping
- they did...know

Translation Words - UST

- were sleeping
- they did...know

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.

UST

⁴⁰ When he returned, he found that they **were sleeping** again; they were so sleepy that they could not keep their eyes open. Because they were ashamed, **they did** not **know** what to say to him when he awakened them.

Mark 14:41

he comes the third time (ULT)

He returned a third time (UST)

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](#))

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 for me to suffer is about to begin (UST)

The time of Jesus' suffering and betrayal is about to begin.

Behold (ULT)

Look (UST)

"Listen"

the Son of Man is being betrayed (ULT)

Someone is about to enable...the Son of Man (UST)

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](#))

Translation Words - ULT

- [Are you...sleeping](#)
- [still](#)
- [hour](#)
- [Son of Man](#)
- [is being betrayed](#)
- [hands](#)
- [of sinners](#)

Translation Words - UST

- [You are...asleep](#)
- [still](#)
- [time for me to suffer](#)
- [Someone is about to enable](#)
- [sinful men](#)
- [to capture me](#)

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](#)."

UST

⁴¹ Then he went and prayed again. He returned a third time and found them sleeping again. He said to them, "[You are still asleep](#)? No more of this! The [time for me to suffer](#) is about to begin. Look! [Someone is about to enable sinful men to capture me](#), the [Son of Man](#)."

- [Son of Man](#)

Mark 14:42

(There are no notes for this verse.)

Translation Words - ULT

- [betraying](#)

Translation Words - UST

- [the one who is enabling them to capture](#)

ULT

⁴² Get up, let us go. Behold, the one [betraying](#) me is near.”

UST

⁴² So get up! Let us go! Look! Here comes [the one who is enabling them to capture](#) me!”

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](#))

of the Twelve (ULT) of Jesus' twelve disciples (UST)

See how you translated the phrase **the Twelve** in [3:16](#). (See: [Nominal Adjectives](#))

Translation Words - ULT

- Judas
- of...Twelve
- swords
- chief priests
- scribes
- elders

Translation Words - UST

- Judas...he
- twelve disciples
- swords
- The leaders of the Jewish council
- The leaders of the Jewish council
- The leaders of the Jewish council

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.

UST

⁴³ While he was still speaking, Judas arrived. Even though he was one of Jesus' twelve disciples, he came to enable Jesus' enemies to capture him. A crowd who carried swords and clubs was with him. The leaders of the Jewish council had sent them.

Mark 14:44

Now his betrayer (ULT)

This refers to Judas.

he it is (ULT)

is the one whom you want...him (UST)

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](#))

Translation Words - ULT

- betrayer
- a sign
- I may kiss
- Seize

Translation Words - UST

- Judas, who was betraying
- I kiss...I kiss
- seize
- sign, proof, reminder

ULT

⁴⁴ Now his [betrayer](#) had given them [a sign](#), saying, "Whomever [I may kiss](#), he it is. [Seize](#) him and lead him away securely."

UST

⁴⁴ [Judas, who was betraying](#) Jesus, had previously told this crowd, "The man whom [I kiss](#) is the one whom you want. When [I kiss](#) him, [seize](#) him and lead him away."

Mark 14:45

he kissed him (ULT)

he kissed Jesus (UST)

"Judas kissed him"

Translation Words - ULT

- Rabbi
- he kissed

Translation Words - UST

- My teacher
- he kissed

ULT

⁴⁵ And having arrived, immediately having come up to him, he says, "Rabbi," and he kissed him.

UST

⁴⁵ So, when Judas arrived, he immediately went to Jesus and said, "My teacher!" Then he kissed Jesus.

Mark 14:46

laid hands on him and seized him (ULT) grabbed Jesus (UST)

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](#))

Translation Words - ULT

- [hands](#)
- [seized](#)

Translation Words - UST

- [grabbed](#)
- [grabbed](#)

ULT

⁴⁶ And they laid [hands](#) on him and [seized](#) him.

UST

⁴⁶ Then the crowd [grabbed](#) Jesus.

Mark 14:47

**of those standing by (ULT)
of his apprentices who was standing nearby
(UST)**

“of the people who were standing nearby”

Translation Words - ULT

- sword
- servant
- of...high priest

Translation Words - UST

- sword
- servant
- high priest

ULT

⁴⁷ But a certain one of those standing by, having drawn {his} sword, struck the servant of the high priest and cut off his ear.

UST

⁴⁷ But one of his apprentices who was standing nearby drew his sword. He struck the servant of the high priest with it, but he only 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)
Have you come here to seize me with swords and clubs, as if I were a bandit (UST)

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

⁴⁸ And answering, Jesus said to them, "Did you come out, as against a robber, with swords and clubs to seize me?"

UST

⁴⁸ Jesus said to them, "Have you come here to seize me with swords and clubs, as if I were a bandit?"

Translation Words - ULT

- Jesus
- as
- a robber
- swords

Translation Words - UST

- Jesus
- swords
- as
- bandit

Mark 14:49

But so that (ULT)

But this is happening in order that (UST)

"But this has happened so that"

Translation Words - ULT

- day
- teaching
- temple
- you did...seize
- Scriptures
- might be fulfilled

Translation Words - UST

- Day after day
- temple courtyard
- teaching the people
- did you...seize
- what the prophets have written in...about me may happen
- Scriptures

ULT

⁴⁹ Every day I was with you teaching in the temple, and you did not seize me. But so that the Scriptures might be fulfilled..."

UST

⁴⁹ Day after day I was with you in the temple courtyard teaching the people. Why did you not seize me then? But this is happening in order that what the prophets have written in the Scriptures about me may happen."

Mark 14:50

they all ran away (ULT)

All his apprentices...and ran away (UST)

This refers to the disciples.

ULT

⁵⁰ And having left him, they all ran away.

UST

⁵⁰ All his apprentices at once left him and ran away.

Mark 14:51

a linen garment (ULT)
only a linen cloth (UST)

a cloth made from the fibers of a flax plant

they seize him (ULT)
The crowd grabbed him (UST)

“the men seized that man”

Translation Words - ULT

- they seize

Translation Words - UST

- The crowd grabbed

ULT

⁵¹ And a certain young man was following him, wearing a linen garment over {his} naked body. And they seize him,

UST

⁵¹ At that time, a young man was following Jesus. He was wearing only a linen cloth around his body. The crowd grabbed him,

Mark 14:52

but he, having left behind the linen garment (ULT)

but, as he pulled away from them, he left behind the linen cloth in their hands (UST)

As the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

ULT

⁵² but he, having left behind the linen garment, ran away naked.

UST

⁵² but, as he pulled away from them, he left behind the linen cloth in their hands, and then he 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"

Translation Words - ULT

- Jesus
- high priest
- chief priests
- elders
- scribes
- gather together

Translation Words - UST

- him
- high priest's house
- All of the Jewish council
- All of the Jewish council
- All of the Jewish council
- were gathering there

ULT

⁵³ And they led Jesus away to the high priest, and all the chief priests, and the elders, and the scribes gather together.

UST

⁵³ The men who had seized Jesus led him away to the high priest's house. All of the Jewish council were gathering there.

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)

went into the courtyard of the house where the high priest lived (UST)

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)

he sat there with the men who guarded the house of the high priest (UST)

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](#))

Translation Words - ULT

- Peter
- courtyard
- of...high priest
- fire

Translation Words - UST

- Peter...He
- courtyard
- high priest lived
- a fire

ULT

⁵⁴ 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.

UST

⁵⁴ Peter followed Jesus at a distance. He went into the courtyard of the house where the high priest lived, and he sat there with the men who guarded the house of the high priest. He was warming himself beside a 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) that would be strong enough to put him to death...to put him to death (UST)

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 any evidence (UST)

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](#))

Translation Words - ULT

- [chief priests](#)
- [Sanhedrin](#)
- [were seeking](#)
- [testimony](#)
- [Jesus](#)
- [put...to death](#)

Translation Words - UST

- [chief priests](#)
- [rest of the Jewish council](#)
- [were looking](#)
- [for evidence...that would require the officials](#)
- [Jesus](#)
- [to put...to death...to put...to death](#)

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.

UST

⁵⁵ The [chief priests](#) and all the [rest of the Jewish council](#) were looking for [evidence](#) against [Jesus](#) that would be strong enough to put him to death. But they did not find any evidence that would require the officials to put him to death.

Mark 14:56

their} testimony was not the same (ULT)
the statements they made did not agree with each other (UST)

This can be written in positive form. "but their testimony contradicted each other"

Translation Words - ULT

- were testifying falsely
- testimony

Translation Words - UST

- told lies
- statements they made

ULT

⁵⁶ For many were testifying falsely against him, but {their} testimony was not the same.

UST

⁵⁶ Many other people told lies about Jesus, but the statements they made did not agree with each other. And so, their statements were not strong enough to make a charge against Jesus.

Mark 14:57

(There are no notes for this verse.)

Translation Words - ULT

- were testifying falsely

Translation Words - UST

- and accused...falsely

ULT

⁵⁷ And certain ones, having stood up, were testifying falsely against him, saying,

UST

⁵⁷ Finally, some stood up and accused him falsely by saying,

Mark 14:58

We heard him saying (ULT)

We heard him when he said (UST)

"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) that was built by men...without help from anyone else (UST)

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 (UST)

"within three days." This means that the temple would be built within a three-day period.

another...I will build (ULT)

another temple...I will build (UST)

The word "temple" is understood from the previous phrase. It may be repeated. Alternate translation: "I will build another temple" (See: [Ellipsis](#))

Translation Words - ULT

- temple
- days

Translation Words - UST

- temple
- days

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.'"

UST

⁵⁸ "We heard him when he said, 'I will destroy this temple that was built by men, and then within three days I will build another temple without help from anyone else.'"

Mark 14:59

not even in this manner was their testimony the same (ULT)

But what some of these men said...did not agree with what others of them said (UST)

“even then what they testified contradicted each other.” This can be written in positive form.

Translation Words - ULT

- testimony

Translation Words - UST

- said

ULT

⁵⁹ And not even in this manner was their **testimony** the same.

UST

⁵⁹ But what some of these men **said** also did not agree with what others of them said.

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) stood up...in front of them (UST)

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](#))

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](#))

Translation Words - ULT

- high priest
- Jesus
- testifying against

Translation Words - UST

- high priest himself
- to Jesus
- all the things that...are saying in order to accuse

ULT

⁶⁰ 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?”

UST

⁶⁰ Then the high priest himself stood up in front of them and said to Jesus, “Are you not going to reply? What do you say about all the things that they are saying in order to accuse you?”

Mark 14:61

of the Blessed One (ULT) of God (UST)

Here God is called **the Blessed One**. Alternate translation: “of God” (See: [Nominal Adjectives](#))

the Son of the Blessed One (ULT) the Son of God (UST)

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](#))

Translation Words - ULT

- [high priest](#)
- [Christ](#)
- [Son](#)
- [of...Blessed One](#)

Translation Words - UST

- [high priest...He](#)
- [Messiah](#)
- [Son](#)
- [of God](#)

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](#)?”

UST

⁶¹ But Jesus was silent and did not reply. Then the [high priest](#) tried again. [He](#) asked him, “Are you the [Messiah](#)? Do you say that you are the [Son of God](#)?”

Mark 14:62

I am (ULT)

I am (UST)

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.

sitting at the right hand of power (ULT) ruling beside God, who is completely powerful (UST)

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) ruling beside God, who is completely powerful (UST)

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) You will...see me coming down through the clouds in the sky (UST)

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](#))

Translation Words - ULT

- Jesus
- Son of Man
- the right hand
- of power
- of heaven

Translation Words - UST

- Jesus
- Son of Man
- ruling beside God
- who is completely powerful
- sky

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."

UST

⁶² Jesus said, "I am. Furthermore, you will see me, the Son of Man, ruling beside God, who is completely powerful. You will also see me coming down through the clouds in the sky!"

Mark 14:63

having torn his garments (ULT) tore his own outer garment in protest (UST)

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"

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](#))

Translation Words - ULT

- high priest
- garments
- of witnesses

Translation Words - UST

- high priest...high priest
- outer garment
- witnesses to testify against this man

ULT

⁶³ But the high priest, having torn his garments, says, "What need do we still have of witnesses?"

UST

⁶³ When Jesus said this, the high priest tore his own outer garment in protest, and the high priest said, "Do we need more witnesses to testify against this man?"

Mark 14:64

You heard the blasphemy (ULT)
You have heard his blasphemous claim to be God (UST)

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)
They...all (UST)

all the people in the room

Translation Words - ULT

- blasphemy
- condemned
- of death

Translation Words - UST

- blasphemous claim to be God
- agreed that...was guilty
- put to death

ULT

⁶⁴ You heard the [blasphemy](#). What is evident to you?" And they all [condemned](#) him to be deserving [of death](#).

UST

⁶⁴ You have heard his [blasphemous claim to be God!](#)" They all [agreed that](#) Jesus [was guilty](#) and that he deserved to be [put to death](#).

Mark 14:65

certain ones began (ULT)
some of them began (UST)

some of the people in the room started

to cover his face (ULT)
They put a blindfold on him (UST)

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](#))

Prophecy (ULT)
If you are a prophet, tell us who hit you (UST)

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)
those who were guarding Jesus (UST)

the men who guarded the governor’s house

Translation Words - ULT

- face
- Prophecy

Translation Words - UST

- They put a blindfold on him
- If you are a prophet, tell us who hit you

ULT

⁶⁵ 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.

UST

⁶⁵ Then some of them began spitting on Jesus. They put a blindfold on him, and then they began striking him and saying to him, “If you are a prophet, tell us who hit you!” And those who were guarding Jesus struck him with their hands.

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 of the high priest's house (UST)

"outside in the courtyard"

one of the servant girls of the high priest (ULT)
one of the girls who worked for the high priest (UST)

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](#))

Translation Words - ULT

- Peter
- courtyard
- of...servant girls
- of...high priest

Translation Words - UST

- Peter
- courtyard of the high priest's house
- girls who worked
- high priest

ULT

⁶⁶ And while Peter was below in the courtyard, one of the servant girls of the high priest comes to him.

UST

⁶⁶ While Peter was outside in the courtyard of the high priest's house, one of the girls who worked for the high priest came near him.

Mark 14:67

(There are no notes for this verse.)

Translation Words - ULT

- Peter
- Nazarene
- Jesus

Translation Words - UST

- Peter
- Jesus
- from Nazareth

ULT

⁶⁷ And having seen Peter warming himself, having looked closely at him, she says, "You were also with the Nazarene, Jesus."

UST

⁶⁷ When she saw Peter warming himself beside the fire, she looked at him closely. Then she said, "You also were with Jesus, that man from Nazareth!"

Mark 14:68

denied it (ULT)

denied it (UST)

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)

I do not know what you are talking about! I understand nothing of it (UST)

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](#))

Translation Words - ULT

- [have I known](#)
- [do I understand](#)
- [courtyard](#)

Translation Words - UST

- [I do...know what you are talking about](#)
- [I understand](#)
- [gate of the courtyard](#)

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](#). ^[1]

UST

⁶⁸ But he denied it by saying, "[I do not know what you are talking about! I understand](#) nothing of it!" Then he went away from there to the [gate of the courtyard](#).

Mark 14:69

the servant girl (ULT)

The servant girl (UST)

This is the same servant girl who identified Peter previously.

This one is from among them (ULT)

This man is one of those who have been with that man they arrested (UST)

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](#))

Translation Words - ULT

- [servant girl](#)

Translation Words - UST

- [servant girl](#)

ULT

⁶⁹ But the [servant girl](#), having seen him {there}, began to say again to those standing around, "This one is from among them!"

UST

⁶⁹ The [servant girl](#) saw him there and said again to the people who were standing nearby, "This man is one of those who have been with that man they arrested."

Mark 14:70

(There are no notes for this verse.)

Translation Words - ULT

- to Peter
- Truly
- a Galilean

Translation Words - UST

- to Peter
- from Galilee district
- So it is certain that

ULT

⁷⁰ 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."

UST

⁷⁰ But he denied it again. After a little while, those who were standing there said to Peter again, "We can tell that you also are from Galilee district. So it is certain that you are one of those who accompanied Jesus!"

Mark 14:71

to curse (ULT)
to say that God could punish him if he were not telling the truth (UST)

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](#))

Translation Words - ULT

- [to swear](#)
- [I do...know](#)

Translation Words - UST

- [he said](#)
- [I do...know](#)

ULT

⁷¹ But he began to curse and [to swear](#), "[I do](#) not [know](#) this man whom you are talking about."

UST

⁷¹ But he began to say that God could punish him if he were not telling the truth; [he said](#), "[I do](#) not [know](#) the man that you are talking about!"

Mark 14:72

immediately...a rooster crowed (ULT)

Immediately...the rooster crowed (UST)

A **rooster** is a bird that calls out very early in the morning. The loud sound he makes is "crowing."

a second time (ULT)

a second time (UST)

Here, **second** is an ordinal number. (See: [Ordinal Numbers](#))

having broken down (ULT)

he started crying (UST)

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](#))

Translation Words - ULT

- [Peter](#)
- [Jesus](#)
- [he was weeping](#)

Translation Words - UST

- [Peter](#)
- [Jesus](#)
- [he started crying](#)

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](#).

14:68 ^[1]

UST

⁷² Immediately the rooster crowed a second time. Then [Peter](#) remembered what [Jesus](#) had said to him earlier: "Before the rooster crows a second time, you will deny three times that you know me." When he realized that he had denied him three times, [he started crying](#).

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)
Their guards tied Jesus' hands again. They took him (UST)

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 took him...to the residence of Pilate, the governor (UST)

They had Jesus led to Pilate and transferred control of Jesus over to him.

Translation Words - ULT

- [a consultation](#)
- [Sanhedrin](#)
- [chief priests](#)
- [elders](#)
- [scribes](#)
- [having bound](#)
- [Jesus](#)
- [to Pilate](#)

Translation Words - UST

- [chief priests](#)
- [met together...in order to decide how to accuse Jesus before the Roman governor](#)
- [Jewish council](#)
- [the rest](#)
- [the rest](#)
- [Their guards tied...again](#)
- [Jesus' hands](#)
- [to the residence of Pilate, the governor](#)

ULT

¹ 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](#).

UST

¹ Very early in the morning the [chief priests met together](#) with [the rest](#) of the [Jewish council in order to decide how to accuse Jesus before the Roman governor](#). [Their guards tied Jesus' hands again](#). They took him [to the residence of Pilate, the governor](#).

Mark 15:2

You say so (ULT)

You yourself have said so (UST)

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](#))

Translation Words - ULT

- [Pilate](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [Pilate](#)
- [king](#)
- [king of the Jews](#)
- [Jews](#)

ULT

² And [Pilate](#) questioned him, "Are you the [King of the Jews](#)?" But he, answering him, says, "You say so."

UST

² [Pilate](#) asked Jesus, "Do you say that you are the [king of the Jews](#)?" Jesus answered him, "You yourself have said so."

Mark 15:3

**were accusing him...of many things (ULT)
claimed that Jesus had done...bad things...
many (UST)**

“were accusing Jesus of many things” or “were saying that Jesus had done many bad things”

Translation Words - ULT

- chief priests
- were accusing

Translation Words - UST

- chief priests
- claimed that...had done...bad things

ULT

³ And the chief priests were accusing him of many things.

UST

³ Then the chief priests claimed that Jesus had done many bad 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)

Listen to (UST)

"Look at" or "Listen to" or "Pay attention to"

Translation Words - ULT

- Pilate
- they are accusing

Translation Words - UST

- Pilate
- they are saying that...have done

ULT

⁴ Now Pilate again was questioning him, saying, "Do you not answer at all? See how many things they are accusing you!"

UST

⁴ So Pilate asked him again, "Do you have nothing to reply? Listen to how many bad things they are saying that you have done!"

Mark 15:5

so that Pilate was amazed (ULT)
The result was that Pilate was very much surprised (UST)

It surprised **Pilate** that Jesus did not reply and defend himself.

Translation Words - ULT

- Jesus
- Pilate
- was amazed

Translation Words - UST

- Jesus
- Pilate
- was very much surprised

ULT

⁵ But Jesus no longer answered anything, so that Pilate was amazed.

UST

⁵ But even though Jesus was not guilty, he did not say anything more. The result was that Pilate was very much surprised.

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)

Now (UST)

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](#))

Translation Words - ULT

- [the festival](#)
- [prisoner](#)

Translation Words - UST

- [the Passover Celebration](#)
- [person who was in prison](#)

ULT

⁶ Now during [the festival](#), he usually released to them one [prisoner](#), whom they were requesting.

UST

⁶ Now it was the governor's custom each year during [the Passover Celebration](#) to release one [person who was in prison](#). He usually released any prisoner the people requested.

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 (UST)

“At that time there was a man called Barabbas, who was in prison with some other men”

Translation Words - ULT

- Barabbas
- bound
- rebels

Translation Words - UST

- Barabbas
- who was in prison
- some other men

ULT

⁷ Now there was one who was called Barabbas, bound with the rebels, who had committed murder in the insurrection.

UST

⁷ At that time there was a man called Barabbas who was in prison with some other men. They had committed murder when they rebelled against the Roman government.

Mark 15:8

to request of him just as he usually did for them (ULT)

asked him to release someone...just as in the past (UST)

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](#))

Translation Words - ULT

- just as

Translation Words - UST

- just as

ULT

⁸ And having come up, the crowd began to request of him **just as** he usually did for them.

UST

⁸ A crowd approached Pilate and asked him to release someone, **just as** in the past.

Mark 15:9

(There are no notes for this verse.)

Translation Words - ULT

- Pilate
- King
- King of the Jews
- of...Jews

Translation Words - UST

- Pilate
- your king
- your king
- your king

ULT

⁹ But Pilate answered them, saying, "Do you desire that I would release to you the King of the Jews?"

UST

⁹ Pilate answered them, "Would you like me to release for you the man whom you people say is your king?"

Mark 15:10

For he knew that the chief priests had handed him over because of envy (ULT)

He asked this because he realized what the chief priests were wanting to do. They were accusing Jesus because they were jealous of him because many people were becoming his disciples (UST)

This is background information about why Jesus was **handed over** to Pilate. (See: [Background Information](#))

ULT

¹⁰ For [he knew](#) that the [chief priests](#) had handed him over because of [envy](#).

UST

¹⁰ He asked this because [he realized](#) what the [chief priests](#) were wanting to do. [They](#) were accusing Jesus because [they were jealous of him because many people were becoming his disciples](#).

the chief priests had handed him over because of envy (ULT)
the chief priests...They were accusing Jesus...they were jealous of him because many people were becoming his disciples (UST)

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](#))

Translation Words - ULT

- [he knew](#)
- [chief priests](#)
- [envy](#)

Translation Words - UST

- [he realized](#)
- [chief priests...They](#)
- [they were jealous of him because many people were becoming his disciples](#)

Mark 15:11

stirred up the crowd (ULT)

urged the crowd (UST)

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](#))

he would release Barabbas to them instead (ULT)

to request that...Pilate release Barabbas for them...instead of Jesus (UST)

They requested Pilate to **release Barabbas instead** of Jesus. Alternate translation: “he would release Barabbas instead of Jesus” (See: [Ellipsis](#))

Translation Words - ULT

- [chief priests](#)
- [Barabbas](#)

Translation Words - UST

- [chief priests](#)
- [Barabbas](#)

ULT

¹¹ But the [chief priests](#) stirred up the crowd so that he would release [Barabbas](#) to them instead.

UST

¹¹ But the [chief priests](#) urged the crowd to request that Pilate release [Barabbas](#) for them instead of Jesus.

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.

What therefore should I do to the one you call the King of the Jews (ULT)

If I release Barabbas, what do you want me to do with your king (UST)

ULT

¹² But answering again, Pilate, said to them, "What therefore should I do to the one you call the King of the Jews?"

UST

¹² Pilate said to them again, "If I release Barabbas, what do you want me to do with your king?"

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](#))

Translation Words - ULT

- Pilate
- King
- King of the Jews
- of...Jews

Translation Words - UST

- Pilate
- your king
- your king
- your king

Mark 15:13

(There are no notes for this verse.)

Translation Words - ULT

- cried out
- Crucify

Translation Words - UST

- shouted back
- Command your soldiers to crucify

ULT

¹³ But they cried out again, "Crucify him!"

UST

¹³ Then they shouted back, "Command your soldiers to crucify him!"

Mark 15:14

But Pilate was saying to them (ULT)

"But Pilate said to the crowd"

Translation Words - ULT

- Pilate
- wrong
- cried out
- Crucify

Translation Words - UST

- Pilate
- crime
- shouted
- Crucify

ULT

¹⁴ But Pilate was saying to them, "What wrong has he done?" But they cried out even more, "Crucify him."

UST

¹⁴ Then Pilate said to them, "Why? What crime has he committed?" But they shouted even louder, "Crucify him!"

Mark 15:15

to do what was pleasing to the crowd (ULT)
to please the crowd (UST)

“to make the crowd happy by doing what they wanted him to do”

Barabbas...Jesus...having flogged him (ULT)
Barabbas...his soldiers flogged...Jesus (UST)

Pilate did not actually scourge **Jesus**, but rather his soldiers did.

having flogged him (ULT)
his soldiers flogged (UST)

“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](#))

Translation Words - ULT

- [Pilate](#)
- [Barabbas](#)
- [Jesus](#)
- [he might be crucified](#)

Translation Words - UST

- [Pilate](#)
- [Barabbas](#)
- [Jesus](#)
- [and crucify him](#)

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.

UST

¹⁵ So because [Pilate](#) wanted to please the crowd, he released [Barabbas](#) to them. Then his soldiers flogged [Jesus](#); after that, Pilate told them to take him away [and crucify him](#).

Mark 15:16

the palace (that is, the Praetorium (ULT) the courtyard of the barracks (UST)

This was where the Roman soldiers in Jerusalem lived, and where the governor stayed when he was in Jerusalem. Alternate translation: “the courtyard of the soldiers’ barracks” or “the courtyard of the governor’s residence”

the whole cohort (ULT) the whole cohort who were on duty there (UST)

“the whole unit of soldiers”

Translation Words - ULT

- soldiers
- palace
- call together

Translation Words - UST

- soldiers
- courtyard
- they summoned

ULT

¹⁶ Now the soldiers led him inside the palace (that is, the Praetorium), and call together the whole cohort,

UST

¹⁶ The soldiers took Jesus into the courtyard of the barracks. Then they summoned the whole cohort who were on duty there.

Mark 15:17

put on him a purple robe (ULT)

they put a purple robe on Jesus (UST)

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...from thornbush branches (UST)

“a crown made of thorny branches”

Translation Words - ULT

- put on
- a purple robe
- a crown
- of thorns

Translation Words - UST

- they put...on
- a purple robe
- a crown
- from thornbush branches

ULT

¹⁷ and put on him a purple robe, and place on him a crown of thorns they had twisted together,

UST

¹⁷ After the soldiers gathered together, they put a purple robe on Jesus. Then they placed on his head a crown that they had woven from thornbush branches. They did those things in order to ridicule him by pretending that he was a king.

Mark 15:18

Hail, King of the Jews (ULT) they said, "Greetings, King of the Jews (UST)

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](#))

Translation Words - ULT

- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [King](#)
- [King of the Jews](#)
- [Jews](#)

ULT

¹⁸ and they began to salute him:
"Hail, [King of the Jews](#)!"

UST

¹⁸ Then they greeted him like they would greet a king, in order to ridicule him; they said, "Greetings, [King of the Jews](#)!"

Mark 15:19

with a staff (ULT)

with a reed (UST)

"a stick" or "a staff"

bending the knee (ULT)

They knelt down in front of him (UST)

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](#))

Translation Words - ULT

- [head](#)
- [with a staff](#)
- [they were bowing down](#)

Translation Words - UST

- [head](#)
- [with a reed](#)
- [to pretend to honor](#)

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.

UST

¹⁹ They repeatedly struck his [head with a reed](#) and spat on him. They knelt down in front of him [to pretend to honor](#) him.

Mark 15:20

(There are no notes for this verse.)

Translation Words - ULT

- they had mocked
- purple robe
- put
- they might crucify

Translation Words - UST

- they had finished mocking
- purple robe
- They put
- to nail...to a cross

ULT

²⁰ 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.

UST

²⁰ When they had finished mocking him, they pulled off the purple robe. They put his own clothes on him, and then they led him outside of the city in order to nail him to a cross.

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.

from the country (ULT)
from somewhere else (UST)

"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)
a man named Simon from Cyrene came along.
He was the father of Alexander and Rufus, and he was passing by Jesus on his way to the city from somewhere else. The soldiers compelled Simon (UST)

This is background information about the man whom the soldiers forced to carry Jesus' cross. (See: [Background Information](#))

Simon...of Alexander...Rufus (ULT)
Simon...Simon...of Alexander...Rufus (UST)

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

of Cyrene (ULT)
from Cyrene (UST)

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

Translation Words - ULT

- of Cyrene
- father
- cross

Translation Words - UST

- from Cyrene
- father
- cross

ULT

²¹ 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](#).

UST

²¹ Now a man named Simon [from Cyrene](#) came along. He was the [father](#) of Alexander and Rufus, and he was passing by Jesus on his way to the city from somewhere else. The soldiers compelled Simon to carry the [cross](#) for Jesus.

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)

A place like a skull (UST)

“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)

like a skull (UST)

A **Skull** is the head bones, or a head without any flesh on it.

Translation Words - ULT

- [Golgotha](#)
- [translated](#)
- [of a Skull](#)

Translation Words - UST

- [Golgotha](#)
- [means](#)
- [like a skull](#)

ULT

²² And they bring him to [Golgotha](#) (a place which is [translated](#), “Place of a Skull”).

UST

²² The soldiers brought them both to a place that they call [Golgotha](#). That name [means](#), “A place [like a skull](#).”

Mark 15:23

wine having been mixed with myrrh (ULT) wine that was mixed with myrrh...it (UST)

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](#))

Translation Words - ULT

- wine

Translation Words - UST

- wine...it

ULT

²³ And they were offering him wine having been mixed with myrrh, but he did not drink it.

UST

²³ Then they tried to give Jesus wine that was mixed with myrrh. They wanted him to drink it so that he would not feel so much pain when they crucified him. But he refused to drink it.

Mark 15:24

(There are no notes for this verse.)

Translation Words - ULT

- they crucified
- garments
- lots

Translation Words - UST

- they nailed...to a cross
- clothes
- by gambling

ULT

²⁴ And they crucified him and divide his garments, casting lots for them, who would take what.

UST

²⁴ Some of the soldiers took his clothes. Then they nailed him to a cross. Afterwards, they divided his clothes among themselves by gambling for them.

Mark 15:25

the third hour (ULT)

nine o'clock in the morning (UST)

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](#))

Translation Words - ULT

- [the...hour](#)
- [they crucified](#)

Translation Words - UST

- [nine o'clock in the morning](#)
- [they crucified](#)

ULT

²⁵ Now it was the third [hour](#), and [they crucified](#) him.

UST

²⁵ It was [nine o'clock in the morning](#) when [they crucified](#) him.

Mark 15:26

**of the charge against him having been written (ULT)
on which it had been written the reason why they were nailing him to the cross...said (UST)**

“of the crime they were accusing him of doing”

Translation Words - ULT

- King
- King of the Jews
- of...Jews

Translation Words - UST

- King
- King of the Jews
- Jews

ULT

²⁶ And this was the inscription of the charge against him having been written: “The [King of the Jews](#).”

UST

²⁶ They attached to the cross above Jesus' head a sign on which it had been written the reason why they were nailing him to the cross. It said, “The [King of the Jews](#).”

Mark 15:27

one on {his} right, and one on his left (ULT)
They nailed one to a cross at the right side of Jesus and one to a cross at his left side (UST)

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](#))

Translation Words - ULT

- they crucify
- robbers

Translation Words - UST

- they...nailed to crosses
- who were robbers

ULT

²⁷ And they crucify two robbers with him, one on {his} right, and one on his left.

UST

²⁷ At the same time, they also nailed to crosses two men who were robbers.

They nailed one to a cross at the right side of Jesus and one to a cross at his left side.

Mark 15:28

(There are no notes for this verse.)

ULT

28^[1] [And the scripture was fulfilled that says, 'And he was counted with the lawless ones.']

UST

28^[1] [The scripture was fulfilled that says, 'He was counted with the lawless ones.']

Mark 15:29

shaking their heads (ULT) by shaking their heads at him (UST)

This is an action people do to show that they disapproved of Jesus.
(See: [Symbolic Action](#))

Aha (ULT) Aha (UST)

This is a exclamation of mockery. Use the appropriate exclamation in your language. (See: [Exclamations](#))

The one destroying the temple and rebuilding it in three days (ULT)

You said that you would destroy the temple and then you would build it again within three days (UST)

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](#))

Translation Words - ULT

- [were blaspheming](#)
- [heads](#)
- [temple](#)
- [days](#)

Translation Words - UST

- [insulted](#)
- [heads](#)
- [temple](#)
- [days](#)

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](#),

UST

²⁹ The people who were passing by [insulted](#) him by shaking their [heads](#) at him. They said, "Aha! You said that you would destroy the [temple](#) and then you would build it again within three [days](#)."

Mark 15:30

(There are no notes for this verse.)

Translation Words - ULT

- save
- cross

Translation Words - UST

- If you could do that, then rescue
- cross

ULT

³⁰ save yourself, having come down from the cross!"

UST

³⁰ If you could do that, then rescue yourself by coming down from the cross!"

Mark 15:31

In the same way (ULT) also (UST)

This refers to the way that the people who were walking by Jesus were mocking him.

mocking him to each other (ULT) wanted to make fun of Jesus...to each other (UST)

"were saying mocking things about Jesus among themselves"

Translation Words - ULT

- In the same way
- chief priests
- mocking him
- scribes
- He saved
- to save

Translation Words - UST

- chief priests
- men who taught the Jewish laws
- also
- wanted to make fun of Jesus
- He has saved...from trouble
- save

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.

UST

³¹ The chief priests, along with the men who taught the Jewish laws, also wanted to make fun of Jesus. So they said to each other, "He has saved others from trouble, but he cannot save himself!

Mark 15:32

Let the Christ, the King of Israel, come down (ULT)

He said, 'I am the Messiah. I am the King who rules the people of Israel.' If his words are true, he should come down (UST)

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](#))

might believe (ULT)

we will believe him (UST)

The means to believe in Jesus. Alternate translation: "believe in him" (See: [Assumed Knowledge and Implicit Information](#))

were taunting (ULT)

insulted (UST)

mocking, insulting

Translation Words - ULT

- [Christ](#)
- [King](#)
- [of Israel](#)
- [cross](#)
- [might believe](#)
- [who had been crucified](#)

Translation Words - UST

- [Messiah](#)
- [King](#)
- [who rules the people of Israel](#)
- [cross](#)
- [we will believe him](#)
- [The two men who were nailed onto crosses](#)

ULT

³² 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.

UST

³² He said, 'I am the [Messiah](#). I am the [King who rules the people of Israel](#).' If his words are true, he should come down now from the [cross](#)! Then [we will believe him!](#)" The two men who were [nailed onto crosses](#) beside him also insulted him.

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)

At noon (UST)

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](#))

Translation Words - ULT

- [the...hour](#)
- [the...hour](#) (2)
- [darkness](#)

Translation Words - UST

- [At noon](#)
- [three o'clock in the afternoon](#) (2)
- [dark](#)

ULT

³³ And the sixth [hour](#) having arrived, [darkness](#) came over the whole land until the ninth [hour](#).

UST

³³ [At noon](#) the whole land became [dark](#), and it stayed dark until [three o'clock in the afternoon](#).

Mark 15:34

at the ninth hour (ULT)

At three o'clock (UST)

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)

Eloi, Eloi, lama sabachthani (UST)

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 (UST)

"means"

Translation Words - ULT

- at...hour
- Jesus
- cried out
- with a...voice
- translated
- God
- God (2)
- have you forsaken

Translation Words - UST

- At three o'clock
- Jesus
- shouted
- loudly
- means
- God
- God (2)
- have you deserted

ULT

³⁴ 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?"

UST

³⁴ At three o'clock Jesus shouted loudly, "Eloi, Eloi, lama sabachthani?" That means, "My God, my God, why have you deserted me?"

Mark 15:35

**And some of those who had been standing by, having heard him, were saying (ULT)
When some of the people who were standing there heard the word 'Eloi', they misunderstood it and said (UST)**

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](#))

Translation Words - ULT

- [he is calling for](#)
- [Elijah](#)

Translation Words - UST

- [He is calling for](#)
- [the prophet Elijah](#)

ULT

³⁵ And some of those who had been standing by, having heard him, were saying, "Look, [he is calling for Elijah](#)."

UST

³⁵ When some of the people who were standing there heard the word 'Eloi', they misunderstood it and said, "Listen! [He is calling for the prophet Elijah!](#)"

Mark 15:36

with sour wine (ULT)

with sour wine (UST)

“with vinegar”

a reed (ULT)

on the tip of a reed (UST)

“a stick.” This was a staff made from a reed.

was giving it to him to drink (ULT)

and then held it up to try to get Jesus to suck on it (UST)

“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](#))

Translation Words - ULT

- a reed
- Elijah

Translation Words - UST

- on the tip of a reed
- Elijah

ULT

³⁶ 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!”

UST

³⁶ One of them ran and filled a sponge with sour wine. He placed it on the tip of a reed, and then held it up to try to get Jesus to suck on it. He said, “Wait! Let us see whether Elijah will come to take him down from the cross!”

Mark 15:37

(There are no notes for this verse.)

Translation Words - ULT

- Jesus
- with a...voice

Translation Words - UST

- Jesus
- shouted

ULT

³⁷ But Jesus, having cried out with a loud voice, breathed his last.

UST

³⁷ And then Jesus shouted loudly, stopped breathing, and died.

Mark 15:38

**the curtain of the temple was torn in two
(ULT)**

**the curtain in the temple sanctuary split into
two pieces (UST)**

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](#))

Translation Words - ULT

- curtain
- of...temple

Translation Words - UST

- curtain
- temple sanctuary

ULT

³⁸ And the curtain of the temple was
torn in two from top to bottom.

UST

³⁸ At that moment the curtain in the
temple sanctuary split into two pieces
from top to bottom. That showed that
ordinary people could now go into the
presence of God.

Mark 15:39

the centurion (ULT)

The officer who supervised the soldiers who nailed Jesus to the cross (UST)

This is **the centurion** who supervised the soldiers who crucified Jesus.

the...who had stood...in front of him (ULT)

The...was standing...in front of Jesus (UST)

“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)

the Son of God (UST)

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

Translation Words - ULT

- [centurion](#)
- [Truly](#)
- [was the Son of God](#)

Translation Words - UST

- [officer who supervised the soldiers who nailed Jesus to the cross](#)
- [Truly](#)
- [was the Son of God](#)

ULT

³⁹ 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](#).”

UST

³⁹ The [officer who supervised the soldiers who nailed Jesus to the cross](#) was standing in front of Jesus. When he saw how Jesus had died, he exclaimed, “[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](#))

Translation Words - ULT

- [Mary Magdalene](#)

Translation Words - UST

- [Mary Magdalene](#)

ULT

40 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,

UST

40-41 There were also some women there; they were watching these events from a distance. They had accompanied Jesus when he was in Galilee, and they had provided what he needed. They had come with him to Jerusalem. Among those women was Mary from Magdala. There was another Mary, who was the mother of the younger James and of Joses. There was also 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](#))

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.

Translation Words - ULT

- [Galilee](#)
- [serving](#)
- [Jerusalem](#)

Translation Words - UST

- [to minister, ministry](#)
- [Galilee, Galilean](#)
- [Jerusalem](#)

ULT

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](#).

UST

⁴⁰⁻⁴¹ There were also some women there; they were watching these events from a distance. They had accompanied Jesus when he was in Galilee, and they had provided what he needed. They had come with him to Jerusalem. Among those women was Mary from Magdala. There was another Mary, who was the mother of the younger James and of Joses. There was also Salome.

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

42 And when evening had already come, because it was the Day of Preparation, that is, the day before the Sabbath,

UST

42-43 When evening was near, a man named Joseph from Arimathea came there. He was a member of the Jewish council, one whom everyone respected. He was also one of those who had been waiting expectantly for when God would show himself as king. Evening was now approaching. It was the day before the Sabbath, a day the Jews called the day of preparation. So he went with courage to Pilate and asked him to permit him to take the body of Jesus down from the cross and bury it immediately.

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](#))

Joseph who {was} from Arimathea (ULT)

"Joseph from Arimathea." **Joseph** is the name of a man, and **Arimathea** is the name of the place he 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](#))

Translation Words - ULT

- [a...member of the council](#)
- [kingdom of God](#)
- [boldly](#)
- [Pilate](#)
- [body](#)
- [of Jesus](#)

Translation Words - UST

- [body](#)
- [Jesus, Jesus Christ, Christ Jesus](#)
- [kingdom of God, kingdom of heaven](#)

ULT

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](#) and asked for the [body of Jesus](#).

UST

⁴²⁻⁴³ When evening was near, a man named Joseph from Arimathea came there. He was a member of the Jewish council, one whom everyone respected. He was also one of those who had been waiting expectantly for when God would show himself as king. Evening was now approaching. It was the day before the Sabbath, a day the Jews called the day of preparation. So he went with courage to Pilate and asked him to permit him to take the body of Jesus down from the cross and bury it immediately.

- Pilate
- bold, boldness, emboldened
- council

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](#))

Translation Words - ULT

- Pilate
- was wondering
- he had...died
- he had...died
- having called
- centurion

Translation Words - UST

- Pilate
- was surprised when he heard that
- dead
- Jesus had...died
- he summoned
- officer who was in charge of the soldiers who had crucified Jesus

ULT

⁴⁴ Now Pilate was wondering if he had already died, and having called the centurion, he questioned him, whether he had already died.

UST

⁴⁴ Pilate was surprised when he heard that Jesus was already dead. So he summoned the officer who was in charge of the soldiers who had crucified Jesus, and he asked him if Jesus had already died.

Mark 15:45

he gave the body to Joseph (ULT)
Pilate allowed Joseph to take away the body (UST)

"he permitted Joseph to take Jesus' body"

Translation Words - ULT

- having learned this
- centurion
- body

Translation Words - UST

- When...told Pilate that Jesus was dead
- officer
- body

ULT

⁴⁵ And having learned this from the centurion, he gave the body to Joseph.

UST

⁴⁵ When the officer told Pilate that Jesus was dead, Pilate allowed Joseph to take away the body.

Mark 15:46

a linen cloth (ULT)

a linen cloth (UST)

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)

he and others took Jesus' body down from the cross...they rolled a huge flat stone (UST)

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)

a tomb that previously had been dug out of the rock cliff (UST)

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 (UST)

"a huge flat stone in front of"

Translation Words - ULT

- [a tomb](#)
- [of...tomb](#)

Translation Words - UST

- [a tomb](#)
- [tomb](#)

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](#).

UST

⁴⁶ After Joseph had bought a linen cloth, he and others took Jesus' body down from the cross. They wrapped it in the linen cloth and laid it in [a tomb](#) that previously had been dug out of the rock cliff. Then they rolled a huge flat stone in front of the entrance to the [tomb](#).

Mark 15:47

of Joses (ULT)

of Joses (UST)

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](#))

where he was laid (ULT)

where they placed Jesus' body (UST)

You can state this in active form. Alternate translation: "the place where Joseph and the others buried Jesus' body" (See: [Active or Passive](#))

Translation Words - ULT

- [Mary...Magdalene](#)

Translation Words - UST

- [Mary from Magdala](#)

ULT

⁴⁷ Now [Mary Magdalene](#) and Mary the {mother} of Joses were watching where he was laid.

15:28 ^[1]

UST

⁴⁷ [Mary from Magdala](#) and Mary the mother of Joses were watching where they placed Jesus' body.

15:28 ^[1]

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) On Saturday evening when the Jewish day of rest had ended (UST)

That is, after **the Sabbath**, the seventh day of the week, had ended and the first day of the week had begun.

Translation Words - ULT

- Sabbath
- Mary...Magdalene
- they might anoint

Translation Words - UST

- On Saturday evening when the Jewish day of rest had ended
- Mary...from Magdala
- to follow the Jewish custom and anoint...for burial

ULT

¹ 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.

UST

¹ On Saturday evening when the Jewish day of rest had ended, Mary from Magdala, Mary the mother of the younger James, and Salome bought fragrant ointments to follow the Jewish custom and anoint Jesus' body for burial.

Mark 16:2

(There are no notes for this verse.)

Translation Words - ULT

- tomb

Translation Words - UST

- tomb

ULT

² And very early on the first of the week, they arrive at the **tomb**, the sun having come up.

UST

² Very early on Sunday, the first day of the Jewish week, just after the sun rose, they took the fragrant ointment and started going toward the **tomb**.

Mark 16:3

(There are no notes for this verse.)

Translation Words - ULT

- of...tomb

Translation Words - UST

- tomb

ULT

³ And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

UST

³ While they were going there, they were asking each other, "Who will roll away for us the stone that blocks the entrance of the tomb?"

Mark 16:4

the stone has been rolled away (ULT)
someone had rolled away the stone (UST)

You can state this in active form. Alternate translation: “someone had rolled away the stone” (See: [Active or Passive](#))

ULT

⁴ And having looked up, they see that the stone has been rolled away, for it was extremely large.

UST

⁴ After they arrived, they looked up and were surprised to see that someone had rolled away the stone because it was very large.

Mark 16:5

(There are no notes for this verse.)

Translation Words - ULT

- tomb
- dressed in
- a...robe
- they were alarmed

Translation Words - UST

- tomb
- He was wearing
- a...robe
- they were astonished

ULT

⁵ 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**.

UST

⁵ They entered the **tomb** and saw an angel who looked like a young man. He was sitting at the right side of the cave. **He was wearing** a white **robe**. As a result, **they were astonished**.

Mark 16:6

He has been raised (ULT)

But he has become alive again (UST)

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](#))

Translation Words - ULT

- Do...be alarmed
- You seek
- Jesus
- Nazarene
- who has been crucified
- He has been raised

Translation Words - UST

- Do...be astonished
- I know that you are looking for
- Jesus
- Nazareth
- who was put to death by being nailed to a cross
- But he has become alive again

ULT

⁶ 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.

UST

⁶ The young man said to them, "Do not **be astonished**! **I know that you are looking for Jesus**, the man from **Nazareth**, **who was put to death by being nailed to a cross**. **But he has become alive again**! He is not here! Look! Here is the place where they placed his body.

Mark 16:7

(There are no notes for this verse.)

Translation Words - ULT

- [disciples](#)
- [Peter](#)
- [Galilee](#)
- [just as](#)

Translation Words - UST

- [apprentices...them](#)
- [Peter](#)
- [Galilee district](#)
- [just like](#)

ULT

⁷ But go, tell his [disciples](#) and [Peter](#), 'He is going ahead of you to [Galilee](#). There you will see him, [just as](#) he told you.'

UST

⁷ Go and tell his [apprentices](#). Particularly be sure that you tell [Peter](#). Tell [them](#), 'Jesus is going ahead of you to [Galilee district](#), and you will see him there, [just like](#) he told you previously!'

Mark 16:8

(There are no notes for this verse.)

Translation Words - ULT

- tomb
- trembling
- amazement
- they were afraid

Translation Words - UST

- tomb
- They were trembling because they were afraid
- they were astonished
- they were afraid

ULT

⁸ 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.

UST

⁸ The women went outside and ran from the tomb. They were trembling because they were afraid, and they were astonished. But they did not say anything to anyone about this because they were afraid.

Mark 16:9

(There are no notes for this verse.)

ULT

^{9[1]} [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.

UST

^{9[1]} [When Jesus became alive again early on Sunday morning, the first day of the Jewish week, he appeared first to Mary from Magdala. She was the woman from whom he had previously forced out seven evil spirits.

Mark 16:10

(There are no notes for this verse.)

ULT

¹⁰ She went and told those who {were} with him, while they were mourning and weeping.

UST

¹⁰ She went to those who had been with Jesus, while they were mourning and crying. She told them what she had seen.

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.

UST

11 But when she told them that Jesus was alive again and that she had seen him, they refused to believe it.

Mark 16:12

(There are no notes for this verse.)

ULT

¹² Now after these things, he appeared in a different form to two of them as they were walking, going out into the country.

UST

¹² Later that day, Jesus appeared in a different form to two of his apprentices while they were walking from Jerusalem to the surrounding area.

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.

UST

¹³ After they recognized him, those two went back to Jerusalem. They told his other apprentices what had happened, but they did not believe it.

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.

UST

¹⁴ Later Jesus appeared to the eleven apprentices while they were eating. He scolded them because they had stubbornly refused to believe the reports of those who saw him after he had become alive again.

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.

UST

¹⁵ He said to them, “Go into the whole world and preach the good news to everyone!

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.

UST

16 God will save everyone who believes your message and who is baptized. He will condemn everyone who does not believe.

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.

UST

¹⁷ Those who believe the good news will perform miracles to show that I am with them. By my power they will do miracles like these: they will force evil spirits out of people. They will speak in languages that they have not learned.

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."

UST

¹⁸ If they pick up snakes or if they drink any poisonous liquid accidentally, they will not be hurt. God will heal sick people on whom they lay their hands."

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.

UST

19 After the Lord Jesus had said this to his apprentices, God took him up into heaven. Then he sat down on his throne beside God at the place of highest honor at his right hand, to rule with him.

Mark 16:20

(There are no notes for this verse.)

ULT

²⁰ 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.]

UST

²⁰ As for the apprentices, they went out from Jerusalem, and then they preached everywhere. Wherever they went, the Lord enabled them to perform miracles. By doing that, he showed people that God's message is true.]



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Version 29

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 1:4](#); [1:41](#); [9:1](#); [9:19](#); [9:22](#); [9:24](#); [9:29](#); [9:39](#); [9:41](#); [9:43](#); [10:17](#); [10:33](#); [10:37](#); [10:42](#); [10:47](#); [10:49](#); [10:52](#); [11:3](#); [11:17](#); [11:22](#); [11:25](#); [11:28](#); [11:29](#); [11:33](#); [12:14](#); [12:15](#); [12:30](#); [12:32](#); [12:33](#); [12:34](#); [13:9](#); [13:12](#))

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:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[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](#); [1:15](#); [2:1](#); [2:20](#); [2:27](#); [3:5](#); [4:6](#); [4:11](#); [4:16](#); [4:24](#); [4:25](#); [4:31](#); [5:4](#); [5:23](#); [5:28](#); [5:29](#); [6:2](#); [6:14](#); [6:16](#); [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](#); [10:38](#); [10:39](#); [10:40](#); [10:45](#); [11:9](#); [11:10](#); [11:17](#); [11:20](#); [11:21](#); [11:23](#); [12:24](#); [12:25](#); [12:26](#); [12:27](#); [13:2](#); [13:4](#); [13:9](#); [13:10](#); [13:11](#); [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:

[*Making Assumed Knowledge and Implicit Information Explicit*](#)

(Go back to: [Mark 1:4; 1:6; 1:7; 1:16; 1:20; 1:23; 1:24; 1:31; 1:44; 2:1; 2:5; 2:8; 2:12; 2:18; 2:21; 2:22; 2:23; 2:24; 2:25; 2:26; 3:2; 3:6; 3:8; 3:9; 3:10; 3:11; 3:16; 4:4; 4:11; 4:14; 5:13; 5:19; 5:27; 5:30; 5:42; 6:15; 6:17; 6:26; 6:40; 6:41; 6:44; 7:3; 7:4; 7:29; 7:32; 7:33; 8:8; 8:10; 8:13; 8:22; 8:35; 9:1; 9:13; 9:18; 9:23; 9:24; 9:25; 9:29; 9:34; 9:37; 9:41; 9:42; 9:43; 9:45; 9:47; 10:1; 10:7; 10:9; 10:10; 10:12; 10:13; 10:15; 10:21; 10:32; 10:34; 10:37; 10:40; 10:41; 10:43; 10:47; 10:48; 10:52; 11:3; 11:7; 11:8; 11:9; 11:10; 11:14; 11:20; 11:24; 11:25; 11:32; 12:2; 12:7; 12:9; 12:10; 12:13; 12:14; 12:16; 12:18; 12:21; 12:25; 12:26; 12:31; 12:37; 12:38; 12:40; 12:43; 13:1; 13:4; 13:6; 13:7; 13:8; 13:11; 13:12; 13:13; 13:14; 13:15; 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:

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]]([[rc://en/ta/man/translate/grammar-connect-words-phrases]])

[Introduction of a New Event](#)

(Go back to: [Mark 1:6](#); [1:30](#); [1:32](#); [2:18](#); [3:19](#); [4:2](#); [5:4](#); [5:10](#); [6:44](#); [7:3](#); [7:4](#); [7:19](#); [7:24](#); [7:26](#); [8:9](#); [9:6](#); [12:18](#); [12:41](#); [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**,¹ and the other, **50.**" (Luke 7:41 ULT)

█ ^[1] 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](#))

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family**, **clan**, or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.

Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns.

Examples (from Wikipedia):

- a singular noun with a singular verb: The team *is* in the dressing room.
- a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.

Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.

Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

- (1) Translate the collective noun with a plural noun.
- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
- (3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
- (4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

- (1) Translate the collective noun with a plural noun.

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

- (2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go." (Exodus 5:2 ULT)

And Pharaoh said, "Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go."

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

(Go back to: [Mark 9:25](#); [10:7](#); [11:32](#); [12:41](#))

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 in those days ;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	At that time, when Eli
Background	whose 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 had not yet gone out,
Simultaneous background	and Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	Yahweh called to Samuel,
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](#); [6:17](#); [7:11](#); [11:32](#); [12:12](#))

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](#); [7:5](#); [8:33](#); [12:12](#); [12:25](#))

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however ... not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)

David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)

The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

David attacked them from the twilight to the evening of the next day. ****Not a man escaped except for 400 young men****, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it [only you can redeem it]**, and I am after you.

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

(Go back to: [Mark 8:14](#))

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 19:17bULT)

“... 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; 11:25](#))

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if ... then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39a ULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

- (1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
- (2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

(Go back to: [Mark 8:3](#); [11:31](#); [11:32](#); [Notes](#))

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](#); [5:28](#); [6:18](#); [10:47](#); [11:33](#); [12:8](#); [12:37](#); [12:44](#))

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](#); [2:20](#); [4:28](#); [5:6](#); [8:31](#); [12:38](#))

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 1:39](#))

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 — זְפַנְיָהּ
 "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:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[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.

Next we recommend you learn about:

[Quotes within Quotes](#)

(Go back to: [Mark 5:18](#); [5:43](#); [6:15](#); [8:6](#); [8:7](#); [8:30](#); [14:14](#))

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
 - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
 - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

■ The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

■ A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

- (1) Put the information in another part of the sentence and add words that show its purpose.
- (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

- (1) Put the information in another part of the sentence and add words that show its purpose.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

>

Because idols are worthless, I hate those who serve them.

... for your **righteous** judgments are good. (Psalm 119:39b ULT)

... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.

>

Can Sarah bear a son **even when she is 90 years old**?

I will call on Yahweh, **who is worthy to be praised**. (2 Samuel 22:4a ULT) There is only one Yahweh. The phrase “who is worthy to be praised” gives a reason for calling on Yahweh.

I will call on Yahweh, because **he is worthy to be praised**

(2) Use one of your language’s ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

You are my Son. **I love you** and I am pleased with you.

Receiving my love, you are my Son. I am pleased with you.

Next we recommend you learn about:

[*Double Negatives*](#)

(Go back to: [Mark 12:18](#))

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:

[\[\[rc://en/ta/man/translate/figs-parts-of-speech\]\]](#)
[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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 English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. 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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέεν

Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

[Verbs](#)

(Go back to: [Mark 6:4](#); [6:8](#); [9:29](#); [10:14](#); [10:30](#); [11:14](#); [11:23](#); [12:34](#); [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](#); [4:21](#); [4:39](#); [5:33](#); [6:20](#); [7:14](#); [8:15](#); [10:14](#); [13:20](#); [14:68](#))

Ellipsis

Description

An ellipsis¹ 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.

[¹] 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 ?*

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 1:2](#); [1:22](#); [1:41](#); [2:17](#); [2:22](#); [2:27](#); [3:4](#); [4:5](#); [4:8](#); [4:20](#); [5:20](#); [5:33](#); [5:39](#); [7:36](#); [8:28](#); [8:33](#); [9:35](#); [9:41](#); [11:32](#); [11:33](#); [12:17](#); [12:22](#); [12:23](#); [12:29](#); [12:31](#); [12:32](#); [12:33](#); [12:41](#); [13:7](#); [13:8](#); [13:11](#); [13:12](#); [13:16](#); [13:22](#); [13:32](#); [14:2](#); [14:5](#); [14:29](#); [14:36](#); [14:58](#); [15:11](#))

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[Background Information](#)

The following are purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a comment about what happened in the story

Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

- To tell the reader what happens to a specific character after the main part of the story ends

And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

- To tell on-going action that continues after the main part of the story ends

All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

- To tell what happens after the story as a result of the events that happened in the story itself

"Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

(Go back to: [Mark 4:33](#); [7:17](#); [8:10](#))

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](#); [5:39](#); [6:25](#); [6:27](#); [8:35](#); [11:30](#); [11:31](#); [12:36](#); [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](#); [10:28](#); [10:33](#); [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](#); [5:9](#); [9:5](#); [10:33](#); [10:35](#); [10:37](#); [12:14](#); [12:19](#); [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:

[Making Assumed Knowledge and Implicit Information Explicit](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

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](#); [8:31](#); [8:38](#); [Notes](#); [10:33](#); [10:34](#); [10:45](#); [Notes](#))

Forms of 'You' — Dual/Plural

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. Some languages also have a dual form of “you” for when the word “you” refers to only two people. 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 dual or plural?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-you\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have 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 person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word “you” refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, 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 how many people the speaker was addressing.

Examples From the Bible

Then **James and John**, the sons of Zebedee, came up to him, saying to him, “Teacher, we desire that you to do for us whatever we ask you.” 36 So he said to them, “What do **you** want me to do for **you**?” (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

Jesus sent out two of his disciples and said to them, “Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me.” (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of “you,” use that. If the target language does not have a dual form, then the plural form would be appropriate.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word “you” refers to many people. If the target language has a plural form of “you,” it would be best to use it here.

Strategies for finding out how many people “you” refers to

- (1) Look at the translationNotes 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 who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

Next we recommend you learn about:

[Forms of 'You' — Singular](#)

(Go back to: [Mark 11:2; 11:3](#))

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 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.

Next we recommend you learn about:

[Forms of 'You' — Dual/Plural](#)

(Go back to: [Mark 1:2](#); [1:3](#); [9:1](#); [9:7](#); [9:50](#); [11:22](#); [11:24](#); [11:25](#); [11:30](#); [12:38](#); [13:5](#); [13:9](#))

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](#); [4:15](#); [4:16](#); [4:18](#); [4:26](#); [8:35](#); [13:8](#))

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](#); [1:14](#); [1:29](#); [2:13](#); [5:1](#); [5:13](#); [5:22](#); [6:1](#); [8:22](#); [8:27](#); [9:25](#); [9:26](#); [9:28](#); [9:29](#); [9:33](#); [10:1](#); [10:45](#); [10:46](#); [11:1](#); [11:2](#); [11:11](#); [11:12](#); [11:13](#); [11:15](#))

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** 1

The footnote would look like:

[1] 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:

[1] 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**¹ and Barnabas entered together into the synagogue

The footnote would look like:

^[1] 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](#); [2:14](#); [3:16](#); [5:1](#); [5:9](#); [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](#); [10:47](#); [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](#); [1:33](#); [1:37](#); [1:39](#); [1:45](#); [4:17](#); [4:34](#); [8:16](#); [8:36](#); [9:43](#); [9:45](#); [9:47](#); [10:25](#); [10:44](#); [11:23](#); [13:13](#); [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.

(Go back to: [Mark 6:37](#); [8:34](#); [12:19](#); [12:20](#); [12:21](#))

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](#); [1:15](#); [1:17](#); [1:41](#); [2:14](#); [2:19](#); [3:13](#); [3:21](#); [3:28](#); [3:30](#); [4:6](#); [4:17](#); [4:29](#); [5:2](#); [5:15](#); [5:23](#); [6:35](#); [7:6](#); [7:15](#); [7:35](#); [8:12](#); [8:18](#); [8:33](#); [9:1](#); [9:41](#); [10:5](#); [10:38](#); [10:39](#); [12:10](#); [12:14](#); [12:25](#); [13:8](#); [13:11](#); [13:29](#); [14:27](#); [14:28](#); [14:71](#); [14:72](#))

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

Now Yahweh appeared to him and said, “**Do not go down** to Egypt; **live** in the land that I tell you to live in.” (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command “Be clean” means to “be healed” so that others around would know that it was safe to touch the man again.)

“I am willing. **Be clean.**” Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

Do not abandon wisdom and she will watch over you;
love her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

Teach a child the way he should go,
and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.
- (3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Examples of Translation Strategies Applied

- (1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

Be clean. (Matthew 8:3b ULT)

“You are now clean.”
“I now cleanse you.”

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, “**There is now light**” and there was light.

God blessed them and said to them, “**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.” (Genesis 1:28 ULT)

God blessed them and said to them, “**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

- (2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

God said, “**Let there be** light,” and there was light. (Genesis 1:3 ULT)

God said, ‘Let there be light,’ **so** there was light.
God said, “Light must be;” **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

If you teach a child the way he should go,
then when he is old he will not turn away from that instruction.”

(Go back to: [Mark 2:11](#); [4:3](#); [10:47](#); [11:23](#))

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that “woe” is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.
- (2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

- (1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

- (2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

And the day began to end, and the twelve came and said to him, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place.” (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

Now the day was about to come to an end, and the twelve came to him and said, “Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food.”

Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

When all men speak well of you, which is just as people’s ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-order\]\]](#)
[Distinguishing Versus Informing or Reminding](#)

(Go back to: [Mark 5:35](#); [9:22](#); [12:12](#))

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](#); [3:1](#); [5:1](#); [6:1](#); [7:1](#); [8:1](#); [10:13](#); [12:41](#))

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 3:1](#); [5:25](#); [12:1](#); [12:18](#); [12:28](#); [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. (Exodus 3:1a 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

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](#); [5:34](#))

Litany

Description

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions.

This page answers the question: *What is the figure of speech called litany?*

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 litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And you should not have delivered up his survivors in a day of distress. (Obadiah 1:12-14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

- (1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
- (2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
- (3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

(Go back to: [Mark 6:3](#); [6:4](#); [6:56](#); [7:21](#))

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "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](#); [4:34](#); [9:39](#); [9:41](#); [10:29](#); [11:13](#))

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

And Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

And Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

He opened his mouth and taught them, saying, (Matthew 5:2 ULT)

He began to teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

[When to Keep Information Implicit](#)

(Go back to: [Mark 11:25](#))

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 12:30](#); [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](#); [2:26](#); [3:5](#); [3:10](#); [3:24](#); [3:26](#); [3:35](#); [4:12](#); [4:14](#); [4:15](#); [4:16](#); [4:17](#); [4:18](#); [4:19](#); [4:20](#); [4:24](#); [6:52](#); [7:5](#); [7:8](#); [7:27](#); [Notes](#); [8:17](#); [8:33](#); [8:34](#); [8:38](#); [9:35](#); [9:38](#); [9:42](#); [9:49](#); [9:50](#); [10:8](#); [10:17](#); [10:21](#); [10:24](#); [10:31](#); [10:38](#); [10:39](#); [10:44](#); [10:47](#); [11:10](#); [11:17](#); [11:23](#); [12:2](#); [12:3](#); [12:10](#); [12:13](#); [12:14](#); [12:19](#); [12:20](#); [12:21](#); [12:22](#); [12:28](#); [12:29](#); [12:30](#); [12:31](#); [12:33](#); [12:34](#); [12:35](#); [12:37](#); [12:39](#); [12:40](#); [12:43](#); [13:8](#); [13:9](#); [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; 4:29; 6:4; 6:16; 6:19; 6:21; 6:52; 7:6; 7:15; 7:18; 7:19; 7:20; 7:21; 7:37; 8:11; 8:12; 8:17; 8:34; 9:9; 9:10; 9:19; 9:31; 9:37; 9:38; 9:39; 9:41; 9:43; 9:45; 9:47; 10:5; 11:2; 11:9; 11:23; 12:7; 12:11; 12:13; 12:14; 12:17; 12:19; 12:26; 12:28; 12:34; 12:38; 12:40; 12:41; 13:6; 13:8; 13:9; 13:10; 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 3:16](#); [4:10](#); [6:7](#); [6:56](#); [9:26](#); [9:35](#); [10:6](#); [10:21](#); [10:31](#); [10:32](#); [11:11](#); [12:20](#); [12:21](#); [12:25](#); [12:26](#); [12:27](#); [12:29](#); [12:36](#); [12:41](#); [14:5](#); [14:7](#); [14:10](#); [14:17](#); [14:20](#); [14:43](#); [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:

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

[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.

Next we recommend you learn about:

[Background Information](#)

[\[\[rc://en/ta/man/translate/grammar-connect-words-phrases\]\]](#)

[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 9:35](#); [12:20](#); [12:21](#); [12:28](#); [12:31](#); [13:10](#); [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](#); [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](#); [11:28](#); [13:8](#); [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 1:11](#); [4:32](#); [9:7](#); [12:29](#); [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.
 - The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
 - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
 - A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
 - The sickness of David - 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.

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)

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:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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](#); [12:26](#))

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding;
their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Verbs](#)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given;
and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) If it refers to something in the immediate future, use a form that would show that.
- (3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

(Go back to: [Mark 1 General Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#); [Notes](#))

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](#); [1:9](#); [1:20](#); [8:13](#); [9:1](#); [9:4](#); [9:8](#); [9:9](#); [9:11](#); [9:12](#); [9:14](#); [9:15](#); [9:16](#); [9:20](#); [9:36](#); [10:34](#); [10:36](#); [10:37](#); [10:39](#); [10:49](#); [11:4](#); [12:12](#); [12:13](#); [12:25](#); [13:3](#); [13:5](#); [13:9](#))

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 1:2](#); [1:3](#); [1:7](#); [1:15](#))

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are “layers” of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word “I,” the listener needs to know whether “I” refers to the speaker of the inner quote or the outer quote.

Some languages make this clear by using different kinds of quotes when there are quotes within quotes.

They may use direct quotes for some and indirect quotes for others.

Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

But Paul said, “I, however, was indeed born a citizen.” (Acts 22:28b ULT)

Quotations with two layers

Jesus answered and said to them, “Be careful that no one leads you astray. For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.” (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

Jesus answered, “You say that I am a king.” (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

Abraham said, “... I said to her, ‘You must show me this faithfulness as my wife: At every place where we go, say about me, “**He is my brother.**”’” (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'**"'" (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.

(2) Translate one or some of the quotes as indirect quotes. (See [Direct and Indirect Quotations](#).)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'**"

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God."

They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"" (2 Kings 1:6 ULT)

They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-quotemarks]]

(Go back to: [Mark 1:3](#); [2:9](#); [4:12](#); [7:6](#); [7:10](#); [10:6](#); [10:19](#); [11:3](#); [11:17](#); [11:31](#); [11:32](#); [12:6](#); [12:10](#); [12:11](#); [12:36](#); [12:37](#); [13:6](#))

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 its own place.**”

(Go back to: [Mark 3:26](#); [9:2](#); [9:50](#); [12:36](#); [12:37](#); [13:9](#))

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](#); [7:18](#); [Notes](#); [8:4](#); [8:12](#); [8:17](#); [8:18](#); [8:21](#); [8:36](#); [8:37](#); [9:12](#); [9:19](#); [9:50](#); [10:18](#); [11:17](#); [12:9](#); [12:10](#); [12:15](#); [12:24](#); [12:26](#); [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](#); [10:15](#))

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentencetypes\]\]](#)

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb “will” to tell people what to do.

He commanded them, saying, “This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king’s house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse.” (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, **you can make me clean.**” (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man’s sins.

When Jesus saw their faith, he said to the paralyzed man, “**Son, your sins are forgiven.**” (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.

(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

Lord, **please heal me**, because I know you are able to heal me if you are willing to. (Matthew 8:2 ULT)

The function of “I know you can” is to make a request. In addition to the statement, a request can be added.

Lord, **I know you can heal me**. If you are willing, please do so.

Lord, if you are willing, please heal me. **I know you can do so**.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.

Son, your sins are forgiven. (Mark 2:5 ULT)

Son, I forgive your sins.

Son, God has forgiven your sins.

(Go back to: [Mark 9:35](#); [10:43](#); [10:44](#); [12:30](#); [12:31](#))

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 6:11](#); [11:8](#); [12:36](#); [12:38](#); [13:12](#); [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, ¹ terrifying, frightening, and very strong. It had large iron teeth; ² it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. ³

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](#); [6:3](#); [6:8](#); [7:5](#); [7:27](#); [8:12](#); [8:38](#); [10:22](#); [11:11](#); [11:15](#); [11:16](#); [11:27](#); [12:14](#); [12:18](#); [12:35](#); [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.

¹⁰ 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. ¹¹ ^[1]

^[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."] ^[2]

^[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.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ 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." ¹⁶ ^[1]

^[1] 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.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ 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." ¹⁶ ^[1]

^[1] 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.

¹⁴ He called the crowd again and said to them, "Listen to me, all of you, and understand. ¹⁵ 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. ¹⁶ If any man has ears to hear, let him hear." ^[1]

^[1] 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](#); [6:22](#))

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 1:6](#); [1:30](#); [2:3](#); [2:4](#); [3:1](#); [5:4](#); [6:39](#); [6:48](#); [9:2](#); [9:3](#); [9:5](#); [9:42](#); [10:25](#); [11:2](#); [11:7](#); [12:1](#); [12:9](#); [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](#); [2:10](#); [3:11](#); [5:7](#); [8:31](#); [8:38](#); [9:7](#); [14:36](#); [14:61](#); [15:39](#))

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An “action” is something you do. “Event” is more general than “action.” “Events” are things that happen, such as death. A linking verb (“is”) describes a condition of being.

This page answers the question: *What are verbs and what kinds of things are associated with them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

Examples The verbs in the examples below are bolded.

- John **ran**. (“Run” is an action.)
- John **ate** a banana. (“Eat” is an action.)
- John **saw** Mark. (“See” is an event.)
- John **died**. (“Die” is an event.)
- John **is** tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John **looks** handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John **is** my brother. (The phrase “is my brother” identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** “lunch.”
- He **sang** “a song.”
- He **read** “a book.”
- He **saw** “the book.”

Some verbs never have an object.

- The sun **rose** at six o’clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put “s” at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is “I,” “you,” or “he”; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject “they” is more than one person.)
- John **eats** bananas every day. (The subject “John” is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like “yesterday,” “now,” or “tomorrow.”

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called “tense.” English speakers sometimes put “ed” at the end of the verb when the event happened in the past.

- Sometimes Mary **cooks** meat.
- Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word “will” when the verb refers to something in the future.

- Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called “aspect.” English speakers sometimes use the verbs “is” or “has” then add “s,” “ing,” or “ed” to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary **cooks** meat every day. (This tells about something Mary often does.)
- Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
- Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
- While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

[Active or Passive](#)

[Predictive Past](#)

(Go back to: [Mark 12:26](#))

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.

⁴⁻⁵ 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)

⁴ 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), ⁵ 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)

¹⁶⁻¹⁷ 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)

¹⁶ Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. ¹⁷ 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 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 1:17](#); [2:27](#); [8:36](#); [9:41](#); [10:9](#); [10:27](#); [11:2](#); [11:30](#); [11:32](#); [12:14](#); [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](#)

[Making Assumed Knowledge and Implicit Information](#)

[Explicit](#)

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](#); [1:38](#); [2:18](#); [2:19](#); [7:2](#); [8:1](#); [8:15](#); [9:19](#); [11:23](#))



unfoldingWord® Translation Words

Version 32

Abiathar

Definition:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, Saul (OT), [David](#), Solomon, Adonijah)

Bible References:

- 1 Chronicles 27:32-34
- 1 Kings 1:7
- 1 Kings 2:22-23
- 2 Samuel 17:15
- Mark 2:25-26

Word Data:

- Strong's: H0054, G00080

(Go back to: [Mark 2:26](#))

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), desecrate, [desolate](#), false god, [sacrifice](#))

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

(Go back to: [Mark 13:14](#))

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: Canaan, Chaldea, Sarah, [Isaac](#))

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- **4:6** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **5:4** Then God changed **Abram's** name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **5:6** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **6:1** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **6:4** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:2** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

(Go back to: [Mark 12:26](#))

accuse, accused, accuser, accusation

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

- Acts 19:40
- Hosea 4:4
- Jeremiah 2:9-11
- Luke 6:6-8
- Romans 8:33

Word Data:

- Strong's: H3198, H6818, G14580, G21470, G25960, G27240

(Go back to: [Mark 3:2](#); [15:3](#); [15:4](#))

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))

(See also: [commit](#), [covenant](#), [sexual immorality](#), sleep with, [faithful](#))

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

(Go back to: [Mark 7:22](#); [8:38](#); [10:11](#); [10:12](#); [10:19](#))

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: [Satan](#))

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

(Go back to: [Mark 12:36](#))

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: exhort, [Holy Spirit](#), [wise](#))

Bible References:

Word Data:

- Strong's: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

(Go back to: [Mark 3:6](#))

age, aged

Definition:

The term “age” refers to the number of years a person has lived. It also used to refer generally to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could also be translated as “era” or “number of years old” or “time period” or “time.”
- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 2:7
- Hebrews 6:5
- Job 5:26

Word Data:

- Strong's: G01650, G10740

(Go back to: [Mark 4:19](#); [10:30](#))

amazed, amazement, astonished, marvel, marveled, marvelous, wonder, dumbfounded

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be “extremely surprised” or “very shocked.”
- Related words include “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

- Acts 8:9-11
- Acts 9:20-22
- Galatians 1:6
- Mark 2:10-12
- Matthew 7:28
- Matthew 15:29-31
- Matthew 19:25

Word Data:

- Strong's: H0926, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8074, H8429, H8539, H8540, H8541, G06390, G15680, G15690, G16050, G16110, G18390, G22840, G22850, G22960, G22970, G22980, G40230, G45920, G50590

(Go back to: [Mark 1:22](#); [1:27](#); [2:12](#); [5:20](#); [5:42](#); [6:2](#); [6:6](#); [6:51](#); [7:37](#); [9:15](#); [10:24](#); [10:26](#); [10:32](#); [11:18](#); [12:11](#); [12:17](#); [13:22](#); [15:5](#); [15:44](#); [16:5](#); [16:6](#); [16:8](#))

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

(Go back to: [Mark 3:28](#); [8:12](#); [9:1](#); [9:41](#); [10:15](#); [10:29](#); [11:23](#); [12:43](#); [13:30](#); [14:9](#); [14:18](#); [14:25](#); [14:30](#))

ancestor, father, fathered, forefather, grandfather

Definition:

The term “father” refers to a person’s male parent.

- The terms “father” and “forefather” are often used to refer to a male ancestor(s) of a certain person or people group. This could also be translated a “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestors” or “ancestral fathers.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader,” depending on the context.
- The phrase “father of all lies” could be translated as “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [son](#), [Son of God](#))

Bible References:

- Acts 7:2
- Acts 7:32
- Acts 7:45
- Acts 22:3
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 7:4-6
- John 4:12
- Joshua 24:3-4
- Malachi 3:7
- Mark 10:7-9
- Matthew 1:7
- Matthew 3:9
- Matthew 10:21
- Matthew 18:14
- Romans 4:12

Word Data:

- Strong’s: H0001, H0002, H0025, H0369, H0539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G05400, G10800, G37370, G39620, G39640, G39660, G39670, G39700, G39710, G39950, G42450, G42690, G46130

(Go back to: [Mark 1:20](#); [5:40](#); [7:10](#); [7:11](#); [7:12](#); [9:21](#); [9:24](#); [10:7](#); [10:19](#); [10:29](#); [11:10](#); [13:12](#); [15:21](#))

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- John 1:40
- Mark 1:17
- Mark 1:29-31
- Mark 3:17-19
- Matthew 4:19
- Matthew 10:2-4

Word Data:

- Strong's: G04060

(Go back to: [Mark 1:16](#); [1:29](#); [3:18](#); [13:3](#))

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: [How to Translate Unknowns](#))

(See also: chief, [head](#), [messenger](#), Michael, [ruler](#), [servant](#))

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- **2:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:3** The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- **23:6** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, "Do not be afraid, because I have some good news for you."
- **23:7** Suddenly, the skies were filled with **angels** praising God.
- **25:8** Then **angels** came and took care of Jesus.
- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** "I could ask the Father for an army of **angels** to defend me."

Word Data:

- Strong's: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

(Go back to: [Mark 1:13](#); [8:38](#); [12:25](#); [13:27](#); [13:32](#))

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. In biblical times, there were several reasons for anointing someone with oil.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God. (This and the other uses are symbolic actions, see [Symbolic Action](#).)
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.
- In biblical times, a woman might anoint herself with perfume to make herself more sexually attractive.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), consecrate, [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

- 1 John 2:20
- 1 John 2:27
- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

(Go back to: [Mark 6:13](#); [14:8](#); [16:1](#))

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See [How to Translate Unknowns](#))

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), Paul, [the twelve](#))

Bible References:

- Jude 1:17-19
- Luke 9:12-14

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- **46:8** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong’s: G06510, G06520, G24910, G53760, G55700

(Go back to: [Mark 3:14](#); [6:30](#))

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

(Go back to: [Mark 3:16](#))

asleep, fall asleep, sleep, sleeper, sleepless

Definition:

These terms can have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: Metaphor)
- The expression “fall asleep” means start sleeping, or, figuratively, die.
- To “sleep with one’s fathers” means to die, as one’s ancestors have, or to be dead, as one’s ancestors are.

Translation Suggestions:

- To “fall asleep” could be translated as to “suddenly become asleep” or to “start sleeping” or to “die,” depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some project languages may have a different expression for death or dying which could be used if the expressions “sleep” and “asleep” do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 4:14
- Acts 7:60
- Daniel 12:2
- Psalms 44:23
- Romans 13:11

Word Data:

- Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G08790, G18520, G18530, G25180, G28370, G52580

(Go back to: [Mark 4:27](#); [4:38](#); [5:39](#); [13:36](#); [14:37](#); [14:40](#); [14:41](#))

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [hyperbole](#))
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: [council](#))

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

(Go back to: [Mark 1:33](#); [2:2](#); [3:20](#); [4:1](#); [5:21](#); [6:30](#); [7:1](#); [13:27](#); [14:53](#))

astray, go astray, went astray, lead astray, stray

Definition:

The terms “stray” and “go astray” mean to disobey God’s will. People who are “led astray” have allowed other people or circumstances to influence them to disobey God.

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

- The phrase “go astray” could be translated as “go away from God” or “take a wrong path away from God’s will” or “stop obeying God” or “live in a way that goes away from God.”
- To “lead someone astray” could be translated as “cause someone to disobey God” or “influence someone to stop obeying God” or “cause someone to follow you down a wrong path.”

(See also: disobey, [shepherd](#))

Bible References:

- 1 John 3:7
- 2 Timothy 3:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:5
- Psalms 58:3
- Psalms 119:110

Word Data:

- Strong’s: H5080, H7683, H7686, H8582, G41050, G53510

(Go back to: [Mark 12:24](#); [12:27](#); [13:5](#); [13:6](#))

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, [king](#), [ruler](#), [power](#))

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19
- Titus 3:1

Word Data:

- Strong’s: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

(Go back to: [Mark 1:22](#); [1:27](#); [2:10](#); [3:15](#); [6:7](#); [10:42](#); [11:28](#); [11:29](#); [11:33](#); [13:34](#))

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [John \(the Baptist\)](#), [repent](#), [Holy Spirit](#))

Bible References:

- Acts 2:38
- Acts 8:36
- Acts 9:18
- Acts 10:48
- Luke 3:16
- Matthew 3:14
- Matthew 28:18-19

Examples from the Bible stories:

- **24:3** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- **24:6** The next day, Jesus came to be **baptized** by John.
- **24:7** John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- **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.”
- **43:11** 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.”
- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- **45:11** As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, “Look! There is some water! May I be **baptized**?”
- **46:5** Saul immediately was able to see again, and Ananias **baptized** him.
- **49:14** Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong’s: G09070

(**Go back to:** [Mark 1:4](#); [1:5](#); [1:8](#); [1:9](#); [6:14](#); [6:24](#); [6:25](#); [10:38](#); [10:39](#); [11:30](#))

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: [How to Translate Names](#))

(See also: [Pilate](#), Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:7
- Matthew 27:15-16

Word Data:

- Strong's: G09120

(Go back to: [Mark 15:7](#); [15:11](#); [15:15](#))

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [good news](#), [Holy Spirit](#), [miracle](#), Pentecost, [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G09180

(Go back to: [Mark 3:18](#))

basket, basketfuls

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: ark, [Moses](#), Nile River, Noah)

Bible References:

- 2 Corinthians 11:33
- Acts 9:25
- Amos 8:1
- John 6:13-15
- Judges 6:19-20
- Matthew 14:20

Word Data:

- Strong's: H0374, H1731, H1736, H2935, H3619, H5536, H7991, G28940, G34260, G45530, G47110

(Go back to: [Mark 4:21](#); [6:43](#); [8:8](#); [8:19](#); [8:20](#))

bear, bearer, carry

Facts:

The term “bear” literally means “carry” something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means “give birth to” a child.
- To “bear a burden” means to “experience difficult things.” These difficult things could include physical or emotional suffering.
- A common expression in the Bible is “bear fruit,” which means “produce fruit” or “have fruit.”
- The expression “bear witness” means “testify” or “report what one has seen or experienced.”
- The statement that “a son will not bear the iniquity of his father” means that he “will not be held responsible for” or “will not be punished for” his father’s sins.
- In general, this term could be translated as “carry” or “be responsible for” or “produce” or “have” or “endure,” depending on the context.

(Translation suggestions: [Translate Names](#))

(See also: burden, Elisha, [endure](#), [fruit](#), iniquity, [report](#), [sheep](#), [strength](#), [testimony](#), [testimony](#))

Bible References:

- Lamentations 3:27

Word Data:

- Strong’s: H2232, H3201, H3205, H5375, H5445, H5449, H6030, H6509, H6779, G01420, G04300, G09410, G10800, G16270, G25920, G31400, G41600, G47220, G48280, G50410, G50880, G53420, G54090, G55760

(Go back to: [Mark 9:19](#); [14:13](#))

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: [authority](#), Daniel, livestock, [nation](#), [power](#), [reveal](#), [Beelzebul](#))

Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 7:21
- Psalms 49:12-13

Word Data:

- Strong's: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

(Go back to: [Mark 1:13](#))

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), Ekron, [Satan](#))

Bible References:

- Luke 11:15
- Mark 3:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G09540

(Go back to: [Mark 3:22](#))

beg, beggar, needy

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: plead)

Bible References:

- Luke 16:20
- Mark 6:56
- Matthew 14:36
- Psalm 45:12-13

Examples from the Bible stories:

- **10:4** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **29:8** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- **32:7** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **32:10** The man who used to have the demons **begged** to go along with Jesus.
- **35:11** His father came out and **begged** him to come and celebrate with them, but he refused.
- **44:1** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

Word Data:

- Strong's: H0034, H7592, G01540, G18710, G43190, G44340

(Go back to: [Mark 1:40](#); [5:10](#); [5:12](#); [5:17](#); [5:18](#); [5:23](#); [6:56](#); [7:32](#); [8:22](#); [10:46](#))

believe, believer, belief, unbeliever, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”
- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”

- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: [believe](#), [apostle](#), Christian, [disciple](#), [faith](#), trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, “I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

(Go back to: [Mark 1:15](#); [5:36](#); [6:6](#); [9:19](#); [9:23](#); [9:24](#); [9:42](#); [11:23](#); [11:24](#); [11:31](#); [13:21](#); [15:32](#))

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

(Go back to: [Mark 1:11](#); [9:7](#); [12:6](#))

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), Lazarus, Martha, Mary (sister of Martha), [Mount of Olives](#))

Bible References:

- John 1:26-28
- Luke 24:50-51
- Mark 11:1
- Matthew 21:15-17

Word Data:

- Strong's: G09630

(Go back to: [Mark 11:1](#); [11:11](#); [11:12](#); [14:3](#))

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), Jewish leaders, [apostle](#))

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:2** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **39:8** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong’s: H7411, G38600, G42730

(Go back to: [Mark 3:19](#); [14:10](#); [14:11](#); [14:18](#); [14:21](#); [14:41](#); [14:42](#); [14:44](#))

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

(Go back to: [Mark 3:27](#); [5:3](#); [5:4](#); [6:17](#); [7:35](#); [15:1](#); [15:7](#))

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 2:7](#); [Notes](#); [3:28](#); [3:29](#); [14:64](#); [15:29](#))

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- **1:7** God saw that it was good and he **blessed** them.
- **1:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **1:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **4:4** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **4:7** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”

- **7:3** Isaac wanted to give his **blessing** to Esau.
- **8:5** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

(Go back to: [Mark 6:41](#); [8:7](#); [10:16](#); [11:9](#); [11:10](#); [14:22](#); [14:61](#))

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body. In the Bible, the term “blood” is often used figuratively to mean “life” and/or several other concepts.

- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: bloodshed; [flesh](#); [life](#))

Bible References:

- 1 John 1:7
- 1 Samuel 14:32
- Acts 2:20
- Acts 5:28
- Colossians 1:20
- Galatians 1:16
- Genesis 4:11
- Psalms 16:4
- Psalms 105:28-30

Examples from the Bible stories:

- **8:3** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:3** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **11:5** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **13:9** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **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.”
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

Word Data:

- Strong’s: H1818, H5332, G01290, G01300, G01310

(Go back to: [Mark 5:25](#); [5:29](#); [14:24](#))

body

Definition:

The term “body” refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or to a group consisting of individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [hand](#); [face](#); [loins](#); [righthand](#); [tongue](#))

Bible References:

- 1 Chronicles 10:12
- 1 Corinthians 5:5
- Ephesians 4:4
- Judges 14:8
- Numbers 6:6-8
- Psalm 31:9
- Romans 12:5

Word Data:

- Strong’s: H0990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G44300, G49540, G49830, G55590

(Go back to: [Mark 5:29](#); [6:29](#); [14:8](#); [14:22](#); [15:43](#); [15:45](#))

bold, boldness, emboldened

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A “bold” person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as “courageous” or “fearless.”
- In the New Testament, the disciples continued to “boldly” preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as “confidently” or “with strong courage” or “courageously.”
- The “boldness” of these early disciples in speaking the good news of Christ’s redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. “Boldness” could also be translated as “confident courage.”

(See also: confidence, [good news](#), redeem)

Bible References:

- 1 John 2:28
- 1 Thessalonians 2:1-2
- 2 Corinthians 3:12-13
- Acts 4:13

Word Data:

- Strong’s: H0982, H5797, G06620, G22920, G36180, G39540, G39550, G51110, G51120

(Go back to: [Mark 15:43](#))

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

(Go back to: [Mark 3:11](#); [5:6](#); [5:22](#); [5:33](#); [7:25](#); [14:35](#); [15:19](#))

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#)) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: [Passover](#), tabernacle, [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

(Go back to: [Mark 2:26](#); [3:20](#); [6:8](#); [6:37](#); [6:38](#); [6:41](#); [6:44](#); [6:52](#); [7:2](#); [7:5](#); [7:27](#); [8:4](#); [8:5](#); [8:6](#); [8:14](#); [8:16](#); [8:17](#); [8:19](#); [14:22](#))

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the **man** who will marry the bride (the **woman**).

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 2:15-16
- John 3:30
- Luke 5:35
- Mark 2:19
- Mark 2:20
- Matthew 9:15

Word Data:

- Strong's: H2860, G35660

(Go back to: [Mark 2:19](#); [2:20](#))

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 1:16](#); [1:19](#); [Notes](#); [3:17](#); [3:31](#); [3:32](#); [3:33](#); [3:34](#); [3:35](#); [5:37](#); [6:3](#); [6:17](#); [6:18](#); [10:29](#); [10:30](#); [12:19](#); [12:20](#); [13:12](#))

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, [priest](#), [sacrifice](#))

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong's: H0801, H5930, H7133, H8548, G36460

(Go back to: [Mark 12:33](#))

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

(Go back to: [Mark 14:8](#))

Caesar

Facts:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), Paul, Rome)

Bible References:

- Acts 25:6
- Luke 2:1
- Luke 20:23-24
- Luke 23:2
- Mark 12:13-15
- Matthew 22:17
- Philippians 4:22

Word Data:

- Strong's: G25410

(Go back to: [Mark 12:14](#); [12:16](#); [12:17](#))

Caesarea, Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: [How to Translate Names](#))

(See also: [Caesar](#), [Gentile](#), the sea, Carmel, Mount Hermon, Rome, Tarsus)

Bible References:

- Acts 9:30
- Acts 10:1-2
- Acts 25:1
- Acts 25:14
- Mark 8:27
- Matthew 16:13-16

Word Data:

- Strong's: G25420, G53760

(Go back to: [Mark 8:27](#))

call, call out

Definition:

The terms “call” and “call out” usually mean to speak loudly, but the term “call” can also mean to name or summon a person. There are also some other meanings.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”

(See also: [pray](#), [cry](#))

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 4:7
- 2 Timothy 1:9
- Ephesians 4:1
- Galatians 1:15
- Matthew 2:15
- Philippians 3:14

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

(Go back to: [Mark 1:20](#); [2:17](#); [3:13](#); [3:23](#); [3:31](#); [6:7](#); [7:14](#); [8:1](#); [8:34](#); [9:35](#); [10:18](#); [10:42](#); [10:49](#); [11:17](#); [12:37](#); [12:43](#); [15:16](#); [15:35](#); [15:44](#))

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, [clean](#))

Bible References:

- 1 Chronicles 5:21
- 2 Chronicles 9:1-2
- Exodus 9:1-4
- Mark 10:25
- Matthew 3:4
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G25740

(Go back to: [Mark 1:6](#); [10:25](#))

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

- John 2:12
- Luke 4:31
- Luke 7:1
- Mark 1:21
- Mark 2:2
- Matthew 4:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G25840

(Go back to: [Mark 1:21](#); [2:1](#); [9:33](#))

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- Acts 7:17-19
- Mark 3:13-16
- Mark 9:29
- Matthew 7:21-23
- Matthew 9:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H7971, H7993, G15440

(Go back to: [Mark 1:34](#); [1:39](#); [3:15](#); [3:22](#); [3:23](#); [5:40](#); [6:13](#); [7:26](#); [9:18](#); [9:28](#); [9:38](#); [11:15](#); [12:8](#))

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:1
- Acts 27:1
- Acts 27:42-44
- Luke 7:4
- Luke 23:47
- Mark 15:39
- Matthew 8:7
- Matthew 27:54

Word Data:

- Strong’s: G15430, G27600

(Go back to: [Mark 15:39](#); [15:44](#); [15:45](#))

children, child, offspring

Definition:

The term “child” (plural “children”) refers to the offspring of a man and woman. The term is often used more generally to refer to anyone who is young in age and is not yet a fully grown adult. The term “offspring” is a general reference to the biological descendants of people or animals.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to the Church. For example, sometimes the New Testament refers to people who believe in Jesus as “children of God.”

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as “people who have received what God promised them.”

(See also: descendant, [seed](#), [promise](#), [son](#), [spirit](#), [believe](#), [beloved](#))

Bible References:

- 1 John 2:28
- 3 John 1:4
- Galatians 4:19
- Genesis 45:11
- Joshua 8:34-35
- Nehemiah 5:5
- Acts 17:29
- Exodus 13:11-13
- Genesis 24:7
- Isaiah 41:8-9
- Job 5:25
- Luke 3:7
- Matthew 12:34

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5209, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H6363, H6529, H6631, H7908, H7909, H7921, G07300, G08150, G10250, G10640, G10810, G10850, G14710, G34390, G35150, G35160, G38080, G38120, G38130, G38160, G50400, G50410, G50420, G50430, G50440, G52060, G52070, G53880

(Go back to: [Mark 2:5](#); [5:39](#); [5:40](#); [5:41](#); [7:27](#); [7:28](#); [7:30](#); [9:21](#); [9:24](#); [9:36](#); [9:37](#); [10:13](#); [10:14](#); [10:15](#); [10:24](#); [10:29](#); [10:30](#); [12:19](#); [12:20](#); [12:21](#); [12:22](#); [13:12](#))

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: [appoint](#), [Christ](#))

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4
- Isaiah 65:22-23
- Luke 18:7
- Matthew 24:19-22
- Romans 8:33

Word Data:

- Strong’s: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

(Go back to: [Mark 13:20](#); [13:22](#); [13:27](#))

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: [How to Translate Unknowns](#))
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: [How to Translate Names](#))

(See also: [Son of God](#), [David](#), [Jesus](#), [anoint](#))

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God’s Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David’s own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God’s prophets also said that the **Messiah** would be a prophet, a priest, and a king.

- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:9** "But know for certain that God has caused Jesus to become both Lord and **Messiah!**"
- **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."
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

(Go back to: [Mark 1:1](#); [8:29](#); [9:41](#); [12:35](#); [13:21](#); [14:61](#); [15:32](#))

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](#); [1:23](#); [1:26](#); [1:27](#); [1:40](#); [1:41](#); [1:42](#); [1:44](#); [3:11](#); [3:30](#); [5:2](#); [5:8](#); [5:13](#); [6:7](#); [Notes](#); [7:19](#); [7:25](#); [9:25](#))

clothe, clothed, clothes, clothing, unclothed, garments

Definition:

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe” oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror.”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

- Luke 24:49

Word Data:

- Strong's: H0899, H3680, H3736, H3830, H3847, H3848, H4055, H4374, H5497, H8008, H8071, H8516, G02940, G14630, G15620, G17370, G17420, G17460, G19020, G20660, G22240, G24390, G24400, G40160, G47490, G55090

(Go back to: [Mark 1:6](#); [5:15](#); [5:27](#); [5:28](#); [5:30](#); [6:9](#); [6:56](#); [9:3](#); [15:17](#); [15:20](#); [15:24](#); [16:5](#))

command, commandment

Definition:

The term "command" means to order someone to do something. The term "commandment" refers to the thing that a person is commanded to do.

- The term "commandment" sometimes refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, law, Ten Commandments)

Bible References:

- Luke 1:6
- Matthew 1:24
- Matthew 22:38
- Matthew 28:20
- Numbers 1:17-19
- Romans 7:7-8

Word Data:

- Strong's: H0559, H0560, H0565, H1296, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G12630, G12910, G12960, G12970, G12990, G16900, G17780, G17810, G17850, G20030, G20040, G20080, G20360, G27530, G30560, G37260, G38520, G38530, G43670, G44830, G44870, G55060

(Go back to: [Mark 1:27](#); [1:44](#); [6:8](#); [6:27](#); [6:39](#); [7:7](#); [7:8](#); [7:9](#); [8:6](#); [9:9](#); [9:25](#); [10:3](#); [10:5](#); [10:19](#); [12:28](#); [12:31](#); [13:34](#))

commander

Definition:

The term "commander" refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.
- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate "commander" could include, "leader" or "captain" or "officer."
- The term to "command" an army could be translated as to "lead" or to "be in charge of."

(See also: [command](#), [ruler](#), [centurion](#))

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 2:14
- Mark 6:21-22
- Proverbs 6:7

Word Data:

- Strong's: H2710, H2951, H1169, H4929, H5057, H6346, H7101, H7262, H7218, H7227, H7229, H7990, H8269, G55060

(Go back to: [Mark 6:21](#))

compassion, compassionate

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating "compassion" could include, "deep caring" or "pity" or "helpful mercy."
- The term "compassionate" could also be translated as "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong's: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

(Go back to: [Mark 1:41](#); [6:34](#); [8:2](#); [9:22](#))

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong's: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

(Go back to: [Mark 10:33](#); [12:40](#); [14:64](#))

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: [faith](#), [testimony](#))

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

(Go back to: [Mark 1:5](#))

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

(Go back to: [Mark 12:10](#))

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: [testimony](#), [true](#))

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 27:11-12

Word Data:

- Strong's: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

(Go back to: [Mark 10:19](#); [14:56](#); [14:57](#))

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means “wise advice.”

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Acts 7:57-58
- Acts 24:20
- John 3:2
- Luke 22:68
- Mark 13:9
- Matthew 5:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G10100, G48240, G48920

(Go back to: [Mark 13:9](#); [14:55](#); [15:1](#); [15:43](#))

courage, courageous, encourage, encouragement, discourage, discouragement

Facts:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression “take courage” means “don’t be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as “speak boldly” or “speak without being afraid” or “speak confidently.”

The terms “encourage” and “encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term “discourage” refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase “give words of encouragement” means “say things that cause other people to feel loved, accepted, and empowered.”

(See also: confidence, exhort, [fear](#), [strength](#))

Bible References:

- Deuteronomy 1:37-38
- 2 Kings 18:19-21
- 1 Chronicles 17:25
- Matthew 9:20-22
- 1 Corinthians 14:1-4
- 2 Corinthians 7:13
- Acts 5:12-13
- Acts 16:40
- Hebrews 3:12-13
- Hebrews 13:5-6

Word Data:

- Strong's: H0533, H0553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G21140, G21150, G21740, G22920, G22930, G22940, G38700, G38740, G39540, G43890, G48370, G51110

(Go back to: [Mark 6:50](#); [10:49](#))

court, courtyard

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: [Gentile](#), judge, [king](#), tabernacle, [temple](#))

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong’s: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

(Go back to: [Mark 14:54](#); [14:66](#); [14:68](#))

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: [covenant](#), [promise](#))

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **13:4** Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. 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. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **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. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

(Go back to: [Mark 14:24](#))

create, created, creation, creator

Definition:

The term “create” means to make something or to cause something to be. Whatever is created is called a “creation.” God is called the “Creator” because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings “create” something, it means they made it out of things that already existed.
- Sometimes “create” is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term “creation” can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word “creation” refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world “out of nothing” to make sure this meaning is clear.
- The phrase, “since the creation of the world” means “since the time when God created the world.”
- A similar phrase, “at the beginning of creation” could be translated as “when God created the world at the beginning of time,” or “when the world was first created.”
- To preach the good news to “all creation” means to preach the good news to “all people everywhere on earth.”
- The phrase “Let all creation rejoice” means “Let everything that God created rejoice.”
- Depending on the context, “create” could be translated as “make” or “cause to be” or “make out of nothing.”
- The term “the Creator” could be translated as “the One who created everything” or “God, who made the whole world.”
- Phrases like “your Creator” could be translated as “God, who created you.”

(See also: [God](#), [good news](#), [world](#))

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

(Go back to: [Mark 10:6](#); [13:19](#))

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), Rome)

Bible References:

- 1 Corinthians 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- **40:1** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:2** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **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.”
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G47160

(Go back to: [Mark 8:34](#); [15:21](#); [15:30](#); [15:32](#))

crown, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to “crown” means to put a crown on someone’s head; figuratively it means, to “honor.”

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king’s power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus’ head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to “crown” means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Paul calls fellow believers his “joy and crown.” In this expression, “crown” is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, “crown” could be translated as “prize” or “honor” or “reward.”
- The figurative use of to “crown” could be translated as to “honor” or to “decorate.”
- If a person is “crowned” this could be translated as “a crown was put on his head.”
- The expression, “he was crowned with glory and honor” could be translated as “glory and honor were bestowed on him” or “he was given glory and honor” or “he was endowed with glory and honor.”

(See also: [glory](#), [king](#), [olive](#))

Bible References:

- John 19:3
- Lamentations 5:16
- Matthew 27:29
- Philippians 4:1
- Psalms 21:3
- Revelation 3:11

Word Data:

- Strong’s: H3803, H3804, H5145, H5849, H5850, H6936, G12380, G47350, G47370

(Go back to: [Mark 15:17](#))

crucify, crucified

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term "crucify" could be translated as "kill on a cross" or "execute by nailing to a cross."

(See also: [cross](#), Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- **39:11** But the Jewish leaders and the crowd shouted, "**Crucify** him (Jesus)!"
- **39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ.
- **40:1** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- **40:4** Jesus was **crucified** between two robbers.
- **43:6** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!"
- **43:9** "You **crucified** this man, Jesus."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!"

Word Data:

- Strong's: G03880, G43620, G47170, G49570

(Go back to: [Mark 15:13](#); [15:14](#); [15:15](#); [15:20](#); [15:24](#); [15:25](#); [15:27](#); [15:32](#); [16:6](#))

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can also mean to shout or to call out with the intent of asking for help.
- It can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#), plead, [pray](#))

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

(Go back to: [Mark 1:3](#); [1:23](#); [1:26](#); [3:11](#); [5:5](#); [5:7](#); [6:49](#); [9:24](#); [9:26](#); [10:47](#); [10:48](#); [11:9](#); [15:13](#); [15:14](#); [15:34](#); [15:37](#))

cure, cured, heal, healed, healing, healer, health, healthy, unhealthy

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#))

Bible References:

- Acts 5:16
- Acts 8:6
- Luke 5:13
- Luke 6:19
- Luke 8:43
- Matthew 4:23-25
- Matthew 9:35
- Matthew 13:15

Examples from the Bible stories:

- **19:14** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **21:10** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **26:6** Jesus continued saying, “And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.”
- **26:8** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **32:14** She had heard that Jesus had **healed** many sick people and thought, “I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!”
- **44:3** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **44:8** Peter answered them, “This man stands before you **healed** by the power of Jesus the Messiah.”
- **49:2** Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0724, H1369, H1455, H2280, H2421, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H0622, G12950, G17430, G23220, G23230, G23860, G23900, G23920, G25110, G36470, G49820, G51980, G51990

(Go back to: [Mark 1:34](#); [3:2](#); [3:10](#); [5:23](#); [5:29](#); [6:5](#); [6:13](#); [6:56](#))

curse, cursed, cursing

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as "The soil will not be very fertile."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, "You are **cursed**!"
- **2:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **4:4** "I will bless those who bless you and **curse** those who **curse** you."
- **39:7** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

(Go back to: [Mark 11:21](#))

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, [temple](#))

Bible References:

- Hebrews 10:20
- Leviticus 4:17
- Luke 23:45
- Matthew 27:51
- Numbers 4:5

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G26650

(Go back to: [Mark 15:38](#))

Cyrene

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G29560, G29570

(Go back to: [Mark 15:21](#))

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: corrupt, dominion, [kingdom](#), [light](#), redeem, [righteous](#))

Bible References:

- 1 John 1:6
- 1 John 2:8
- 1 Thessalonians 5:5
- 2 Samuel 22:12
- Colossians 1:13
- Isaiah 5:30
- Jeremiah 13:16
- Joshua 24:7
- Matthew 8:12

Word Data:

- Strong's: H0652, H0653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G22170, G46520, G46530, G46550, G46560

(Go back to: [Mark 13:24](#); [15:33](#))

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- **17:2** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **17:3** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **17:4** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **17:5** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **17:6** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **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.
- **17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

(Go back to: [Mark 2:25](#); [10:47](#); [10:48](#); [11:10](#); [12:35](#); [12:36](#); [12:37](#))

day

Definition:

The term “day” generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- “Day” is sometimes used in contrast to “night.” In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as “today.”
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.” Some languages will use a different expression to translate these figurative uses or will translate “day” non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as “day” or “daytime” using the word in your language that refers to the part of the day when there is light.
- Other translations of “day” could include “daytime,” “time,” “season,” “occasion” or “event,” depending on the context.

(See also: [time](#), judgment day, last day)

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong's: H3117, H3118, H6242, G22500

(Go back to: [Mark 1:9](#); [1:13](#); [2:1](#); [2:20](#); [4:27](#); [4:35](#); [5:5](#); [6:21](#); [8:1](#); [8:2](#); [8:31](#); [9:2](#); [9:31](#); [10:34](#); [13:17](#); [13:19](#); [13:20](#); [13:24](#); [13:32](#); [14:1](#); [14:12](#); [14:25](#); [14:49](#); [14:58](#); [15:29](#))

deceive, lie, deception, illusions

Definition:

The term "deceive" means to cause someone to believe something that is not true, often by telling a "lie." The act of deceiving someone is called "lying," "deceit," or "deception."

- Someone who causes others to believe something false is a "deceiver." For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- To "lie" is to say something that is not true.
- A person, action, or message that is not truthful can be described as "deceptive."
- The terms "deceit" and "deception" have the same meaning, but there are some small differences in how they are used.
- The descriptive terms "deceitful" and "deceptive" have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate "deceive" could include "lie to" or "cause to have a false belief" or "cause someone to think something that is not true."
- The term "deceived" could also be translated as "caused to think something false" or "lied to" or "tricked" or "fooled" or "misled."
- "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
- Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
- The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: [true](#))

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
- Genesis 3:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:64
- Micah 6:11

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

(Go back to: [Mark 4:19](#); [7:22](#); [13:22](#))

defile, defiled, desecrate

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: profane, [clean](#))

Bible References:

- 2 Kings 23:8
- Exodus 20:24-26
- Genesis 34:27
- Genesis 49:4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 7:14-16
- Matthew 15:10

Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G28390, G28400, G33920, G34350

(Go back to: [Mark 7:15](#); [7:18](#); [7:20](#); [7:23](#))

delight

Definition:

The term "delight" means great pleasure or great joy.

- To "delight in" something means to "to take pleasure in" or "take joy in" or "be happy about" it. If a person "delights in" something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called "delightful."
- The expression "my delight is in the law of Yahweh" could be translated as "the law of Yahweh gives me great joy" or "I love to obey the laws of Yahweh" or "I am happy when I obey Yahweh's commands."
- The phrases "take no delight in" and "have no delight in" could be translated as "not at all pleased by" or "not happy about."
- The phrase "delight himself in" means "he enjoys doing" something or "he is very happy about" something or someone.
- The term "delights" refers to things that a person enjoys. This could be translated as "pleasures" or "things that give joy."
- An expression such as "I delight to do your will" could also be translated as "I enjoy doing your will" or "I am very happy when I obey you."

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

(Go back to: [Mark 1:11](#))

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), false god, false god, [angel](#), [evil](#), [clean](#))

Bible References:

- James 2:19
- James 3:15
- Luke 4:36
- Mark 3:22
- Matthew 4:24

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:8** The **demons** came out of the man and entered the pigs.
- **47:5** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, "In the name of Jesus, come out of her." Right away the **demon** left her.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

(Go back to: [Mark 1:23](#); [1:26](#); [1:27](#); [1:34](#); [1:39](#); [3:11](#); [3:15](#); [3:22](#); [3:30](#); [5:2](#); [5:8](#); [5:13](#); [6:7](#); [6:13](#); [7:25](#); [7:26](#); [7:29](#); [7:30](#); [9:17](#); [9:20](#); [9:25](#); [9:38](#))

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: [demon](#))

Bible References:

- Mark 1:32
- Matthew 4:24
- Matthew 8:16
- Matthew 8:33

Examples from the Bible stories:

- **26:9** Many people who had **demons in them** were brought to Jesus.
- **32:2** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:6** The man **with the demon** cried out in a loud voice, "What do you want with me, Jesus, Son of the Most High God? Please do not torture me!"
- **32:9** The people from the town came and saw the man who used to **have the demons**.
- **47:3** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G11390

(Go back to: [Mark 1:32](#); [5:15](#); [5:16](#); [5:18](#))

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place" or "remote place" or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

(Go back to: [Mark 1:3](#); [1:4](#); [1:12](#); [1:13](#); [1:35](#); [1:45](#); [6:31](#); [6:32](#); [6:35](#); [8:4](#))

desolate, desolation, alone, deserted

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), devastate, ruin, [waste](#))

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong's: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

(Go back to: [Mark 13:14](#))

devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong's: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

(Go back to: [Mark 4:4](#); [12:40](#))

die, dead, deadly, death

Definition:

The term “death” refers to being physically dead instead of alive.

1. Physical death

- To “die” means to stop living. Death is the end of physical life.
- The expression “put to death” refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Eternal death

- Eternal death is the separation of a person from God.
- This is the kind of death that happened to Adam when he sinned and disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- This same kind of death happens to every person, because we sin. But God gives us eternal life when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, to “die” may be expressed as to “not live.” The term “dead” may be translated as “not alive” or “not having any life” or “not living.”
- Many languages use figurative expressions to describe death, such as to “pass away” in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, eternal life and eternal death are often compared to physical life and physical death. It is important in a translation to use the same word or phrase for both physical death and eternal death.
- In some languages it may be more clear to say “eternal death” when the context requires that meaning. Some translators may also feel it is best to say “physical death” in contexts where it is being contrasted to spiritual death.
- The expression “the dead” is a nominal adjective that refers to people who have died. Some languages will translate this as “dead people” or “people who have died.” (See: [nominal adjective](#))
- The expression “put to death” could also be translated as “kill” or “murder” or “execute.”

(See also: [believe](#), [faith](#), [life](#))

Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10

- Romans 5:12
- Romans 6:10

Examples from the Bible stories:

- **1:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **2:11** "Then you will **die**, and your body will return to dirt."
- **7:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**."
- **40:8** Through his **death**, Jesus opened a way for people to come to God.
- **43:7** "Although Jesus **died**, God raised him from the dead."
- **48:2** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.

Word Data:

- Strong's: H0006, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G03360, G03370, G05200, G05990, G06150, G06220, G16340, G19350, G20790, G22530, G22860, G22870, G22880, G22890, G23480, G28370, G29660, G34980, G34990, G35000, G44300, G48800, G48810, G50530, G50540

(Go back to: [Mark 5:35](#); [5:39](#); [6:14](#); [7:10](#); [9:1](#); [9:9](#); [9:10](#); [9:26](#); [9:48](#); [10:33](#); [12:19](#); [12:20](#); [12:21](#); [12:22](#); [12:25](#); [12:26](#); [12:27](#); [13:12](#); [14:31](#); [14:34](#); [14:55](#); [14:64](#); [15:44](#))

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](#); [Mark 2:15](#); [2:16](#); [2:18](#); [2:23](#); [3:7](#); [3:9](#); [4:34](#); [5:31](#); [6:1](#); [6:29](#); [6:35](#); [6:41](#); [6:45](#); [7:2](#); [7:5](#); [7:17](#); [8:1](#); [8:4](#); [8:6](#); [8:10](#); [8:27](#); [8:33](#); [8:34](#); [9:14](#); [9:18](#); [9:28](#); [9:31](#); [10:10](#); [10:13](#); [10:23](#); [10:24](#); [10:46](#); [11:1](#); [11:14](#); [12:43](#); [13:1](#); [14:12](#); [14:13](#); [14:14](#); [14:16](#); [14:32](#); [16:7](#))

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to “divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the term to “divorce” is to “send away” or to “formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as a “paper stating that the marriage has ended.”

Bible References:

- 1 Chronicles 8:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:4
- Matthew 5:32
- Matthew 19:3

Word Data:

- Strong’s: H1644, H3748, H5493, H7971, G06300, G06470, G08630

(Go back to: [Mark 10:4](#); [10:11](#); [10:12](#))

doctrine, teaching, beliefs, instructions, knowledge

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God—Father, Son and Holy Spirit—including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: [teach](#))

Bible References:

- 1 Timothy 1:3
- 2 Timothy 3:16-17
- Mark 7:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G13190, G13220, G20850

(Go back to: [Mark 7:7](#))

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), innocent, pure)

Bible References:

- Genesis 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G40580

(Go back to: [Mark 1:10](#); [11:15](#))

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.
- This term can be used figuratively to refer to the people who live on the earth or what the earth contains, such as in “let the earth be glad” and “he will judge the earth.”

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: [world](#), [heaven](#))

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

(Go back to: [Mark 2:10](#); [4:28](#); [4:31](#); [9:3](#); [13:27](#); [13:31](#))

Edom, Edomite, Idumea

Facts:

Edom was another name for Esau. The region where he lived also became known as “Edom” and later, “Idumea.” The “Edomites” were his descendants.

- The region of Edom changed locations over time. It was mostly located to the south of Israel and eventually extended into southern Judah.
- During New Testament times, Edom covered the southern half of the province of Judea. The Greeks called it “Idumea.”
- The name “Edom” means “red,” which may refer to the fact that Esau was covered with red hair when he was born. Or it may refer to the red lentil stew that Esau traded his birthright for.
- In the Old Testament, the country of Edom is often mentioned as an enemy of Israel.
- The entire book of Obadiah is about the destruction of Edom. Other Old Testament prophets also spoke negative prophecies against Edom.

(Translation suggestions: [How to Translate Names](#))

(See also: [adversary](#), birthright, Esau, Obadiah, [prophet](#))

Bible References:

- Genesis 25:30
- Genesis 32:3
- Genesis 36:1
- Isaiah 11:14-15
- Joshua 11:16-17
- Obadiah 1:2

Word Data:

- Strong's: H0123, H0130, H8165, G24010

(Go back to: [Mark 3:8](#))

elder, older, old

Definition:

The term “elder” or “older” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community. For example, elders might have gray hair, have adult children, or perhaps even have grandchildren or great-grandchildren.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “older men” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

(Go back to: [Mark 7:3](#); [7:5](#); [8:31](#); [11:27](#); [14:43](#); [14:53](#); [15:1](#))

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [miracle](#), [prophet](#), Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2 Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **19:7** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **36:3** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H0452, G22430

(Go back to: [Mark 6:15](#); [8:28](#); [9:4](#); [9:5](#); [9:11](#); [9:12](#); [9:13](#); [15:35](#); [15:36](#))

endure, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be translated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- 2 Timothy 2:11-13
- James 1:3
- James 1:12
- Luke 21:19
- Matthew 13:21
- Revelation 1:9
- Romans 5:3-5

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

(Go back to: [Mark 13:13](#))

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

(Go back to: [Mark 7:22](#); [15:10](#))

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), reign, [life](#))

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **28:10** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

(Go back to: [Mark 3:29](#); [10:17](#); [10:30](#))

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, “We heard him (Stephen) speak **evil** things about Moses and God!”

- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(Go back to: [Mark 7:10](#); [7:21](#); [7:22](#); [7:23](#); [9:39](#))

ewe, ram, sheep, sheepfold, sheepshearers, sheepskins

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

(Go back to: [Mark 6:34](#); [14:27](#))

face, facial

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings in the Bible.

- In the Bible, the term “face” is often used figuratively to mean a person’s presence, the front of an object, or the surface of something.
- When referring to a person, the term “face” is often used figuratively to mean the action of seeing, which can represent that person’s knowledge, perception, notice, attention, or judgment.
- In a physical sense, to “face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to “face” could be translated as to “turn toward” or to “look at directly” or to “look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole land” or “living throughout the land.”

Bible References:

- Deuteronomy 5:4
- Genesis 33:10

Word Data:

- Strong’s: H0600, H0639, H5869, H6440, H8389, G37990, G43830, G47500

(Go back to: [Mark 1:2](#); [12:14](#); [14:65](#))

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: [abstractnouns](#))
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: [believe](#), [faithful](#))

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”
- **31:7** Then he (Jesus) said to Peter, “You man of little **faith**, why did you doubt?”
- **32:16** Jesus said to her, “Your **faith** has healed you. Go in peace.”
- **38:9** Then Jesus said to Peter, “Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.”

Word Data:

- Strong’s: H0529, H0530, G16800, G36400, G41020, G60660

(Go back to: [Mark 2:5](#); [4:40](#); [5:34](#); [10:52](#); [11:22](#))

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](#))

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- 1 John 4:1-3
- 2 Peter 2:1
- Acts 13:6-8
- Luke 6:26
- Matthew 7:16
- Matthew 24:23-25

Word Data:

- Strong’s: G55780

(Go back to: [Mark 13:22](#))

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong's: H3720, H7458, H7459, G30420

(Go back to: [Mark 13:8](#))

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](#); [2:18](#); [2:19](#); [2:20](#); [9:29](#))

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 4:40](#); [4:41](#); [5:15](#); [5:33](#); [5:36](#); [6:20](#); [6:50](#); [Notes](#); [9:32](#); [10:32](#); [11:18](#); [11:32](#); [12:12](#); [16:8](#))

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#), banquet)

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong's: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

(Go back to: [Mark 12:39](#))

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

(Go back to: [Mark 14:2](#); [15:6](#))

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

(Go back to: [Mark 11:13](#); [11:20](#); [11:21](#); [13:28](#))

fire, firebrands, firepans, fireplace, firepot

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- Fire could also refer to lightning in the context of a storm or it being from heaven.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as “cause to experience suffering in order to be purified.”

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 1:10
- 2 Thessalonians 1:8
- Acts 7:29-30
- John 15:6
- Luke 3:16
- Matthew 3:12
- Nehemiah 1:3

Word Data:

- Strong's: H0215, H0217, H0398, H0784, H0800, H0801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G04390, G04400, G10670, G27410, G44420, G44430, G44470, G44480, G44510, G53940, G54570

(Go back to: [Mark 9:22](#); [9:43](#); [9:48](#); [9:49](#); [14:54](#))

fishermen, fishers

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:8
- Luke 5:1-3
- Matthew 4:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1771, H2271, G02310

(Go back to: [Mark 1:16](#); [1:17](#))

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [euphemism](#)). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- 1 John 2:16
- 2 John 1:7
- Ephesians 6:12
- Galatians 1:16
- Genesis 2:24
- John 1:14
- Matthew 16:17
- Romans 8:8

Word Data:

- Strong’s: H0829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G29070, G45590, G45600, G45610

(Go back to: [Mark 10:8](#); [13:20](#); [14:38](#))

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

(Go back to: [Mark 7:22](#))

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: [guilt](#))

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.

- **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.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **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."

Word Data:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

(Go back to: [Mark 1:4](#); [2:5](#); [2:7](#); [2:9](#); [2:10](#); [3:28](#); [3:29](#); [4:12](#); [11:25](#))

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

(Go back to: [Mark 15:34](#))

fruit, fruitful, unfruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces”—that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression “fruitful labor” could be translated as “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in someone.”

(See also: descendant, [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- Galatians 5:23
- Genesis 1:11
- Luke 8:15
- Matthew 3:8

- Matthew 7:17

Word Data:

- Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

(Go back to: [Mark 4:7](#); [4:8](#); [4:19](#); [4:20](#); [4:29](#); [11:14](#); [12:2](#); [14:25](#))

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), [minister](#), [call](#))

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:5** “This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

(Go back to: [Mark 1:15](#); [14:49](#))

Galilee, Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), Samaria, [Sea of Galilee](#))

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:6** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee**.”
- **41:6** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s: H1551, G10560, G10570

(Go back to: [Mark 1:9](#); [1:14](#); [1:16](#); [1:28](#); [1:39](#); [3:7](#); [6:21](#); [7:31](#); [9:30](#); [14:28](#); [14:70](#); [15:41](#); [16:7](#))

generation

Definition:

The term “generation” generally refers to a group of people who are all alive at the same time. They are all born in the same general time period and are therefore about the same age.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: descendant, [evil](#), [ancestor](#))

Bible References:

- Acts 15:19-21
- Exodus 3:13-15
- Genesis 15:16
- Genesis 17:7
- Mark 8:12
- Matthew 11:16
- Matthew 23:34-36
- Matthew 24:34

Word Data:

- Strong's: H1755, H1859, H8435, G10740

(Go back to: [Mark 8:12](#); [8:38](#); [9:19](#); [13:30](#))

Gentile

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- Acts 9:13-16
- Acts 14:5-7
- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong’s: H1471, G14820, G14840, G16720

(Go back to: [Mark 10:33](#); [10:42](#))

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: [How to Translate Names](#))

(See also: [Judas Iscariot](#), Kidron Valley, [Mount of Olives](#))

Bible References:

- Mark 14:32
- Matthew 26:36

Word Data:

- Strong's: G10680

(Go back to: [Mark 14:32](#))

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, “**Glory** 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 2:12](#); [8:38](#); [Notes](#); [10:37](#); [13:26](#))

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being” or “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for “God” and “god.”
NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word “god,” it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), false god, [God the Father](#), [Holy Spirit](#), false god, [Son of God](#), Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12

- Psalms 47:9

Examples from the Bible stories:

- **1:1 God** created the universe and everything in it in six days.
- **1:15 God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14 God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

(Go back to: [Mark 1:14](#); [1:24](#); [2:7](#); [2:12](#); [2:26](#); [3:35](#); [5:7](#); [7:8](#); [7:9](#); [8:33](#); [10:9](#); [10:15](#); [10:18](#); [10:25](#); [10:27](#); [11:22](#); [12:14](#); [12:17](#); [12:24](#); [12:26](#); [12:27](#); [12:29](#); [12:30](#); [13:19](#); [15:34](#))

God the Father, heavenly Father, Father

Facts:

The terms "God the Father" and "heavenly Father" refer to Yahweh, the one true God. Another term with the same meaning is "Father," used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father.
- The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven."
- Usually "Father" is capitalized when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- **24:9** There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **29:9** Then Jesus said, "This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to heaven and said, "**Father**, thank you for hearing me."
- **40:7** Then Jesus cried out, "It is finished! **Father**, I give my spirit into your hands."
- **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."
- **43:8** "Jesus is now exalted to the right hand of **God the Father**."
- **50:10** "Then the righteous ones will shine like the sun in the kingdom of **God their Father**."

Word Data:

- Strong's: H0001, H0002, G39620

(Go back to: [Mark 8:38](#); [11:25](#); [13:32](#); [14:36](#))

Golgotha

Facts:

“Golgotha” was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means “Skull” or “Place of the Skull.”

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as “Calvary,” which comes from the Latin word for “skull.”
- Many Bible versions use a word that looks or sounds similar to “Golgotha,” since its meaning is already explained in the Bible text.

(Translation Suggestion: [How to Translate Names](#))

(See also: Aram, [Mount of Olives](#))

Bible References:

- John 19:17
- Mark 15:22
- Matthew 27:33

Word Data:

- Strong's: G11150

(Go back to: [Mark 15:22](#))

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: [kingdom](#), [sacrifice](#), [save](#))

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- **23:6** The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **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. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.
- **47:1** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- **50:3** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G20970, G20980, G42830

(Go back to: [Mark 1:1](#); [1:14](#); [1:15](#); [8:35](#); [10:29](#); [13:10](#); [14:9](#))

good, right, pleasant, better, best

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [righteous](#), prosper, [evil](#))

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong's: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

(Go back to: [Mark 3:4](#); [4:8](#); [4:20](#); [7:27](#); [7:37](#); [9:5](#); [9:42](#); [9:43](#); [9:45](#); [9:47](#); [9:50](#); [10:17](#); [10:18](#); [14:6](#); [14:7](#); [14:21](#))

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), province, Rome, [ruler](#))

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

(Go back to: [Mark 13:9](#))

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), wheat)

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

(Go back to: [Mark 2:23](#); [4:28](#))

grave, gravediggers, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- **32:4** The man lived among the **tombs** in the area.
- **37:6** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **37:7** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:9** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **41:4** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **41:5** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

Word Data:

- Strong’s: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

(Go back to: [Mark 5:2](#); [5:3](#); [5:5](#); [6:29](#); [15:46](#); [16:2](#); [16:3](#); [16:5](#); [16:8](#))

Greek, Grecian, Hellenist

Facts:

The term “Greek” refers to the language spoken in the country of Greece, it is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The adjective “Grecian” means “Greek-speaking.”

- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as “Greeks” in the New Testament, especially when contrasted with Jews.
- The phrase “Grecian Jews” or “Hellenists” referred to Jews who spoke Greek in contrast to the “Hebraic Jews” who spoke only Hebrew, or perhaps Aramaic. The term “Hellenists” comes from the pronunciation of the Greek word for a Greek-speaker.
- Other ways to translate “Grecian” could include, “Greek-speaking” or “culturally Greek” or “Greek.”
- When referring to non-Jews, “Greek” could be translated as “Gentile.”

(Translation suggestions: [How to Translate Names](#))

(See also: Aram, [Gentile](#), Greece, Hebrew, Rome)

Bible References:

- Acts 6:1
- Acts 9:29
- Acts 11:20
- Acts 14:1-2
- Colossians 3:11
- Galatians 2:3-5
- John 7:35

Word Data:

- Strong's: H3125, G16720, G16730, G16740, G16750, G16760

(Go back to: [Mark 7:26](#))

groan

Definition:

The term to “groan” refers to the uttering of a deep, low sound that is caused by physical or emotional distress. It could also be the sound someone makes without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate “groan” could include, “give a low cry of pain” or “grieve deeply.”
- As a noun, this could be translated as “a low cry of distress” or “a deep murmur of pain.”

(See also: [cry](#))

Bible References:

- 2 Corinthians 5:2
- Hebrews 13:17
- Job 23:2
- Psalms 32:3-4
- Psalms 102:5-6

Word Data:

- Strong's: H0584, H0585, H0602, H0603, H1901, H1993, H5008, H5009, H5098, H5594, H7581, G47260, G47270, G49590

(Go back to: [Mark 7:34](#); [8:12](#))

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, iniquity, punish, [sin](#))

Bible References:

- Exodus 28:36-38
- Isaiah 6:7
- James 2:10-11
- John 19:4
- Jonah 1:14

Examples from the Bible stories:

- **39:2** They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- **39:11** After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- **40:4** Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- **49:10** Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong’s: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

(Go back to: [Mark 3:29](#))

hand

Definition:

The word “hand” refers to the part of the body at the end of the arm. This term is often used figuratively to refer to a person’s power, control, or action, whether it be in reference to God or in reference to a human person.

Some of the various uses of the term “hand” include the following:

- The term “hand” can be used figuratively to refer to the position of being “beside” a person, an object, or a location.
- To “lay a hand on” means to “harm.” To “save from the hand of” means to prevent someone from being harmed by another person.
- The position of being “on the right hand” means “on the right side” or “to the right.”
- The expression “by the hand of” someone means “by” or “through” the action of that person. For example, the phrase “by the hand of the Lord” means that God caused something to happen.
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- The term “laying on of hands” can refer to placing a hand on a person in order to dedicate that person to God’s service, to pray for healing, or to ask God to bless that person.
- When Paul says “written by my hand,” it means that he himself wrote that part of the letter rather than speaking it to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [power](#), [right hand](#), [honor](#), [bless](#))

Bible References:

- Acts 7:25
- Acts 8:17
- Acts 11:21
- Genesis 9:5
- Genesis 14:20
- John 3:35
- Mark 7:32
- Matthew 6:3

Word Data:

- Strong's: H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G07100, G11880, G14480, G14510, G21760, G29020, G40840, G44740, G54950, G54960, G54970

(Go back to: [Mark 1:31](#); [1:41](#); [3:1](#); [3:3](#); [3:5](#); [5:23](#); [5:41](#); [6:2](#); [6:5](#); [7:2](#); [7:3](#); [7:5](#); [7:32](#); [8:23](#); [8:25](#); [9:27](#); [9:31](#); [9:43](#); [10:16](#); [14:41](#); [14:46](#))

hard, harden, hardness

Definition:

The term “hard” generally refers to something that is difficult, persistent, or unyielding.

- The use of “hard” (in various forms) with “heart” refers to people being stubbornly unrepentant or disobedient (usually) to God.
- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

(See also: [disobey](#), [evil](#), [heart](#), labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:23
- Deuteronomy 15:7
- Exodus 14:4
- Hebrews 4:7
- John 12:40
- Matthew 19:8

Word Data:

- Strong's: H0553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4165, H4522, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H6635, H7185, H7186, H7188, H7280, H8068, H8307, H8631, G09170, G14190, G14210, G14220, G14230, G22050, G25320, G25530, G28720, G28730, G34250, G34330, G40530, G41830, G44560, G44570, G46410, G46420, G46430, G46450, G49120

(Go back to: [Mark 3:5](#); [6:52](#); [8:17](#); [10:5](#); [10:24](#))

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, [festival](#), [good news](#))

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22
- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

(Go back to: [Mark 4:29](#))

head

Definition:

The word “head” refers to the uppermost body part of a human body, above the neck. This term is often used figuratively to mean many different things, including “top,” “first,” “beginning,” “source,” and other concepts.

Some examples of various uses of the term “head” include:

- The expression “no razor will ever touch his head” means that he should never cut or shave his hair.
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.
- The expression “heads of grain” refers to the top part of wheat or barley plants that contains the seeds. Similarly, the expression “head of a mountain” refers to the top part of the mountain.
- The term “head” can also refer to the beginning or source of something, or the first in a series of things (can be objects or people).
- Often the term “head” refers to the most important person in a group or to a person who is in authority over others. For example, the phrase “You have made me the head over nations” means “You have made me the ruler...” or “You have given me authority over....”

Translation Suggestions

- Depending on the context, the term “head” could be translated as “authority” or “ruler” or “the one who is responsible for.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, some other ways to translate this term might include “top” or “beginning” or “source” or “leader.”

(See also: chief, [grain](#))

Bible References:

- 1 Chronicles 1:51-54
- 1 Kings 8:1-2
- 1 Samuel 9:22
- Colossians 2:10
- Colossians 2:19
- Numbers 1:4

Word Data:

- Strong's: H0441, H1270, H1538, H3852, H4425, H4761, H4763, H5110, H5324, H6285, H6287, H6797, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G03460, G07550, G27750, G27760, G47190

(Go back to: [Mark 6:24](#); [6:25](#); [6:27](#); [6:28](#); [12:4](#); [12:10](#); [14:3](#); [15:19](#); [15:29](#))

heart

Definition:

The term “heart” refers to the internal bodily organ that pumps blood throughout the body in people and animals. However, in the Bible the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with complete sincerity, commitment, or willingness, holding nothing back.
- The expression “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this literally with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include “very sad” or “feeling deeply hurt.”

(See also: [hard](#))

Bible References:

- 1 John 3:17
- 1 Thessalonians 2:4
- 2 Thessalonians 3:13-15
- Acts 8:22
- Acts 15:9
- Luke 8:15
- Mark 2:6
- Matthew 5:8
- Matthew 22:37

Word Data:

- Strong’s: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G06740, G12820, G12710, G21330, G25880, G25890, G46410, G46980, G55900

(Go back to: [Mark 2:6](#); [2:8](#); [3:5](#); [6:52](#); [7:6](#); [7:19](#); [7:21](#); [8:17](#); [11:23](#); [12:30](#); [12:33](#))

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: [kingdom of God](#))

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:7** Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:9** Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:9** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

(Go back to: [Mark 1:10](#); [1:11](#); [4:32](#); [6:41](#); [7:34](#); [8:11](#); [10:21](#); [11:25](#); [11:30](#); [11:31](#); [12:25](#); [13:25](#); [13:27](#); [13:31](#); [13:32](#); [14:62](#))

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, [inherit](#))

Bible References:

- Galatians 4:1-2
- Galatians 4:7
- Genesis 15:1
- Genesis 21:10-11
- Luke 20:14
- Mark 12:7
- Matthew 21:38-39

Word Data:

- Strong's: H1121, H3423, G28160, G28180, G28200, G47890

(Go back to: [Mark 12:7](#))

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: [heaven](#), [death](#), Hades, abyss)

Bible References:

- James 3:6
- Luke 12:5
- Mark 9:42-44
- Matthew 5:21-22
- Matthew 5:29
- Matthew 10:28-31
- Matthew 23:33
- Matthew 25:41-43
- Revelation 20:15

Examples from the Bible stories:

- **50:14** He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **50:15** He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G00860, G04390, G04400, G10670, G30410, G44420, G44430, G44470, G44480, G50200, G53940, G54570

(Go back to: [Mark 9:43](#); [9:45](#); [9:47](#))

Herod, Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled about one-fourth of the provinces of Israel, so he was also called "Herod the tetrarch." "Tetrarch" was a title for a person who ruled one-fourth of a country.
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), Herod the Great, [John \(the Baptist\)](#), [king](#), Rome)

Bible References:

- Luke 3:1-2
- Luke 3:20
- Luke 9:9
- Luke 13:32
- Luke 23:9
- Mark 6:20
- Matthew 14:2

Word Data:

- Strong's: G22640, G22650, G22670

(Go back to: [Mark 6:14](#); [6:16](#); [6:17](#); [6:18](#); [6:20](#); [6:21](#); [6:22](#); [8:15](#))

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))

Bible References:

- Luke 3:19
- Mark 6:17
- Mark 6:22
- Matthew 14:4

Word Data:

- Strong's: G22660

(Go back to: [Mark 6:17](#); [6:19](#); [6:22](#))

high priest, chief priests

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, [priest](#), [temple](#))

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

(Go back to: [Mark 2:26](#); [8:31](#); [10:33](#); [11:18](#); [11:27](#); [14:1](#); [14:10](#); [14:43](#); [14:47](#); [14:53](#); [14:54](#); [14:55](#); [14:60](#); [14:61](#); [14:63](#); [14:66](#); [15:1](#); [15:3](#); [15:10](#); [15:11](#); [15:31](#))

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 1:8](#); [1:10](#); [1:12](#); [Notes](#); [3:29](#); [12:36](#); [13:11](#))

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftentimes used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god.

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: [Holy Spirit](#), consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** "You are standing on **holy** ground."
- **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
- **13:5** "Always be sure to keep the Sabbath day **holy**."
- **22:5** "So the baby will be **holy**, the Son of God."
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

(Go back to: [Mark 1:24](#); [6:20](#); [8:38](#))

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: [Simile](#), [Metaphor](#))
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: [John \(the Baptist\)](#), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 6:3
- Exodus 13:3-5
- Joshua 5:6
- Proverbs 5:3

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G31920

(Go back to: [Mark 1:6](#))

honor

Definition:

The terms “honor” and to “honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, [glory](#), [glory](#), praise)

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

(Go back to: [Mark 7:6](#); [7:10](#); [10:19](#))

hour

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The term “hour” is also used to mean “at that moment” or “right then.”
- When the text talks about the “hour” being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term “hour” can be translated as “time” or “moment” or “appointed time.”
- The phrase “in that very hour” or “the same hour” could be translated as “at that moment” or “at that time” or “immediately” or “right then.”
- The expression “the hour was late” could be translated as “it was late in the day” or “it would soon be getting dark” or “it was late afternoon.”

(See also: [hour](#))

Bible References:

- 1 Corinthians 15:30
- Acts 10:30
- Mark 14:35

Word Data:

- Strong's: G56100

(Go back to: [Mark 6:35](#); [11:11](#); [13:11](#); [13:32](#); [14:35](#); [14:37](#); [14:41](#))

hour, moment, immediately, for a while

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 PM). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system..
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong's: H8160, G56100

(Go back to: [Mark 15:25](#); [15:33](#); [15:34](#))

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), tabernacle, [temple](#))

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

(Go back to: [Mark 2:26](#))

house, household

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps. The term is often used figuratively in the Bible to mean various concepts such as “household” or “descendants,” etc.

- Sometimes the term “house” means “household,” referring to all the people who live together in one house or multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Sometimes the term “house” means “family” or “descendants,” referring to all the people related to or descended from a particular person. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.” The phrase “house of God” could be translated in a similar way.

(See also: descendant, [house of God](#), tabernacle, [temple](#), house of David, kingdom of Israel)

Bible References:

- Acts 7:42
- Acts 7:49
- Genesis 39:4
- Genesis 41:40
- Luke 8:39
- Matthew 10:6
- Matthew 15:24

Word Data:

- Strong’s: H1004, H1005, G36090, G36130, G36140, G36240

(Go back to: [Mark 1:29; 2:1; 2:11; 2:15; 2:26; 3:20; 3:25; 3:27; 5:19; 5:38; 6:10; 7:17; 7:24; 7:30; 8:3; 8:26; 9:28; 9:33; 10:10; 10:29; 10:30; 11:17; 12:40; 13:15; 13:34; 13:35; 14:3](#))

household

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involve directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: [house](#))

Bible References:

- Acts 7:10
- Galatians 6:10
- Genesis 7:1
- Genesis 34:19
- John 4:53
- Matthew 10:25
- Matthew 10:36
- Philippians 4:22

Word Data:

- Strong's: H1004, H5657, G23220, G36090, G36140, G36150, G36160, G36230, G36240

(Go back to: [Mark 6:4](#))

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong's: H0120, H2611, H2612, G05050, G52720, G52730

(Go back to: [Mark 7:6](#); [12:15](#))

image, carved image, cast metal images, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, [God](#), false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong's: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

(Go back to: [Mark 12:16](#))

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: [heir](#), Canaan, Promised Land, [possess](#))

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- **4:6** When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- **35:3** “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

(Go back to: [Mark 10:17](#); [12:7](#))

interpret, interpretation, interpreter

Facts:

The terms “interpret” and “interpretation” refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The “interpretation” of the dream is the “explanation” of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term “interpret” can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term “interpret” could include, “figure out the meaning of” or “explain” or “give the meaning of.”
- The term “interpretation” could also be translated as “explanation” or “meaning.”

(See also: Babylon, Daniel, dream, [prophet](#), vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong's: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

(Go back to: [Mark 5:41](#); [15:22](#); [15:34](#))

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), descendant, [eternity](#), [fulfill](#), [Jacob](#), Sarah, twelve tribes of Israel)

Bible References:

- Galatians 4:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:8
- Genesis 28:1-2
- Genesis 31:18
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **5:4** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **5:6** When **Isaac** was a young man, God tested Abraham’s faith by saying, “Take **Isaac**, your only son, and kill him as a sacrifice to me.”
- **5:9** God had provided the ram to be the sacrifice instead of **Isaac**.
- **6:1** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**.
- **6:5** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **7:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong’s: H3327, H3446, G24640

(Go back to: [Mark 12:26](#))

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: Ahaz, Assyria, [Christ](#), Hezekiah, Jotham, Judah, [prophet](#), Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- **21:9** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **21:12** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **26:2** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **45:8** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

(Go back to: [Mark 1:2](#); [7:6](#))

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: [Jacob](#), kingdom of Israel, Judah, [nation](#), twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- **14:12** But despite all this, the people of *_Israel_* complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of **Israel** *its own section of the Promised Land. Then God gave _Israel_ peace along all its borders.*
- **16:16** So God punished *_Israel_* again for worshipping idols.
- **43:6** “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

(Go back to: [Mark 12:29](#); [15:32](#))

it is written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- 1 John 5:13-15
- Acts 13:29
- Exodus 32:15-16
- John 21:25
- Luke 3:4
- Mark 9:12
- Matthew 4:6
- Revelation 1:3

Word Data:

- Strong’s: H3789, G11250

(Go back to: [Mark 1:2](#); [7:6](#); [9:12](#); [9:13](#); [11:17](#); [14:21](#); [14:27](#))

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, [deceive](#), Esau, [Isaac](#), Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **7:1** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **7:7** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **7:8** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **7:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **8:1** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

(Go back to: [Mark 12:26](#))

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), James (brother of Jesus), [James \(son of Zebedee\)](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G23850

(Go back to: [Mark 3:18](#))

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Elijah](#), James (brother of Jesus), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- Luke 9:28-29
- Mark 1:19-20
- Mark 1:29-31
- Mark 3:17
- Matthew 4:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G23850

(Go back to: [Mark 1:19](#); [1:29](#); [3:17](#); [5:37](#); [9:2](#); [10:35](#); [10:41](#); [13:3](#); [14:33](#))

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, [Jordan River](#), Joshua, [miracle](#), Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- **15:1** Joshua sent two spies to the Canaanite city of **Jericho**.
- **15:3** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **15:5** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

(Go back to: [Mark 10:46](#))

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, [Christ](#), [David](#), Jebusites, [Jesus](#), Solomon, [temple](#), Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:7** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- **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.
- **38:2** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

(Go back to: [Mark 1:5](#); [3:8](#); [3:22](#); [7:1](#); [10:32](#); [10:33](#); [11:1](#); [11:11](#); [11:15](#); [11:27](#); [15:41](#))

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [God](#), [God the Father](#), [high priest](#), [kingdom of God](#), [Mary](#), [Savior](#), [Son of God](#))

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- **22:4** The angel said, "You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah."
- **23:2** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."

- **24:7** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:9** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **25:8** **Jesus** did not give in to Satan's temptations, so Satan left him.
- **26:8** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:3** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:2** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:8** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G24240, G55470

(Go back to: [Mark 1:1](#); [1:9](#); [1:14](#); [1:17](#); [1:24](#); [1:25](#); [2:5](#); [2:8](#); [2:15](#); [2:17](#); [2:19](#); [3:7](#); [5:6](#); [5:7](#); [5:15](#); [5:20](#); [5:21](#); [5:27](#); [5:30](#); [5:36](#); [6:4](#); [6:30](#); [8:17](#); [8:27](#); [9:2](#); [9:4](#); [9:5](#); [9:8](#); [9:23](#); [9:25](#); [9:27](#); [9:39](#); [10:5](#); [10:14](#); [10:18](#); [10:21](#); [10:23](#); [10:24](#); [10:27](#); [10:29](#); [10:32](#); [10:38](#); [10:39](#); [10:42](#); [10:47](#); [10:49](#); [10:50](#); [10:51](#); [10:52](#); [11:6](#); [11:7](#); [11:22](#); [11:29](#); [11:33](#); [12:17](#); [12:24](#); [12:29](#); [12:34](#); [12:35](#); [13:2](#); [13:5](#); [14:6](#); [14:18](#); [14:27](#); [14:30](#); [14:48](#); [14:53](#); [14:55](#); [14:60](#); [14:62](#); [14:67](#); [14:72](#); [15:1](#); [15:5](#); [15:15](#); [15:34](#); [15:37](#); [15:43](#); [16:6](#))

Jew, Jewish

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: [Abraham](#), [Jacob](#), [Israel](#), Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

(Go back to: [Mark 7:3](#); [15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#))

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [reveal](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- Galatians 2:9-10
- John 1:19-21
- Mark 3:17-19
- Matthew 4:21-22
- Revelation 1:1-3

Examples from the Bible stories:

- **36:1** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **44:1** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **44:6** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **44:7** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **44:9** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

(Go back to: [Mark 1:19](#); [1:29](#); [3:17](#); [5:37](#); [9:2](#); [9:38](#); [10:35](#); [10:41](#); [13:3](#); [14:33](#))

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since “John” was a common name, he is often called “John the Baptist” to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called “John the Baptist” because he baptized many people.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), Zechariah (NT))

Bible References:

- John 3:22-24
- Luke 1:11-13
- Luke 1:62-63
- Luke 3:7
- Luke 3:15-16
- Luke 7:27-28
- Matthew 3:13
- Matthew 11:14

Examples from the Bible stories:

- **22:2** The angel said to Zechariah, “Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!”
- **22:7** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **24:1 John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- **24:2** Many people came out to the wilderness to listen to **John**. He preached to them, saying, “Repent, for the kingdom of God is near!”
- **24:6** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, “Look! There is the Lamb of God who will take away the sin of the world.”

Word Data:

- Strong's: G09100 G24910

(Go back to: [Mark 1:4](#); [1:6](#); [1:9](#); [1:14](#); [2:18](#); [6:14](#); [6:16](#); [6:17](#); [6:18](#); [6:20](#); [6:24](#); [6:25](#); [8:28](#); [11:30](#); [11:32](#))

Jordan River, Jordan

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, [Sea of Galilee](#))

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- **15:2** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **15:3** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G24460

(Go back to: [Mark 1:5](#); [1:9](#); [3:8](#); [10:1](#))

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13

- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

(Go back to: [Mark 4:16](#); [14:11](#))

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus' brothers was named Judas. He was later known as "Jude." He was not the same person as Judas Iscariot.

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [betray](#), Jewish leaders, Judas the son of James)

Bible References:

- Luke 6:14-16
- Luke 22:47-48
- Mark 3:19
- Mark 14:10-11
- Matthew 26:23-25

Examples from the Bible stories:

- **38:2** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **38:14** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **39:8** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: G24550, G24690

(Go back to: [Mark 3:19](#); [14:10](#); [14:43](#))

Judea, Judah

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Edom](#), [Judah](#), [Judah](#), [Samaria](#))

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

(Go back to: [Mark 1:5](#); [3:7](#); [10:1](#); [13:14](#))

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

(Go back to: [Mark 6:4](#))

kind [NOT kindness]

Definition:

The term “kind” refers to a group or classification of something(s) that share some common characteristics but not all characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include “type” or “class” or “group” or “animal (plant) group” or “category.”

Bible References:

- Genesis 1:21
- Genesis 1:24
- Mark 9:29
- Matthew 13:47

Word Data:

- Strong's: H2178, H3978, H4327, G10850, G54490

(Go back to: [Mark 9:29](#))

King of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: descendant, [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), wise men)

Bible References:

- Luke 23:3
- Luke 23:38
- Matthew 2:2
- Matthew 27:11
- Matthew 27:35-37

Examples from the Bible stories:

- **23:9** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:9** Pilate asked Jesus, “Are you the **King of the Jews**?”
- **39:12** The Roman 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**!”
- **40:2** Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G09350, G24530

(Go back to: [Mark 15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#))

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#))

Bible References:

- 1 Timothy 6:15-16
- 2 Kings 5:18
- 2 Samuel 5:3
- Acts 7:9-10
- Acts 13:22
- John 1:49-51
- Luke 1:5
- Luke 22:24-25
- Matthew 5:35
- Matthew 14:9

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- **16:18** Finally, the people asked God for a **king** like all the other nations had.
- **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **21:6** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **48:14** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong’s: H4427, H4428, H4430, G09350, G09360

(Go back to: [Mark 6:14](#); [6:22](#); [6:25](#); [6:26](#); [6:27](#); [13:9](#); [15:2](#); [15:9](#); [15:12](#); [15:18](#); [15:26](#); [15:32](#))

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), kingdom of Israel, Judah, Judah, [priest](#))

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14
- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- **13:2** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **18:4** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- **18:7** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:8** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

(Go back to: [Mark 3:24](#); [6:23](#); [10:15](#); [10:25](#); [11:10](#); [13:8](#))

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [metonymy](#))
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”

- **34:3** Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- **34:4** "The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again."
- **34:5** "The **kingdom of God** is also like a perfect pearl of great value."
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: G09320, G23160, G37720

(Go back to: [Mark 1:15](#); [4:11](#); [4:26](#); [4:30](#); [9:1](#); [9:47](#); [10:14](#); [10:15](#); [10:23](#); [10:24](#); [10:25](#); [12:34](#); [14:25](#); [15:43](#))

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

(Go back to: [Mark 14:44](#); [14:45](#))

know, knowledge, unknown, distinguish

Definition:

The term “know” and “knowledge” means generally to understand something or someone. It can also mean to be aware of a fact or to be familiar with a person. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

- 1 Corinthians 2:12-13
- 1 Samuel 17:46
- 2 Corinthians 2:15
- 2 Peter 1:3-4
- Deuteronomy 4:39-40
- Genesis 19:5
- Luke 1:77

Word Data:

- Strong's: H1843, H1844, H1847, H1875, H3045, H3046, H4093, H4486, H5046, H5234, H5475, H5869, G00500, G00560, G10970, G11070, G11080, G14920, G19210, G19220, G19870, G24670, G25890, G42670, G48940

(Go back to: [Mark 1:24](#); [1:34](#); [2:8](#); [2:10](#); [4:27](#); [5:29](#); [5:30](#); [5:33](#); [5:43](#); [6:20](#); [6:33](#); [6:38](#); [6:54](#); [7:24](#); [8:17](#); [9:6](#); [9:30](#); [10:19](#); [10:38](#); [10:42](#); [11:33](#); [12:12](#); [12:14](#); [12:15](#); [12:24](#); [13:28](#); [13:29](#); [13:32](#); [13:33](#); [13:35](#); [14:40](#); [14:68](#); [14:71](#); [15:10](#); [15:45](#))

labor, laborer, work, hard work

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include “work” or “hard work” or “difficult work” or to “work hard.”

(See also: [hard](#), labor pains)

Bible References:

- 1 Thessalonians 2:9
- 1 Thessalonians 3:5
- Galatians 4:10-11
- James 5:4
- John 4:38
- Luke 10:2
- Matthew 10:10

Word Data:

- Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H6635, G00750, G20380, G20400, G20410, G28720, G28730, G48660, G49040

(Go back to: [Mark 14:6](#))

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 8:16-18
- Matthew 5:15
- Matthew 6:22
- Matthew 25:3

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G29850, G30880

(Go back to: [Mark 4:21](#))

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

Word Data:

- Strong's: H4501, G30870

(Go back to: [Mark 4:21](#))

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](#))

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, [law](#), [Moses](#), [Sabbath](#))

Bible References:

- Matthew 7:21-23

- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14
- 1 John 3:4-6

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

(Go back to: [Mark 2:24](#); [2:26](#); [3:4](#); [6:18](#); [10:2](#); [12:14](#))

life, live, living, alive

Definition:

The term “life” refers to being physically alive as opposed to being physically dead.

1. Physical life

- A “life” can also refer to an individual person as in “a life was saved”.
- Sometimes the word “life” refers to the experience of living as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan, as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive, as in “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Eternal life

- A person has eternal life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- The opposite of eternal life is eternal death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as “when he stopped living.”
- The expression “spared their lives” could be translated as “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about eternal life, the term “life” could be translated in the following ways: “eternal life” or “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [everlasting](#))

Bible References:

- 2 Peter 1:3
- Acts 10:42
- Genesis 2:7
- Genesis 7:22
- Hebrews 10:20
- Jeremiah 44:2
- John 1:4
- Judges 2:18
- Luke 12:23
- Matthew 7:14

Examples from the Bible stories:

- **1:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **3:1** After a long time, many people were *_living_* in the world.
- **8:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:9** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:5** Jesus replied, "I am the Resurrection and the **Life**."
- **44:5** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G01980, G02220, G02270, G08060, G05900

(Go back to: [Mark 3:4](#); [5:23](#); [9:43](#); [10:17](#); [10:30](#); [10:45](#); [12:27](#))

light, luminary, shine, brighten, enlighten

Definition:

The term “light” is used figuratively in various ways in the Bible. Light is often used as a metaphor for wisdom, life, righteousness, truth, or happiness.

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light” and in him there is no darkness at all.
- Jesus said that he was “the light of the world” and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [wisdom](#), [life](#), [righteous](#), [true](#), [joy](#))

Bible References:

- 1 John 1:7
- 1 John 2:8
- 2 Corinthians 4:6
- Acts 26:18
- Isaiah 2:5
- John 1:5
- Matthew 5:16
- Matthew 6:23
- Nehemiah 9:12-13
- Revelation 18:23-24

Word Data:

- Strong’s: H0216, H0217, H3313, H3974, H5051, H5094, H5105, H5216, H7837, G06810, G07960, G16450, G29850, G30880, G53380, G54570, G54580, G54600, G54620

(Go back to: [Mark 13:24](#))

like, likeminded, likeness, likewise, alike, unlike, as if

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: [Simile](#))
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or to “be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as to “be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: [beast](#), [flesh](#), image of God, [image](#), [perish](#))

Bible References:

- Ezekiel 1:5
- Mark 8:24
- Matthew 17:2
- Matthew 18:3
- Psalms 73:5
- Revelation 1:12-13

Word Data:

- Strong’s: H1823, H8403, H8544, G15030, G15040, G25090, G25310, G25960, G36640, G36650, G36660, G36670, G36680, G36690, G36970, G48330, G51080, G56130, G56150, G56160, G56180, G56190

(Go back to: [Mark 1:2](#); [1:10](#); [1:22](#); [4:16](#); [4:26](#); [4:31](#); [4:33](#); [4:36](#); [6:15](#); [6:34](#); [7:6](#); [8:24](#); [9:13](#); [9:26](#); [10:1](#); [10:15](#); [11:6](#); [12:21](#); [12:25](#); [12:31](#); [12:33](#); [13:34](#); [14:16](#); [14:21](#); [14:31](#); [14:48](#); [15:8](#); [15:31](#); [16:7](#))

locust

Facts:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: [How to Translate Names](#))

(See also: captive, Egypt, [Israel](#), [John \(the Baptist\)](#), plague)

Bible References:

- 2 Chronicles 6:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 1:6
- Proverbs 30:27-28

Word Data:

- Strong's: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

(Go back to: [Mark 1:6](#))

loins, waist

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: [euphemism](#))
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: [euphemism](#))
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: descendant, gird, [children](#))

Bible References:

- 1 Peter 1:13
- 2 Chronicles 6:9
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

(Go back to: [Mark 1:6](#))

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: [God](#), [Jesus](#), [ruler](#), Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2

- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- **26:3** This is the year of the **Lord's** favor.
- **27:2** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:5** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:9** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

(Go back to: [Mark 1:3](#); [2:28](#); [5:19](#); [7:28](#); [11:3](#); [11:9](#); [12:9](#); [12:11](#); [12:29](#); [12:30](#); [12:36](#); [12:37](#); [13:20](#); [13:35](#))

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, [priest](#), Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong's: H1486, H5307, G28190, G29750

(Go back to: [Mark 15:24](#))

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2

- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- **27:2** The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- **33:8** "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- **39:10** "Everyone who **loves** the truth listens to me."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.
- **49:9** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

(Go back to: [Mark 10:21](#); [12:30](#); [12:31](#); [12:33](#))

lust, lustful, passions, desires

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: [adultery](#), false god)

Bible References:

- 1 John 2:16
- 2 Timothy 2:22
- Galatians 5:16
- Galatians 5:19-21
- Genesis 39:7-9
- Matthew 5:28

Word Data:

- Strong’s: H0183, H0185, H0310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, G07660, G19370, G19390, G22370, G37150, G38060

(Go back to: [Mark 4:19](#))

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [demon-possessed](#))

Bible References:

- Luke 8:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G30940, G31370

(Go back to: [Mark 15:40](#); [15:47](#); [16:1](#))

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: Cana, Egypt, Herod the Great, [Jesus](#), Joseph (NT), [Son of God](#), virgin)

Bible References:

- John 2:4
- John 2:12
- Luke 1:29
- Luke 1:35
- Mark 6:3
- Matthew 1:16
- Matthew 1:19

Examples from the Bible stories:

- **22:4** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- **22:5** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- **22:6** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- **23:2** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."
- **23:4** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **49:1** An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: G31370

(Go back to: [Mark 6:3](#))

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), Levite, [tax collector](#))

Bible References:

- Luke 5:27
- Luke 6:14-16
- Mark 2:14
- Mark 3:17-19
- Matthew 9:9
- Matthew 10:3

Word Data:

- Strong's: G30170, G31560

(Go back to: [Mark 2:14](#); [3:18](#))

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: [compassion](#), [forgive](#))

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong's: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

(Go back to: [Mark 5:19](#); [10:47](#); [10:48](#))

messenger

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

(Go back to: [Mark 1:2](#))

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “mighty” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, [miracle](#), [power](#), [strength](#))

Bible References:

- Acts 7:22
- Genesis 6:4
- Mark 9:38-39
- Matthew 11:23

Word Data:

- Strong’s: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

(Go back to: [Mark 1:7](#))

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: [believe](#), [heart](#), [soul](#))

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

(Go back to: [Mark 3:21](#); [5:15](#); [8:33](#); [12:30](#))

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”

- **49:2** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

(Go back to: [Mark 6:2](#); [6:5](#); [6:14](#); [9:39](#))

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 10:34](#); [Notes](#); [15:20](#); [15:31](#))

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.
- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **13:7** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

(Go back to: [Mark 1:44](#); [7:10](#); [9:4](#); [9:5](#); [10:3](#); [10:4](#); [12:19](#); [12:26](#))

Most High

Facts:

The term “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong's: H5945, G53100

(Go back to: [Mark 5:7](#))

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: [Translate Names](#))

(See also: [Gethsemane](#), [olive](#))

Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:3
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2022, H2132, G37350, G16360

(Go back to: [Mark 11:1](#); [13:3](#); [14:26](#))

mourn, mourner, weeping

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, [sin](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

(Go back to: [Mark 5:38](#); [5:39](#); [14:72](#))

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: [Christ](#), [Gentile](#), [good news](#), [Jew](#), [true](#))

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong's: H1219, H7328, G34660

(Go back to: [Mark 4:11](#))

name

Definition:

The term “name” refers to the word by which a specific person or thing is called. In the Bible, however, the term “name” is used in several different ways to refer to several different concepts.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [metonymy](#))

Translation Suggestions:

- An expression like “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression “make a name for ourselves” could be translated “cause many people to know about us” or “make people think we are very important.”
- The expression “call his name” could be translated as “name him” or “give him the name.”
- The expression “those who love your name” could be translated as “those who love you.”
- The expression “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See also: [call](#))

Bible References:

- 1 John 2:12
- 2 Timothy 2:19
- Acts 4:7
- Acts 4:12
- Acts 9:27
- Genesis 12:2
- Genesis 35:10
- Matthew 18:5

Word Data:

- Strong’s: H5344, H7121, H7761, H8034, H8036, G25640, G36860, G36870, G51220

(Go back to: [Mark 3:14](#); [3:16](#); [3:17](#); [5:9](#); [5:22](#); [6:14](#); [9:37](#); [9:38](#); [9:39](#); [9:41](#); [11:9](#); [13:6](#); [13:13](#); [14:32](#))

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, [Gentile](#), [Greek](#), [people group](#), Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

(Go back to: [Mark 11:17](#); [13:8](#); [13:10](#))

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it takes about three to five days to travel there on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareth’s synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), Joseph (NT), [Mary](#))

Bible References:

- Acts 26:9-11
- John 1:43-45
- Luke 1:26-29
- Mark 16:5-7
- Matthew 2:23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

- **23:4** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **26:2** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **26:7** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong’s: G34780, G34790, G34800

(Go back to: [Mark 1:9](#); [1:24](#); [10:47](#); [14:67](#); [16:6](#))

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [parable](#), [people group](#), Samaria)

Bible References:

- Acts 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

(Go back to: [Mark 12:31](#); [12:33](#))

oath, swear, swearing, swear by

Definition:

The term "oath" in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term "swear" means to make an oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word "swear" is to use foul or vulgar language. This is never its meaning in the Bible.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, [covenant](#), [vow](#))

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280

(Go back to: [Mark 6:23](#); [6:26](#); [14:71](#))

obey, keep

Definition:

The term “obey” means to do what has been commanded by a person or law. The term “obedient” describes someone who obeys. Sometimes a command prohibits doing something, as in “do not steal.” In this case, to “obey” means not to steal. In the Bible, often the term “keep” means “to obey.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority. For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: citizen, [command](#), disobey, [kingdom](#), law)

Bible References:

- Acts 5:32
- Acts 6:7
- Genesis 28:6-7
- James 1:25
- James 2:10
- Luke 6:47
- Matthew 7:26
- Matthew 19:20-22
- Matthew 28:20

Examples from the Bible stories:

- **3:4** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **5:6** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **5:10** “Because you (Abraham) have *_obeyed_* me, all the families of the world will be blessed through your family”
- **5:10** But the Egyptians did not believe God or **obey** his commands.
- **13:7** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong's: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G01910, G39800, G39820, G50830, G50840, G52180, G52190, G52550, G52920, G52930, G54420

(Go back to: [Mark 1:27](#); [4:41](#); [7:9](#); [10:20](#))

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

(Go back to: [Mark 6:13](#))

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), the sea, [Mount of Olives](#))

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 6:10-12
- Exodus 23:10-11
- Genesis 8:11
- James 3:12
- Luke 16:6
- Psalms 52:8

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

(Go back to: [Mark 11:1](#); [13:3](#); [14:26](#))

on high, in the highest

Definition:

The terms “on high” and “in the highest” are expressions that usually mean “in heaven.”

- Another meaning for the expression “in the highest” could be “the most honored.”
- This expression could also be used literally, as in the expression “in the highest tree,” which means “in the tallest tree.”
- The expression “on high” could also refer to being high in the sky, such as a bird’s nest that is on high. In that context it could be translated as “high in the sky” or “at the top of a tall tree.”
- The word “high” could also indicate the elevated location or importance of a person or thing.
- The expression “from on high” could be translated as “from heaven.”

(See also: [heaven](#), [honor](#))

Bible References:

- Lamentations 1:13
- Psalms 69:29

Word Data:

- Strong’s: H1361, H4605, H4791, H7682, G17220, G53080, G53100, G53110

(Go back to: [Mark 11:10](#))

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong's: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

(Go back to: [Mark 15:16](#))

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](#); [Mark 3:23](#); [4:2](#); [4:10](#); [4:11](#); [4:13](#); [4:30](#); [4:33](#); [4:34](#); [7:17](#); [12:1](#); [12:12](#); [13:28](#))

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:1** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

(Go back to: [Mark 14:1](#); [14:12](#); [14:14](#); [14:16](#))

peace, peaceful, peacemakers

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- **15:6** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- **15:12** Then God gave Israel **peace** along all its borders.
- **16:3** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **21:13** He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- **48:14** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong’s: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

(Go back to: [Mark 5:34](#); [9:50](#))

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](#))

people, people group

Definition:

The terms “people” and “people group” refer to some group of people that shares a common language and culture. The term “the people” often refers to a gathering of people in a certain place or at a specific event.

- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, the term “people” can refer to a “people group” or “family” or “relatives” or “army.”
- In plural form, the term “peoples” often refers to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations, the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase “the people of” could be translated as “the people living in” or “the people descended from” or “the family of,” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: descendant, [nation](#), tribe, [world](#))

Bible References:

- 1 Kings 8:51-53
- 1 Samuel 8:7
- Deuteronomy 28:9
- Genesis 49:16
- Ruth 1:16

Examples from the Bible stories:

- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there.
- **21:2** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.

- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **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."
- **48:11** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **50:3** He (Jesus) said, "Go and make disciples of all **people groups**!" and, "The fields are ripe for harvest!"

Word Data:

- Strong's: H0249, H0523, H0524, H0776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G10740, G10850, G12180, G14840, G25600, G29920, G37930

(Go back to: [Mark 7:6](#); [14:2](#))

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: [death](#), [everlasting](#))

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

(Go back to: [Mark 2:22](#); [4:38](#); [8:35](#); [9:22](#); [9:41](#))

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:2** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:4** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

(Go back to: [Mark 4:17](#); [10:30](#))

Peter, Simon Peter, Cephas

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#))

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- **28:9 Peter** said to Jesus, "We have left everything and followed you. What will be our reward?"
- **29:1** One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **31:5** Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!"
- **36:1** One day, Jesus took three of his disciples, **Peter**, James, and John with him.
- **38:9 Peter** replied, "Even if all the others abandon you, I will not!" Then Jesus said to **Peter**, "Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times."
- **38:15** As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest.
- **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."
- **44:8 Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G27860, G40740, G46130

(Go back to: [Mark 1:16](#); [1:29](#); [1:30](#); [1:36](#); [3:16](#); [5:37](#); [8:29](#); [8:32](#); [8:33](#); [9:2](#); [9:5](#); [10:28](#); [11:21](#); [13:3](#); [14:29](#); [14:33](#); [14:37](#); [14:54](#); [14:66](#); [14:67](#); [14:70](#); [14:72](#); [16:7](#))

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), Jewish leaders, [law](#), [Sadducee](#))

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong's: G53300

(Go back to: [Mark 2:16](#); [2:18](#); [2:24](#); [3:6](#); [7:1](#); [7:3](#); [7:5](#); [8:11](#); [8:15](#); [10:2](#); [12:13](#))

Philip, the apostle

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: Philip)

Bible References:

- Acts 1:14
- John 1:44
- John 6:6
- Luke 6:14
- Mark 3:17-19

Word Data:

- Strong's: G53760

(Go back to: [Mark 3:18](#))

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: [clean](#))

Bible References:

- 2 Peter 2:22
- Mark 5:13
- Matthew 7:6
- Matthew 8:32

Word Data:

- Strong's: H2386, G55190

(Go back to: [Mark 5:11](#); [5:12](#); [5:13](#); [5:16](#))

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- Acts 4:27-28
- Acts 13:28
- Luke 23:2
- Mark 15:2
- Matthew 27:13
- Matthew 27:58

Examples from the Bible stories:

- **39:9** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, "Are you the King of the Jews?"
- **39:10 Pilate** said, "What is truth?"
- **39:11** After speaking with Jesus, **Pilate** went out to the crowd and said, "I find no guilt in this man." But the Jewish leaders and the crowd shouted, "Crucify him!" **Pilate** replied, "He is not guilty." But they shouted even louder. Then **Pilate** said a third time, "He is not guilty!"
- **39:12 Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- **40:2 Pilate** commanded that a sign be put above Jesus' head that read, "King of the Jews."
- **41:2 Pilate** said, "Take some soldiers and make the tomb as secure as you can."

Word Data:

- Strong's: G40910, G41940

(Go back to: [Mark 15:1](#); [15:2](#); [15:4](#); [15:5](#); [15:9](#); [15:12](#); [15:14](#); [15:15](#); [15:43](#); [15:44](#))

plant, planted, implanted, replanted, transplanted, sow

Definition:

A “plant” is generally something that grows and is attached to the ground. To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively, as in “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.
- The expression “a person reaps what he sows” could also be translated as “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [good](#), [harvest](#))

Bible References:

- Galatians 6:8
- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

(Go back to: [Mark 4:3](#); [4:4](#); [4:14](#); [4:15](#); [4:16](#); [4:18](#); [4:20](#); [4:26](#); [4:31](#); [4:32](#))

possess, possessed, possession, dispossess

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, [worship](#), [inherit](#))

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong’s: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

(Go back to: [Mark 3:27](#); [10:22](#))

power, powerful, powerfully

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include “powerful beings” or “controlling spirits” or “those who control others.”

(See also: [strength](#), [Holy Spirit](#), [Jesus](#), [miracle](#))

Bible References:

- 1 Thessalonians 1:5
- Colossians 1:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 1:25
- Judges 2:18
- Luke 1:17
- Luke 4:14
- Matthew 26:64
- Philippians 3:21
- Psalm 80:2

Examples from the Bible stories:

- **22:5** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- **26:1** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **43:6** “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- **44:8** Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

Word Data:

- Strong's: H0410, H1369, H1370, H2220, H2393, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G14110, G14150, G17540, G17560, G18490, G18500, G21590, G24780, G24790, G29040, G31680

(Go back to: [Mark 5:30](#); [9:1](#); [12:24](#); [13:25](#); [13:26](#); [14:62](#))

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, [forgive](#), praise)

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **49:18** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

(Go back to: [Mark 1:35](#); [6:46](#); [9:29](#); [11:17](#); [11:24](#); [11:25](#); [12:40](#); [13:18](#); [13:33](#); [14:32](#); [14:35](#); [14:38](#); [14:39](#))

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: declare, [good news](#), [Jesus](#), [kingdom of God](#))

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **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.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.

- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, "My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come."

Word Data:

- Strong's:
 - preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830
 - proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

(Go back to: [Mark 1:4](#); [1:7](#); [1:14](#); [1:38](#); [1:39](#); [1:45](#); [3:14](#); [5:20](#); [6:12](#); [7:36](#); [13:10](#); [14:9](#))

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, [high priest](#), mediator, [sacrifice](#))

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **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. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

(Go back to: [Mark 1:44](#); [2:26](#))

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: captive)

Bible References:

- Acts 25:4
- Ephesians 4:1
- Luke 12:58
- Luke 22:33-34
- Mark 6:17
- Matthew 5:26
- Matthew 14:3
- Matthew 25:34-36

Word Data:

- Strong's: H0612, H0613, H0615, H0616, H0631, H0953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6495, H7617, H7622, H7628, G11980, G11990, G12000, G12010, G12020, G12100, G22520, G36120, G47880, G48690, G50840, G54380, G54390

(Go back to: [Mark 6:17](#); [6:27](#); [15:6](#))

profit, profitable, unprofitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: [worthy](#))

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- Job 15:3
- Proverbs 10:16
- Jeremiah 2:8
- Ezekiel 18:12-13
- John 6:63
- Mark 8:36
- Matthew 16:26
- 2 Peter 2:1-3

Word Data:

- Strong’s: H1215, H3148, H3276, H3504, H4195, H4768, H5532, H7737, H7939, G01470, G02550, G05120, G08880, G08890, G08900, G12810, G25850, G27700, G27710, G34080, G42970, G42980, G48510, G55390, G56220, G56230, G56240

(Go back to: [Mark 7:11](#); [8:36](#))

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

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.”[⚡]
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **5:4** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong’s: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

(Go back to: [Mark 14:11](#))

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: [synecdoche](#))
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, [false prophet](#), [fulfill](#), [law](#), vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God’s messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

(Go back to: [Mark 1:2](#); [6:4](#); [6:15](#); [7:6](#); [8:28](#); [11:32](#); [14:65](#))

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [bow](#), [fear](#), [sacrifice](#), praise, [honor](#))

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **13:4** Then God gave them the covenant and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.”
- **14:2** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God.
- **49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

(Go back to: [Mark 7:7](#))

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: arrogant, humble, [joy](#))

Bible References:

- 1 Timothy 3:6-7
- 2 Corinthians 1:12
- Galatians 6:3-5
- Isaiah 13:19
- Luke 1:51

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong’s: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G13910, G13920, G27440, G27450, G27460, G31730, G51870, G52290, G52430, G52440, G53080, G53090, G54260

(Go back to: [Mark 7:22](#))

purple

Facts:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: ephod, Philippi, royal, tabernacle, [temple](#))

Bible References:

- 2 Chronicles 2:13-14
- Daniel 5:7
- Daniel 5:29-31
- Proverbs 31:22-23

Word Data:

- Strong's: H0710, H0711, H0713, G42090, G42100, G42110

(Go back to: [Mark 15:17](#); [15:20](#))

quench, quenched, unquenchable

Definition:

The term “quench” means to put out or stop something that is demanding to be satisfied.

- This term is usually used in the context of quenching thirst and means to stop being thirsty by drinking something.
- It can also be used to refer to putting out a fire.
- Both thirst and fire are quenched with water.
- Paul uses the term “quench” in a figurative way when he instructs believers to not “quench the Holy Spirit.” This means to not discourage people from allowing the Holy Spirit from produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people..

(See also: [fruit](#), gift, [Holy Spirit](#))

Bible References:

- 1 Thessalonians 5:19
- Ezekiel 20:47
- Isaiah 1:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G07620, G45700

(Go back to: [Mark 9:48](#))

Rabbi

Definition:

The term “Rabbi” literally means “my master” or “my teacher.”

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God’s laws.
- Both John the Baptist and Jesus were sometimes called “Rabbi” by their disciples.

Translation Suggestions:

- Ways to translate this term could include “My Master” or “My Teacher” or “Honorable Teacher” or “Religious Teacher.” Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language.

(See: [How to Translate Unknowns](#))

(See also: [teacher](#))

Bible References:

- John 1:49-51
- John 6:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong’s: G44610

(Go back to: [Mark 9:5](#); [11:21](#); [14:45](#))

raise, rise, lift, get up, stir up,

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The phrase “raise up” sometimes means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose,” and “arose” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or to “appoint” or to “bring into existence.”
- To “raise up the strength of your enemies” could be translated as “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: [resurrection](#), [appoint](#), exalt)

Bible References:

- 2 Chronicles 6:41
- 2 Samuel 7:12
- Acts 10:40
- Colossians 3:1
- Deuteronomy 13:1-3
- Jeremiah 6:1
- Judges 2:18
- Luke 7:22
- Matthew 20:19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:5** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:7** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:5** "You killed the author of life, but God **raised** him from the dead."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:4** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6965, H6966, H6974, H7613, G03050, G03860, G03930, G04500, G10960, G13260, G14530, G15250, G18170, G18250, G18920, G19990, G48910

(Go back to: [Mark 1:31](#); [2:12](#); [3:26](#); [5:41](#); [5:42](#); [6:14](#); [6:16](#); [8:31](#); [9:9](#); [9:10](#); [9:27](#); [9:31](#); [10:34](#); [12:19](#); [12:23](#); [12:25](#); [12:26](#); [13:8](#); [13:12](#); [13:22](#); [14:28](#); [16:6](#))

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, redeem)

Bible References:

- 1 Timothy 2:6
- Isaiah 43:3
- Job 6:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 49:7

Word Data:

- Strong's: H1350, H3724, H6299, H6306, G04870, G30830

(Go back to: [Mark 10:45](#))

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **20:7** But after a few years, the king of Judah **rebelled** against Babylon.
- **45:3** Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong’s: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

(Go back to: [Mark 15:7](#))

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, disobey)

Bible References:

- Genesis 21:25
- Mark 1:23-26
- Mark 16:14
- Matthew 8:26-27
- Matthew 17:17-18

Word Data:

- Strong's: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

(Go back to: [Mark 1:25](#); [3:12](#); [4:39](#); [8:32](#); [8:33](#); [9:25](#); [10:13](#); [10:48](#))

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- **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. His punishment would bring peace between God and people.
- **45:5** As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- **49:6** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong’s: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

(Go back to: [Mark 4:16](#); [4:20](#); [6:11](#); [7:4](#); [9:37](#); [10:15](#); [10:30](#); [11:24](#); [12:2](#); [12:40](#))

reed

Facts:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: [Translate Names](#))

(See also: Egypt, [Moses](#), Nile River)

Bible References:

- 1 Kings 14:15
- Luke 7:24
- Matthew 11:7
- Matthew 12:20
- Psalm 68:30

Word Data:

- Strong's: H0098, H0100, H0260, H5488, H6169, H7070, G25630

(Go back to: [Mark 15:19](#); [15:36](#))

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), disobey, [obey](#), stiff-necked)

Bible References:

- Galatians 4:12-14
- Hosea 4:6-7
- Isaiah 41:9
- John 12:48-50
- Mark 7:9

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

(Go back to: [Mark 7:9](#); [8:31](#); [12:10](#))

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: [forgive](#), [sin](#), [turn](#))

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, “**Repent**, for the kingdom of God is near!”
- **42:8** “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins.”
- **44:5** “So now, **repent** and turn to God so that your sins will be washed away.”

Word Data:

- Strong’s: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(Go back to: [Mark 1:4](#); [1:15](#); [6:12](#))

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

(Go back to: [Mark 1:28](#); [5:14](#); [5:16](#); [6:30](#))

rest, rested, restless

Definition:

The term “rest” generally means to stop working in order to relax or regain strength. However, the term can refer to various kinds of rest besides only rest from working. For example, a person might rest from fighting, rest from speaking, or rest from moving, etc.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- Something that “comes to rest” somewhere has “stopped” there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, to “rest (oneself)” could also be translated as to “stop working” or to “refresh himself” or to “stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: remnant, [Sabbath](#))

Bible References:

- 2 Chronicles 6:41
- Genesis 2:3
- Jeremiah 6:16-19
- Matthew 11:29
- Revelation 14:11

Word Data:

- Strong's: H0014, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677, H7901, H7931, H7954, H8058, H8172, H8252, H8300, G03720, G03730, G04250, G15150, G18790, G19540, G19810, G22700, G26630, G26640, G26810, G28380, G30620, G45200

(Go back to: [Mark 6:31](#); [14:41](#))

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: [life](#), [death](#), [raise](#))

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, “I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.”

Word Data:

- Strong’s: G03860, G14540, G18150

(Go back to: [Mark 12:18](#); [12:23](#))

return, turn back

Definition:

The term “return” means to go back or to give something back.

- To “return to” something means to start doing that activity again. To “return to” a place or person means to go back to that place or person again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: [turn](#))

Bible References:

Word Data:

- Strong's: H5437, H7725, H7729, H8421, H8666, G03440, G03600, G03900, G18770, G18800, G19940, G52900

(Go back to: [Mark 13:16](#))

reveal, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: [good news](#), [good news](#), dream, vision)

Bible References:

- Daniel 11:1-2
- Ephesians 3:5
- Galatians 1:12
- Lamentations 2:13-14
- Matthew 10:26
- Philippians 3:15
- Revelation 1:1

Word Data:

- Strong's: H0241, H1540, H1541, G06010, G06020, G55370

(Go back to: [Mark 3:12](#); [4:22](#))

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

(Go back to: [Mark 9:41](#))

right hand

Definition:

The term “right hand” refers to the hand on the right side of a person's body. In the Bible, the term is often used figuratively to refer to other body parts on a person's right side, to the direction of a person's right, to the direction south, or to a place of honor or strength on the right side of a ruler or other important individual.

- The right hand can be used figuratively as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God's power and great strength. One way to translate this expression could be “his amazing strength and mighty power.” (See: [parallelism](#))
- The expression “their right hand is falsehood” could be translated as “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), punish, [rebel](#))

Bible References:

- Acts 2:33
- Colossians 3:1
- Galatians 2:9
- Genesis 48:14
- Hebrews 10:12
- Lamentations 2:3
- Matthew 25:33
- Matthew 26:64
- Psalms 44:3
- Revelation 2:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G11880

(Go back to: [Mark 10:37](#); [10:40](#); [12:36](#); [14:62](#))

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: [parallelism](#))

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: [evil](#), [faithful](#), [good](#), [holy](#), integrity, just, law, [law](#), [obey](#), pure, [righteous](#), [sin](#), [unlawful](#))

Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

(Go back to: [Mark 2:17](#); [6:20](#))

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

(Go back to: [Mark 12:38](#); [16:5](#))

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong's: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

(Go back to: [Mark 3:22](#); [10:42](#))

run, runner, rushed, quickly went, scattered, flows

Definition:

Literally the term “run” means “move very quickly on foot,” usually at a greater speed than can be accomplished by walking.

This main meaning of “run” is also used in figurative expressions such as the following: * To “run in such a way as to win the prize” refers to persevering in doing God’s will with the same perseverance as running a race in order to win. * To “run in the path of your commands” means to gladly and quickly obey God’s commands. * To “run after other gods” means to persist in worshiping other gods. * “I run to you to hide me” means to quickly turn to God for refuge and safety when faced with difficult things. * Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as “flow.” The border of a country or region is said to “run along” a river or the border of a different country. This could be translated by saying that the country’s border “is next to” the river or other country or by saying that the country “borders” the river or other country. * Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.” * The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”*

(See also: false god, persevere, refuge, [turn](#))

Bible References:

- 1 Corinthians 6:18
- Galatians 2:2
- Galatians 5:7
- Philippians 2:16
- Proverbs 1:16

Word Data:

- Strong’s: H0213, H0386, H1065, H1272, H1556, H1980, H2100, H2416, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7323, H7325, H7519, H7751, H8264, H8308, H8444, G04130, G13770, G16010, G15300, G15320, G19980, G27010, G37290, G40630, G43700, G43900, G48900, G49360, G51430, G52400, G52950, G53430

(Go back to: [Mark 9:25](#))

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [rest](#))

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

(Go back to: [Mark 1:21](#); [2:23](#); [2:24](#); [2:27](#); [2:28](#); [3:2](#); [3:4](#); [6:2](#); [16:1](#))

sacrifice, sacrifices, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, [burnt offering](#), drink offering, false god, fellowship offering, freewill offering, peace offering, [priest](#), sin offering, [worship](#))

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **5:6** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

(Go back to: [Mark 12:33](#); [14:12](#))

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), Jewish leaders, [Pharisee](#), [priest](#))

Bible References:

- Acts 4:3
- Acts 5:17-18
- Luke 20:27
- Matthew 3:7
- Matthew 16:1

Word Data:

- Strong's: G45230

(Go back to: [Mark 12:18](#))

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

(Go back to: [Mark 1:7](#); [6:9](#))

Satan, devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- 1 John 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- **21:1** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **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."
- **25:8** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **33:6** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **38:7** After Judas took the bread, **Satan** entered into him.
- **48:4** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **49:15** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.

- **50:9** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **50:10** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **50:15** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

(Go back to: [Mark 1:13](#); [3:23](#); [3:26](#); [4:15](#); [8:33](#))

save, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [cross](#), deliver, punish, [sin](#), Savior)

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

(Go back to: [Mark 3:4](#); [5:28](#); [5:34](#); [8:35](#); [10:26](#); [10:52](#); [13:13](#); [13:20](#); [15:30](#); [15:31](#))

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G11220

(Go back to: [Mark 1:22](#); [2:6](#); [2:16](#); [3:22](#); [7:1](#); [7:5](#); [8:31](#); [9:11](#); [9:14](#); [10:33](#); [11:18](#); [11:27](#); [12:28](#); [12:32](#); [12:35](#); [12:38](#); [14:1](#); [14:43](#); [14:53](#); [15:1](#); [15:31](#))

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Facts:

The “Sea of Galilee” is a lake in eastern Israel. In the Old Testament it was called the “Sea of Kinnereth.”

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus’ life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the “Sea of Tiberias” and the “lake of Gennesaret.”
- This term could also be translated as “lake in the region of Galilee” or “Lake Galilee” or “lake near Tiberias (Gennesaret).”

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), Salt Sea)

Bible References:

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong’s: H3220, H3672, G10560, G10820, G22810, G30410, G50850

(Go back to: [Mark 1:16](#); [2:13](#); [3:7](#); [4:1](#); [4:39](#); [4:41](#); [5:1](#); [5:13](#); [5:21](#); [6:47](#); [6:48](#); [6:49](#); [7:31](#))

seed, semen

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. However, in the Bible the term “seed” is used figuratively to mean several different things.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these cells is called “semen.”
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [children](#), descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

(Go back to: [Mark 4:26](#); [4:27](#); [4:31](#))

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, [true](#))

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

(Go back to: [Mark 1:37](#); [3:32](#); [8:11](#); [8:12](#); [11:18](#); [12:12](#); [14:1](#); [14:11](#); [14:55](#); [16:6](#))

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong's: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

(Go back to: [Mark 3:21](#); [6:17](#); [9:18](#); [12:12](#); [14:1](#); [14:44](#); [14:46](#); [14:49](#); [14:51](#))

send, sent, send out

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean to “cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commissioned me.”

(See also: [appoint](#), [redeem](#), [castout](#))

Bible References:

- Acts 7:33-34
- Acts 8:14-17
- John 20:21-23
- Matthew 9:37-38
- Matthew 10:5
- Matthew 10:40
- Matthew 21:1-3

Word Data:

- Strong's: H0935, H1540, H1980, H2199, H2904, H3318, H3474, H3947, H4916, H4917, H5042, H5130, H5375, H5414, H5674, H6963, H7368, H7725, H7964, H7971, H7972, H7993, H8421, H8446, G07820, G03750, G06300, G06490, G06520, G06570, G10260, G10320, G15440, G15990, G18210, G33330, G33430, G39360, G39920, G43110, G43410, G43690, G48420, G48820

(Go back to: [Mark 1:2](#); [1:43](#); [3:14](#); [3:31](#); [4:29](#); [5:10](#); [5:12](#); [6:7](#); [6:17](#); [6:27](#); [8:26](#); [9:37](#); [11:1](#); [11:3](#); [12:2](#); [12:3](#); [12:4](#); [12:5](#); [12:6](#); [12:13](#); [13:27](#); [14:13](#))

servant, serve, slave, young man, young women

Definition:

A “servant” or “slave” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's control. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term “slavery” means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.
- The words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” could be translated as “her servants” or “her slaves.”
- The term “enslave” means “to cause to be a slave” (usually by force).
- The New Testament speaks of human beings as “slaves of sin” until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: [bondage](#), [works](#), [obey](#), [house](#), [lord](#))

Bible References:

- Genesis 15:13
- Genesis 21:10-11
- Genesis 25:23
- Deuteronomy 24:7
- Jeremiah 30:8-9
- Matthew 4:10-11
- Matthew 6:24
- Matthew 10:24-25
- Matthew 13:27-28
- Mark 8:7-10
- Mark 9:33-35
- Luke 4:8
- Luke 12:37-38
- Luke 12:47-48
- Luke 22:26-27
- Acts 4:29-31
- Acts 6:2-4
- Acts 10:7-8
- Galatians 4:3
- Galatians 4:24-25
- Colossians 1:7-8
- Colossians 3:22-25
- 2 Timothy 2:3-5

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **8:4** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **9:13** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- **19:10** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **29:3** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **35:6** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **47:4** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **50:4** Jesus also said, "A **servant** is not greater than his master."

Word Data:

- (Servant) Strong's: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570
- (Serve) H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560
- (Enslave) H3533, G26150

(Go back to: [Mark 1:20](#); [10:44](#); [12:2](#); [12:4](#); [13:34](#); [14:47](#); [14:66](#); [14:69](#))

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: [adultery](#), false god, prostitute, [faithful](#))

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 3:5-8
- Ephesians 5:3
- Genesis 38:24-26
- Hosea 4:13-14
- Matthew 5:31-32
- Matthew 19:7-9

Word Data:

- Strong’s: H2181, H8457, G16080, G42020, G42030

(Go back to: [Mark 7:21](#))

shadow, overshadow, shade

Definition:

The word “shadow” literally refers to the darkness that is caused by an object blocking the light. It also has several figurative meanings.

- The “shadow of death” means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes “shadow” is used as another word for “darkness.”
- The Bible talks about being hidden or protected in the shadow of God’s wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate “shadow” in these contexts could include “shade” or “safety” or “protection.”
- It is best to translate “shadow” literally using the local term that is used to refer to an actual shadow.

(See also: [darkness](#), [light](#))

Bible References:

- 2 Kings 20:9
- Genesis 19:8
- Isaiah 30:2
- Jeremiah 6:4
- Psalms 17:8

Word Data:

- Strong’s: H2927, H6738, H6751, H6752, H6754, H6757, G06440, G19820, G26830, G46390

(Go back to: [Mark 4:32](#))

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, [accuse](#), [rebuke](#), false god, humble, [Isaiah](#), [worship](#))

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5

- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

(Go back to: [Mark 8:38](#); [12:4](#))

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: [sheep](#), livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- **9:11** Moses became a **shepherd** in the wilderness far away from Egypt.to

- **17:2** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:6** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:8** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:3** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

(Go back to: [Mark 6:34](#); [14:27](#))

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, Noah, Phoenicia, the sea, [Tyre](#))

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

(Go back to: [Mark 3:8](#); [7:24](#); [7:31](#))

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
 - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
 - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
 - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
 - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
 - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), circumcise)

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

(Go back to: [Mark 8:11](#); [8:12](#); [13:4](#); [13:22](#); [14:44](#))

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, [temple](#))

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

(Go back to: [Mark 14:11](#))

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G22080, G25810, G46130

(Go back to: [Mark 3:18](#))

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 1:4](#); [1:5](#); [Notes](#); [2:5](#); [2:7](#); [2:9](#); [2:10](#); [2:15](#); [2:16](#); [2:17](#); [3:28](#); [3:29](#); [8:38](#); [14:41](#))

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or spouse.

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 sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother](#) in Christ, [spirit](#))

Bible References:

- 1 Chronicles 2:16-17
- Deuteronomy 27:22
- Philemon 1:2
- Romans 16:1

Word Data:

- Strong's: H0269, H1323, G00270, G00790

(Go back to: [Mark 3:35](#); [6:3](#); [10:29](#); [10:30](#))

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: Miriam, Naaman, [clean](#))

Bible References:

- Luke 5:13
- Luke 17:12
- Mark 1:40
- Mark 14:3
- Matthew 8:3
- Matthew 10:8-10
- Matthew 11:5

Word Data:

- Strong's: H6879, H6883, G30140, G30150

(Go back to: [Mark 1:40](#); [1:42](#); [14:3](#))

skull

Definition:

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head,” as in the phrase “shave your skull.”
- The term “Place of the Skull” was another name for Golgotha, where Jesus was crucified.
- This term could also be translated as “head” or “head bone.”

(See also: [crucify](#), [Golgotha](#))

Bible References:

- 2 Kings 9:35-37
- Jeremiah 2:16
- John 19:17
- Matthew 27:32-34

Word Data:

- Strong's: H1538, H6936, H7218, G28980

(Go back to: [Mark 15:22](#))

soldier, warrior

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [crucify](#), Rome, [tomb](#))

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong's: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

(Go back to: [Mark 15:16](#))

son

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- The phrase “son of” can be used to identify a person’s father, mother, or an ancestor from some previous generation. This phrase is used in genealogies and many other places.
- The “sons of Israel” are usually the Israelite nation (after Genesis).
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah son of Zadok” and “Azariah son of Nathan” in 1 Kings 4, and “Azariah son of Amaziah” in 2 Kings 15 are three different men.
- The phrase “son of” can be used to associate the person with whatever person or concept comes next. The meaning is then greatly determined by context. It can be positive (eg. 2 Kings 2:16: “sons of ability”), negative (eg. 2 Samuel 7:10: “sons of wickedness”), denote membership in a group, express contempt by not naming the person (eg. “you sons of Zeruiah”), etc.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” by the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.

(See also: descendant, [ancestor](#), [Son of God](#), sons of God)

Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:2
- 1 Thessalonians 5:5
- Galatians 4:7
- Hosea 11:1
- Isaiah 9:6
- Matthew 3:17
- Matthew 5:9
- Matthew 8:12
- Nehemiah 10:28

Examples from the Bible stories:

- **4:8** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **4:9** God said, “I will give you a **son** from your own body.”
- **5:5** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s **son**.
- **5:8** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, “Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me.”

- **9:7** When she saw the baby, she took him as her own **son**.
- **11:6** God killed every one of the Egyptians' firstborn **sons**.
- **18:1** After many years, David died, and his **son** Solomon began to rule.
- **26:4** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G38160, G50430, G52070

(Go back to: [Mark 2:19](#); [3:17](#); [3:28](#); [6:3](#); [9:17](#); [10:35](#); [10:46](#); [10:47](#); [10:48](#); [12:6](#); [12:35](#); [12:37](#))

Son of God, the Son

Facts:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), sons of God)

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- **22:5** The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God.**”
- **24:9** God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God.**”
- **31:8** The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God.**”
- **37:5** Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God.**”
- **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.”
- **46:6** Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God!**”

- **49:9** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong's: H0426, H0430, H1121, H1247, G23160, G52070

(Go back to: [Mark 1:1](#); [1:11](#); [3:11](#); [5:7](#); [9:7](#); [13:32](#); [14:61](#); [15:39](#))

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 2:10](#); [2:28](#); [8:31](#); [8:38](#); [Notes](#); [9:9](#); [9:12](#); [9:31](#); [10:33](#); [10:45](#); [13:26](#); [Notes](#); [14:21](#); [14:41](#); [14:62](#))

soul, self, person

Definition:

The term "soul" can either refer generally to the non-physical part of a person or refer specifically to a person's awareness of themselves as a person distinct from others.

- In the Bible, the terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the "soul" can be spoken of as the part of a person that "relates to God."
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means "I am tired."

Translation Suggestions:

- The term "soul" could also be translated as "inner self" or "inner person."
- In some contexts, "my soul" could be translated as "I" or "me."
- Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.
- Some languages might only have one word for the concepts "soul" and "spirit."
- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: [spirit](#))

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

(Go back to: [Mark 8:35](#); [8:36](#); [8:37](#); [9:45](#); [12:30](#); [14:34](#))

spirit, wind, breath

Definition:

The term “spirit” refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person’s spirit was closely related to the concept of a person’s breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term “spirit” can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term “spiritual” describes things in the non-physical world.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.” Sometimes the Bible applies this term in the context of a person’s attitude or emotional state, such as “spirit of fear” and “spirit of jealousy.”
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as “special ability that the Holy Spirit gives.”
- Sometimes this term can be translated as “wind” when referring to the simple movement of air or “breath” when referring to air movement caused by living beings.

(See also: [soul](#), [Holy Spirit](#), [demon](#), [breath](#))

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

(Go back to: [Mark 2:8](#); [6:49](#); [8:12](#); [14:38](#))

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, [power](#), [sheep](#), [shepherd](#))

Bible References:

- Exodus 4:1-3
- Exodus 7:9
- Luke 9:3
- Mark 6:7-9
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

(Go back to: [Mark 6:8](#))

strength, strengthen, strong

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
 - “puts strength on me like a belt” means “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means “will become stronger again.”
 - “by my strength and by my wisdom I acted” means “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means “not very strong” or “weak.”
 - “with all my strength” means “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), persevere, [right hand](#), [save](#))

Bible References:

- 2 Kings 18:19-21
- 2 Peter 2:11
- Luke 10:27
- Psalm 21:1

Word Data:

- Strong's: H0193, H0202, H0353, H0360, H0386, H0410, H0553, H0556, H1369, H1396, H2220, H2388, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4581, H5326, H5331, H5582, H5797, H5807, H5810, H5934, H5975, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8632, H8633,

G04610, G09500, G14110, G14120, G17430, G17650, G18400, G19910, G24790, G24800, G29010, G29040,
G36190, G37560, G45990, G47320, G47330, G47410

(Go back to: [Mark 3:27](#); [5:4](#); [12:30](#); [12:33](#))

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [persecute](#), [sin](#), stumbling block)

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

(Go back to: [Mark 9:42](#); [9:43](#); [9:45](#); [9:47](#))

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- **9:13** God said, “I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- **42:3** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:7** He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- **44:5** “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- **46:4** God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong's: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

(Go back to: [Mark 5:26](#); [8:31](#); [9:12](#))

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), [John \(the Baptist\)](#), [tongue](#), [word of God](#))

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

(Go back to: [Mark 14:43](#); [14:47](#); [14:48](#))

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- Acts 6:9
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 6:59
- Luke 4:14
- Matthew 6:1-2
- Matthew 9:35-36
- Matthew 13:54

Word Data:

- Strong's: H4150, G06560, G07520, G48640

(Go back to: [Mark 1:21](#); [1:23](#); [1:29](#); [1:39](#); [3:1](#); [6:2](#); [12:39](#); [13:9](#))

tax, tribute, taxation, taxpayers, tax collector,

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them. A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to “receive money for the government.”
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Rome](#), [sin](#))

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

34:6 He said, “Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader.” 34:7 “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.’” 34:9 “But the tax collector stood far away from the

religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be merciful to me because I am a sinner.'" 34:10 Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous." 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Tax: Strong's: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110
- Tax Collector: Strong's: H5065, H5674, G50570, G50580

(Go back to: [Mark 2:14](#); [2:15](#); [2:16](#))

teach, teaching, untaught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean to “provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: instruct, [teacher](#), [word of God](#))

Bible References:

- 1 Timothy 1:3
- Acts 2:40-42
- John 7:14
- Luke 4:31
- Matthew 4:23
- Psalms 32:8

Word Data:

- Strong’s: H0502, H2094, H2449, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, G13170, G13210, G13220, G20850, G26050, G27270, G31000, G23120, G25670, G38110, G49940

(Go back to: [Mark 1:21](#); [1:22](#); [1:27](#); [2:13](#); [4:1](#); [4:2](#); [6:2](#); [6:6](#); [6:30](#); [6:34](#); [7:7](#); [8:31](#); [9:31](#); [10:1](#); [11:17](#); [11:18](#); [12:14](#); [12:35](#); [12:38](#); [14:49](#))

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), [preach](#))

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- **28:1** One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- **37:2** After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- **38:14** Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- **49:3** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

(Go back to: [Mark 4:38](#); [5:35](#); [9:17](#); [9:38](#); [10:17](#); [10:20](#); [10:35](#); [12:14](#); [12:19](#); [12:32](#); [13:1](#); [14:14](#))

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), Solomon, Babylon, [Holy Spirit](#), tabernacle, [courtyard](#), Zion, [house](#))

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong's: H1004, H1964, H1965, G14930, G24110, G34850

(Go back to: [Mark 11:11](#); [11:15](#); [11:16](#); [11:27](#); [12:35](#); [13:1](#); [13:3](#); [14:49](#); [14:58](#); [15:29](#); [15:38](#))

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, [Satan](#), [sin](#), [test](#))

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.
- **25:8** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

(Go back to: [Mark 1:13](#); [14:38](#))

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: [tempt](#))

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43
- Malachi 3:10
- Philippians 1:10
- Psalm 26:2

Word Data:

- Strong’s: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

(Go back to: [Mark 8:11](#); [10:2](#); [12:15](#))

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, [guilt](#), judge, [prophet](#), [true](#))

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:7** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

(Go back to: [Mark 1:44](#); [6:11](#); [13:9](#); [14:55](#); [14:56](#); [14:59](#); [14:60](#); [14:63](#))

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: [apostle](#), [disciple](#))

Bible References:

- 1 Corinthians 15:5-7
- Acts 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong’s: G14270, G17330

(Go back to: [Mark 3:14](#); [3:16](#); [4:10](#); [6:7](#); [9:35](#); [10:32](#); [11:11](#); [14:10](#); [14:17](#); [14:20](#); [14:43](#))

thief, rob, robber, robbery, bandits

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), crime, [crucify](#), [darkness](#), destroyer, [power](#), Samaria, [Satan](#))

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

(Go back to: [Mark 11:17](#); [14:48](#); [15:27](#))

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- John 11:15-16
- Luke 6:14-16
- Mark 3:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G23810

(Go back to: [Mark 3:18](#))

thorn, thorn bush, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [fruit](#), [spirit](#))

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

(Go back to: [Mark 4:7](#); [4:18](#); [15:17](#))

time, untimely, date

Facts:

In the Bible the term “time” was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to “age” or “epoch” or “season.”

- “Time” can mean “occasion” in a phrase like “third time.” The phrase “many times” can mean “on many occasions.”
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” (See: [doublet](#))

(See also: [age](#), [tribulation](#))

Bible References:

- Acts 1:7
- Daniel 12:1-2
- Mark 11:11
- Matthew 8:29
- Psalms 68:28-29
- Revelation 14:15

Word Data:

- Strong's: H0116, H0227, H0310, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H3967, H4150, H4279, H4489, H4557, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6635, H6924, H7105, H7138, H7223, H7272, H7281, H7637, H7651, H7655, H7659, H7674, H7992, H8027, H8032, H8138, H8145, H8462, H8543, G07440, G05300, G10740, G12080, G14410, G15970, G16260, G19090, G20340, G21190, G21210, G22350, G22500, G25400, G34610, G35680, G37640, G38190, G39560, G39990, G41780, G41810, G41830, G42180, G42870, G43400, G44550, G51190, G51510, G53050, G55500, G55510, G56100

(Go back to: [Mark 1:15](#); [2:19](#); [9:21](#); [10:30](#); [11:13](#); [12:2](#); [13:33](#))

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: [serve](#), [sacrifice](#))

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong's: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

(Go back to: [Mark 1:13](#); [1:31](#); [9:35](#); [10:43](#); [10:45](#); [15:41](#))

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: gift, [Holy Spirit](#), joy, praise, [rejoice](#), [spirit](#))

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong’s: H3956, G11000, G12580, G20840

(Go back to: [Mark 7:33](#); [7:35](#))

torment, tormented, tormentors

Facts:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: [beast](#), [everlasting](#), Job, Savior, [spirit](#), [suffer](#), [worship](#))

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

(Go back to: [Mark 5:7](#))

tradition

Definition:

The term “tradition” refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word “traditions” referred to teachings and practices that people made, not God’s laws. The expression “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: [apostle](#), [believe](#), [Christian](#), [ancestor](#), [generation](#), [Jew](#), [law](#), [Moses](#))

Bible References:

- 2 Thessalonians 3:6-9
- Colossians 2:8
- Galatians 1:13-14
- Mark 7:2
- Matthew 15:3

Word Data:

- Strong’s: G38620

(Go back to: [Mark 7:3](#); [7:5](#); [7:8](#); [7:9](#); [7:13](#))

tremble, stagger, shake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [fear](#), [Lord](#))

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

(Go back to: [Mark 5:33](#); [16:8](#))

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: disobey, iniquity, [sin](#), transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 2:13
- Ephesians 2:1
- Ezekiel 15:7-8
- Romans 5:17
- Romans 5:20-21

Word Data:

- Strong's: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

(Go back to: [Mark 11:25](#))

tribulation, distresses, trouble

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: [earth](#), [teach](#), wrath)

Bible References:

- Mark 4:17
- Mark 13:19
- Matthew 13:20-21
- Matthew 24:9
- Matthew 24:29
- Romans 2:9

Word Data:

- Strong’s: H6869, G23470, G44230

(Go back to: [Mark 4:17](#); [13:19](#); [13:24](#))

tribute, contribution, fined

Definition:

The term “tribute” refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations. A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.

- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, “tribute” could be translated as “official gifts” or “special tax” or “required payment.”

(See also: gold, [king](#), [ruler](#), [tax](#))

Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 9:22-24
- 2 Kings 17:3
- Luke 23:2

Word Data:

- Strong's: H1093, H4061, H4503, H4530, H4853, H6066, H7862, G54110

(Go back to: [Mark 12:14](#))

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, [persecute](#))

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

(Go back to: [Mark 5:35](#); [6:50](#); [14:6](#))

true, truth

Definition:

The term "truth" refers to facts, events, and statements that correspond with reality. True facts describe the universe as it really exists. True events are events that actually happened. True statements are statements that are not false according to the real world.

- "True" things are real, genuine, actual, rightful, legitimate, and factual.
- "Truth" means understandings, beliefs, facts, or statements that are true.
- To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
- In the Bible the concept of "truth" includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- The Bible is truth. It teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
- The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
- To "accept the truth" could be translated as "believe what is true about God."
- In an expression such as "worship God in spirit and in truth," the expression "in truth" could also be translated by "faithfully obeying what God has taught us."

(See also: [believe](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- 1 Corinthians 5:6-8
- 1 John 1:5-7
- 1 John 2:8
- 3 John 1:8
- Acts 26:24-26
- Colossians 1:6
- Genesis 47:29-31
- James 1:18
- James 3:14
- James 5:19
- Jeremiah 4:2
- John 1:9
- John 1:16-18
- John 1:51
- John 3:31-33
- Joshua 7:19-21
- Lamentations 5:19-22
- Matthew 8:10
- Matthew 12:17
- Psalm 26:1-3

- Revelation 1:19-20
- Revelation 15:3-4

Examples from the Bible stories:

- **2:4** The snake responded to the woman, "That is not **true**! You will not die."
- **14:6** Immediately Caleb and Joshua, the other two spies, said, "It is *true* that the people of Canaan are tall and strong, but we can certainly defeat them!"
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the *true* God.
- **31:8** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- **39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

Word Data:

- Strong's: H0199, H0389, H0403, H0529, H0530, H0543, H0544, H0551, H0571, H0935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G02250, G02260, G02270, G02280, G02300, G11030, G33030, G34830, G36890, G41030, G41370

(Go back to: [Mark 5:33](#); [12:14](#); [12:32](#); [14:70](#); [15:39](#))

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G55090

(Go back to: [Mark 6:9](#); [14:63](#))

turn, turn away, turn back, return

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”
- To “turn aside” means to change direction, it often means to either stop doing right and start doing evil or the opposite.

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as “cause fathers to care for their children again.”
- The expression “turn my honor into shame” could be translated as “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake. It could also be translated as “changed into.”

(See also: false god, [leprosy](#), [worship](#))

Bible References:

- 1 Kings 11:2
- Acts 7:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 1:17
- Malachi 4:6
- Revelation 11:6

Word Data:

- Strong's: H0541, H2015, H2017, H2186, H2559, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G03440, G03870, G04020, G06540, G06650, G08680, G12940, G15780, G16120, G16240, G19940, G31790, G33130, G33290, G33440, G33460, G47620, G51570, G52900

(Go back to: [Mark 4:12](#); [5:30](#); [8:33](#))

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, cedar, [Israel](#), the sea, Phoenicia, [Sidon](#))

Bible References:

- Acts 12:20
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G51830, G51840

(Go back to: [Mark 3:8](#); [7:24](#); [7:31](#))

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [know](#), [wise](#))

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong's: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

(Go back to: [Mark 4:12](#); [4:13](#); [6:52](#); [7:14](#); [7:18](#); [8:17](#); [8:21](#); [9:32](#); [12:33](#); [13:14](#); [14:68](#))

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong’s: H4682, G01060

(Go back to: [Mark 14:1](#); [14:12](#))

vain, vanity

Definition:

The terms “vain” and “vanity” describe something that is useless or extremely temporary.

- In the Old Testament, idols are sometimes described as “vain” things that are worthless and cannot do anything.
- If something is done “in vain,” it means that there the effort or action did not accomplish what was intended. The phrase “in vain” might be translated in various ways, including: “without result;” “with no result;” “for no reason;” “for no purpose,” or “with no purpose.”
- Depending on the context, the term “vain” could be translated as “empty,” “useless,” “hopeless,” “worthless,” “meaningless,” etc.

(See also: false god, [worthy](#))

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 2:18
- Isaiah 45:19
- Jeremiah 2:29-31
- Matthew 15:9

Word Data:

- Strong's: H1891, H1892, H2600, H7307, H7385, H7387, H7723, H8193, H8267, H8414, G09450, G15000, G27560, G27580, G27610, G31510, G31520, G31530, G31550

(Go back to: [Mark 7:7](#))

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: grape, [vineyard](#))

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong's: H5139, H1612, H8321, G02880, G02900, G10090, G10920

(**Go back to:** [Mark 12:1](#); [14:25](#))

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong's: H1612, H3754, H3755, H8284, G02900

(Go back to: [Mark 12:1](#); [12:2](#); [12:8](#); [12:9](#))

voice

Definition:

The term “voice” refers to audible sound that a person makes when speaking or communicating. In the Bible, the term can be used figuratively to refer to the concepts of sound, communication, and/or obedience.

Translation Suggestions

- The expression “to hear someone’s voice” can mean either “to hear someone speaking” or “to heed what someone says.”
- The Bible describes God as “speaking” and having a “voice,” even though God doesn’t have a physical body in the same way a human being does.
- The term “voice” sometimes implies the presence of a person, as in this statement: “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as “A person is heard calling out in the desert....” (See: [synecdoche](#))
- However, sometimes the word “voice” is used for objects that cannot literally speak, such as when David exclaims in the psalms that the heavens have a “voice” that reaches the whole earth. This means that the objects in the sky communicate something to human beings about God the Creator. (See: [metaphor](#))

(See also: [call](#), [proclaim](#), splendor.)

Bible References:

- John 5:36-38
- Luke 1:42
- Luke 9:35
- Matthew 3:17
- Matthew 12:19

Word Data:

- Strong’s: H6963, H7032, H7445, H8193, G29060, G54560

(Go back to: [Mark 1:3](#); [1:11](#); [1:26](#); [5:7](#); [9:7](#); [15:34](#))

walk, walked

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- 1 John 1:7
- 1 Kings 2:4
- Colossians 2:7
- Galatians 5:25
- Genesis 17:1
- Isaiah 2:5
- Jeremiah 13:10
- Micah 4:2

Word Data:

- Strong’s: H1869, H1980, H1981, H3212, H4108, G17040, G40430, G41980, G47480

(Go back to: [Mark 2:9](#); [5:42](#); [6:48](#); [6:49](#); [7:5](#); [8:24](#); [11:27](#); [12:38](#))

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong's: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

(Go back to: [Mark 14:4](#))

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: [watch](#))

Bible References:

- Luke 12:37-38
- Mark 6:48-50
- Matthew 14:25-27
- Psalms 90:3-4

Word Data:

- Strong's: H0821, G54380

(Go back to: [Mark 6:48](#))

watch, guard, keep, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

(Go back to: [Mark 3:2](#); [13:33](#); [13:34](#); [13:35](#); [13:37](#); [14:34](#); [14:37](#); [14:38](#))

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [watch](#))

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong's: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

(Go back to: [Mark 12:1](#))

water, deep

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- The “deep” refers to a deep body of water, such as the watery depths at the beginning of creation or bodies of water that extend deep under the earth’s surface such as oceans, seas, etc.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as “the power and blessings from the Holy Spirit will flow out of them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

- Acts 8:36-38
- Exodus 14:21
- John 4:10
- John 4:14
- John 4:15
- Matthew 14:28-30

Word Data:

- Strong’s: H2222, H4325, H4529, H4857, H7301, H7783, H8248, H8415, G05040, G42150, G42220, G52020, G52040

(Go back to: [Mark 1:8](#); [1:10](#); [9:22](#); [9:41](#); [14:13](#))

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 2:15-17
- 1 Thessalonians 4:3-6
- Colossians 4:12-14
- Ephesians 1:1-2
- John 5:30-32
- Mark 3:33-35
- Matthew 6:8-10
- Psalms 103:21

Word Data:

- Strong’s: H6310, H6634, H7522, G10120, G10130, G23070, G23080, G23090, G25960

(Go back to: [Mark 3:35](#))

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), [winepress](#))

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

(Go back to: [Mark 2:22](#); [15:23](#))

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: [Metaphor](#))

(See also: grape, wrath)

Bible References:

- Isaiah 63:2
- Mark 12:1
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong’s: H1660, H3342, H6333, G30250, G52760

(Go back to: [Mark 12:1](#))

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

(Go back to: [Mark 6:2](#))

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong's: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

(Go back to: [Mark 13:17](#); [14:21](#))

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

(Go back to: [Mark 13:17](#))

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term “word of God” refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called “the Word of God.”

- The term “scriptures” means “writings.” It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God’s message that he had told people to write down so that many years in the future people could still read it.
- The related terms “word of Yahweh” and “word of the Lord” often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply “the word” or “my word” or “your word” (when talking about God’s word).
- In the New Testament, Jesus is called “the Word” and “the Word of God.” These titles mean that Jesus fully reveals who God is, because he is God himself.

The term “word of truth” is another way of referring to “God’s word,” which is his message or teaching. It does not refer to just one word.

- God’s word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “the message of Yahweh” or “God’s message” or “the teachings from God.”
- It may be more natural in some languages to make this term plural and say “God’s words” or “the words of Yahweh.”
- The expression “the word of Yahweh came” is often used to introduce something that God told his prophets or his people. This could be translated as “Yahweh spoke this message” or “Yahweh spoke these words.”
- The term “scripture” or “scriptures” could be translated as “the writings” or “the written message from God.” This term should be translated differently from the translation of the term “word.”
- When “word” occurs alone and it refers to God’s word, it could be translated as “the message” or “God’s word” or “the teachings.” Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as “the Word,” this term could be translated as “the Message” or “the Truth.”
- “Word of truth” could be translated as “God’s true message” or “God’s word, which is true.”
- It is important for the translation of this term to include the meaning of being true.

(See also: [prophet](#), [true](#), Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2
- 2 Corinthians 6:7

- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- **25:7** In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- **33:6** So Jesus explained, "The seed is the **word of God**."
- **42:3** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:7** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

(Go back to: [Mark 4:15](#); [4:16](#); [4:17](#); [4:18](#); [4:19](#); [4:20](#); [4:33](#); [7:13](#); [12:10](#); [12:24](#); [13:31](#); [14:49](#))

work, works, deeds

Definition:

The term “work” refers generally either to the action of expending effort in order to accomplish something, or to the result of that action. The term “works” refers generally to actions as a whole (that is, things that have been done or that need to be done).

- In the Bible, these terms are commonly used both in reference to God and humans.
- When used in reference to God, the term “work” in the Bible often refers to God’s action of creating the universe or saving his people (either from enemies, from sin, or both).
- God’s works refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place.
- The works or deeds that a person does can be either good or evil.

Translation Suggestions:

- Other ways to translate “works” could be “deeds” or “actions” or “things that are done.”
- God’s “works” or “deeds” or the “work of his hands” could also be translated as “miracles” or “mighty acts” or “things that God does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “everything that God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- When work is done for God or others, it can be translated as “service” or “ministry.”

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- 1 John 3:12
- Acts 2:8-11
- Daniel 4:37
- Exodus 34:10-11
- Galatians 2:15-16
- James 2:17
- Matthew 16:27-28
- Micah 2:7
- Romans 3:28
- Titus 3:4-5

Word Data:

- Strong’s: H4399, H4566, H4567, H4611, H4659, H5949, G20410

(Go back to: [Mark 13:34](#); [14:6](#))

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, [heaven](#), Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

(Go back to: [Mark 8:36](#); [14:9](#))

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase to “have worth” could also be translated as to “be valuable” or to “be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: [honor](#))

Bible References:

- 2 Samuel 22:4
- 2 Thessalonians 1:11-12
- Acts 13:25
- Acts 25:25-27
- Acts 26:31
- Colossians 1:9-10
- Jeremiah 8:19
- Mark 1:7
- Matthew 3:10-12
- Philippians 1:25-27

Word Data:

- Strong's: H0117, H0639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7386, H7939, G00960, G05140, G05150, G05160, G24250, G26610, G27350

(Go back to: [Mark 1:7](#))

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong's: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

(Go back to: [Mark 15:14](#))

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G17630, G20940

(Go back to: [Mark 5:25](#); [5:42](#))

yeast, leaven, unleavened

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means “leavening,” this would be the best term to use.

(See also: Egypt, [Passover](#), [unleavened bread](#))

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33
- Matthew 16:8

Word Data:

- Strong’s: H2556, H2557, H4682, H7603, G01060, G22190, G22200

(Go back to: [Mark 8:15](#))

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

- John 21:1-3
- Luke 5:8-11
- Mark 1:19-20
- Matthew 4:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G21990

(Go back to: [Mark 1:19](#); [1:20](#); [3:17](#); [10:35](#))

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